

Book 9

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This Book 25 is translated from the German book IV 69 to 168.*

1. ZOREL, MURDERER OF HIS MOTHER



SAYS John: “Yes, yes, you did that later; but in the beginning you were only minded as I have said it! The suggestion that you helped yourself with the girls in only a gentle manner is also now a coarse lie! Only one you have handled a little more gentle, and this was the last one, when your lecherousness failed you the contemptible service; the first four you have not spared in the slightest, but have served them very dreadfully! Can you deny this? – See, you keep quiet and are shaking! Afterwards the girls attracted a dangerous leprosy, which of course accelerated death; but also for that your lecherousness was the actual and only debt bearer! But this chapter is closed and we are moving now to something else!

[2] You know, there is still something which lies on your conscience and is something which of course is not attached to your will; but the deed and the consequence is there! Therefore a person should never act in rage; since bad consequences always follow the deeds carried out during a rage like a shadow on the heels. Can you still remember when especially your mother Agla, who was a very responsible person and cautioned you seriously to stop your dissolute pranks and let go of your nefarious society, what you did to her?”

[3] Says Zorel: “O gods! I can vaguely remember something like in a dream; but I can’t say anything specifically about it! Therefore keep on speaking, since you are at it! I know that, that I never did something evil with a premeditated evil will; however, that I am suffering from violent rage, I can’t help it just as little as a tiger can help it, that he is a blood thirsty, tearing beast! – You can speak now!”

[4] Says John: “We will address this only later; but at that time you seized a pot which was lying on a bank and flung it with all your strength against the head of your mother, so that she sank to the ground completely dazed. But you, instead of helping her, took the said gold pounds and escaped on a pirate ship to here

and joined for a few years the nice pirates craft, at which opportunity you also became a slave trader. Shortly afterwards your mother died, partly as a result of a severe brain skull injury and partly from grief about your incorrigibility. And as such you also have, alongside all your many other sins, a mother murderer on your conscience, and as a crown for your many evil deeds the most bitter curse from your father as well as from your siblings rests on your head! – Now you have been completely revealed; what are you saying to all this as a person with a sound reason?”

[5] Says Zorel: “What should I say to all this? Done is done and cannot be undone anymore! I now see some of the things of my earlier actions which were highly wrong; but what use is all this insight to me? It is the same as if you could make out of a tiger an insightful person, who looks back, and sees what bloodiest horrors he committed; to what use is this all to him?! Could he make what is done undone, he surely would go through every conceivable trouble to do so; but how could he helped it during his tiger state, that he in fact was a tiger and not a lamb?! There is also the remorse for a despicable deed and the best will to completely rectify any wrongdoing, which is so in vain as the stupid trouble to make yesterday the current day. From now on I can become an entirely different and better person; but there, where I was an evil person, I can impossibly make a better person of myself than I was. Should I shed bitter tears of pain for the many evil deeds I have committed? This would be so ridiculous as if a tiger that became human would shed the most bitter tears of remorse, for being a tiger before!”

2. ZOREL JUSTIFIES HIS CHARACTER

[1] (Zorel:) “From my onwards I had a violent temperament. Instead of damping this by a soft and reasonable upbringing and by education of the mind, I was corrected by punishment of every conceivable manner. My parents were always my biggest torturers! If they had combined mind with a good will, they could have made an angel of Jews of me; but by the thousand punishments I became a tiger! And who carries the guilt that I became a tiger? Firstly, before being conceived and birth, I could not select more wise parents, and secondly, when I was born, I surely was not a Plato or Phrygius and not a sign of a Socrates and could therefore not give to myself any education! But what should have been done that I would become a better person and not a tiger?

[2] I regard you as too wise that you could not find a reasonable answer to this question by yourself. With you Jews there have always been people who have been possessed by evil spirits, as I have just a few weeks ago have seen one at the Gadarenes, and this would one of a better kind; one actually should be your Jewish devil, who holds its dreadful state of affairs during the darkest nights! But the day-devil was worth his money; since whole crowds of people could achieve nothing with him. He carried out deeds that gave all mankind the shivers of the skin and made it wrinkled of fear. If possibly such a said possessed person could be healed, tell me, what ox of a human judge could be so blind and gloomy stupid, that he showed to the cured person all his unheard atrocities which he committed when possessed, and requires from him tearful remorse and betterment?! Could the person help it that he committed such atrocities when possessed?!

[3] Tell me, friend full of wisdom: From a big height a heavy rock falls down and kills twenty people who coincidentally were standing underneath it. Why had this to happen? Who is guilty for this calamity? – To this I add the least thinkable possible case, that a mighty magician appears and transforms the rock

into a human with all insight and intelligence fitted, in the manner of Deucalion and Pyrrah. As the new person is standing there, a wise and merciful judge comes along and says to this new person: ‘Look at that, you despicable! This is your evil work! Why did you fall with as a rock with such might onto these twenty people? Justify yourself, or receive the heaviest punishment for this deed!’ What would the new person say to the silly judge? Nothing else than: ‘Could I as a heavy and absolutely unconscious boulder help it, that I have been separated by some foreign power from my equals, and secondly for that, that I have been so incredibly heavy, and thirdly that I have called these crushed people to sit here until I fell down and killed them all?!

[4] You will hopefully recognize the extremely unreasonable accusation of this new person by a super clever judge, but perhaps also that I, who became a new person from a raw block, cannot be held responsible for all my evil deeds, just like the rock-new-person which I have shown to you just now! If you do not want to be a silly judge, then judge me according to the justice of pure reason and not after your wise seeming mood! Be a person, just as I am also only a person!”

3. CYRENIUS IS SURPRISED ABOUT ZOREL’S BRIGHTNESS

[1] John begins to think deeper about these words of Zorel and finds, that they are not without any reason, and turns quietly in his heart with a question to Me, namely what he further should do with this person, since it appears that he is starting to grow above his head.

[2] But I say to John: “Give him some time; I will then put into your heart and on your tongue what you should say to him, as I have done so until now!” – John follows this advice.

[3] Cyrenius, who listened with great attention to the justification of Zorel, said to Me: “Lord, I must openly confess to you, that this is quite a strange human being! It now looks though, that he even got the wise disciple John thinking. In

short, I, for example, would be completely at an end with my wisdom and had to release him from all his guilt!

[4] However, it is incomprehensible to me, how this chief scoundrel with all his actions is overcome by such overpowering acumen! That people like for instance the chief clergy Stahar and also Zinka, could have spoken sharply reasonable to their advantage before making a closer acquaintance with You, is understandable, because they were all educated people and deeply experienced in many other things; but this person was surely always a first class scoundrel, but, nevertheless, this enormous acumen! Ah, something like that I never came across in my whole life! Just tell me, o Lord, how this person came to it!”

[5] I said: “He never was that empty; since the Greeks have always been the best advocates of Rome! They know the inconsiderate sharpness of the Roman law and therefore study them very carefully, so that they, if a judge holds them accountable for any kind of transgression, are ready with the most solid response; and such people, who have decided to deceive the state in the most severe manner, have unusually thoroughly made the rights of the state and mankind their own and have also made the writings of different worldly wise men extremely intensely their own. And to such category belongs also this Zorel.

[6] But before the raptures sleep, he would not have spoken with such determined acumen; but from his sleep some sort of after-smell has remained in his soul out of his spirit, and this is why he is so sharply critical. But this sharpness would soon lose itself, if he would again continue with his old life-sphere; but with this kind of treatment he will become even sharper, what I in particular allow to happen for My disciples, so that they at this opportunity can taste a little the most extreme sharpness of the human worldly mind, what is very salutary to them. Although they are very modest people and possess an already very sensible heart, so now and then a I-am-better-than-others thought rises in them, and for that such a person is quite

an excellent stone of exception.

[7] John already acknowledged the shortcoming of his wisdom to Me, and the other disciples are thinking now, what it might be; but I let them still think for a while, so that they can find themselves better. If they have found themselves a little deeper, I will help them again a little to move forward. But he will still place some mosquitoes in their ears, so that they all will start to scratch themselves behind their ears! But then they will be able to make a step forward. – but now I will loosen the tongue of John again, and he will start speaking again; therefore just pay very close attention!”

4. JOHN ADVISES ZOREL TO CHANGE HIS LIFE

[1] After a short while John says to Zorel: “I cannot quite deny, that you have touched on some issues with your mind, which are not without foundation; but they fit your life very badly or not at all, since your soul in herself was always to such an extent educated, to be able to distinguish between false and true. If a soul is able to distinguish good from evil with such sharpness as it is the case with you, and she does this, then she sins against her own recognition and conscience; but who sins against his recognition and his conscience, can only be cleaned from the old feculence of his sins by true remorse and repentance and then accepted by God.

[2] You want and should become a better person! If you want this, you also must recognize, that you yourself are guilty of all your evil deeds; if so, it is now up to you to recognize, that it is not right to shift the guilt to someone else, but you yourself should recognize it as completely your own and therefore feel true remorse, since in many aspects you have recognized true and good quite well, but with your actions you have decided to do the opposite.

[3] Yes, if you would not have the slightest recognition about the pure truth and by that what is good in you, but remained only in the darkest superstition, as confirmed in the sphere of

your life, your actions – no matter how evil in front of the judge’s chair of the most purest reason – could not be added to your guiltiness, and you would be just as sin-free as you tiger and rock becoming a human being, and nobody would have the right to say to you: ‘Better yourself, regret your misdeeds and do proper repentance, so that you can become appealing to the true God!’

[4] You then had to be educated in all truth, shown the right way and leading you for some time on that road! If somebody, as perfectly educated in this truth, still throws himself into the old wrong and acting equally evil as before, he would sin alright, because he would act against his firm believe and place his conscience into a blustering restlessness. Hence your presented pictures are only good for people, who, like the animals, have never recognized any truth; but regarding the right truth you are not a layman, but recognizes as nearly as good as I recognizes it, and recognized this already long ago. And your conscience has also always accused you about all of your evil deeds; but you paid little attention to it, and always tried to drown it with all kinds of false reasons. You also always felt remorse each time you did something evil against your recognition and against your conscience; but until now you did not got so far to repent and truly better yourself.

[5] It is therefore that God the Lord let you get into great misery. Now you have nothing; also your former slave trader companion deserted you and is already in Europe where he is using up his considerable profits. Now you are standing naked here and are searching for help. It will be given to you; but first you have to make yourself worthy of it, thereby, that you voluntary out of yourself transfers the only truth and good into your active life. Only then you have been truly helped for now and forever.

[6] But if you remain with your actions by that, what you as good as I am recognizes as false and evil, you remain wretched for the rest of your life, and how it will look like in the beyond, since there is a pure life after the loss of the body, your own

pure reason can give you quite a good answer about it, if you take into account, that this temporary life is the seed and the life in the beyond the eternal fruit.

[7] If you plant in this your life garden a noble, good seed into the ground of this very your life garden, you also will harvest noble fruits; but if you put thistle and thorn seeds into the soil of your life garden, you will one day harvest the seed you have sowed! Because this you will know, that on thistle shrubs, on figs or on thorns no grapes can grow!

[8] See, I have not judged you, but only showed to you what you should do in future, and my word was not hard against you, and the tone of my voice was soft! Take these my words to heart, and I assure you as a friend with my life, that you will forever not regret it!”

5. THE DESIRE FOR KNOWLEDGE AND THE DESIRE FOR LUST

[1] Says Zorel: “Ah, in this way you can speak to me, alright; since this really sounded humanely, and I will do everything possible, to do, what you as a person, not as a judge, will tell me, dear friend! Now I know myself precisely and my inner life core seems not be the worst; but my outside is entirely bad! If it would be possible to completely rid myself of this flesh and its bad soul attachments and to surround the inner life core with a better flesh mass, then I would be a very rare person; but with this the current constitution of my body nothing can be done! Of course I’m not such a scoundrel as I was; but my flesh can never be trusted. Nevertheless, it is strange that my will never accompanied all those my so bad looking deeds! I have always been drawn to them like by coincidence; from what I actually wanted, exactly the opposite happened! How is this possible?”

[2] Says John: “Yes behold, the will of a person is twofold: the one will is where the recognition of the truth always has a somewhat weak hauling- or guiding rope; the other will, however, is, where the sensuous world with its joyous smelling

demands also has a hauling rope, which by all kinds of habits has become quite strong and powerful. If the world shows you a pleasant bite together with the possibility to obtain it, then the strong rope starts to strongly pull at the will cluster of the heart; even if at the same time the lesser strong haul- and guide rope of the truth recognition begins to stir, it is of little or no use, because the strong has always carried victory over the weak.

[3] The will that should be effective, must act with serious determination and not be afraid of anything. With the most stoic indifference he must be able to laugh off all the advantages of the world and even at the cost of his bodily life he must follow the bright path of truth. Only then has the usually weak recognition will become strong and mighty and has made the purely worldly emotional- and pleasure will completely subservient. Finally it will also completely transform itself into the light of the recognition will, and so man has finally become united in himself, which is of the greatest essential importance for the inner perfection of the immortal human being.

[4] Because if you in your thoughts and in yourself cannot agree with yourself, how can you then say: 'I have recognized the truth in its depth and fullness, but in yourself you are still in complete disagreement and therefore in yourself you are nothing then a pure lie?! But the lie is in contrast to the truth nothing else like the thickest night in comparison to the brightest day. In such a night there is no light, and man in himself a lie, cannot recognize the bright truth, and therefore with all worldly people who are still full of disagreement the haul and guide rope of recognition will have become so weak, that it at the slightest opposite pull of the worldly pleasure will, is thrown overboard and thereby defeated.

[5] If with some people the worldly pleasure will has defeated and crushed the recognition will forever, so that thereby also a kind of unity of darkness occurs in the inner man, man has become dead in the spirit and is thereby condemned in himself and can in all eternity not get to the light anymore, except through the fire of his coarse matter, ignited by the pressure of

desires. But the matter of the soul is many times more stubborn as this of the body, and it requires quite a powerful fire, to consume and destroy all the soul-matter.

[6] Since such a soul will not allow such an exceedingly painful purification to happen to her for the sake of love for the truth or the light, but instead will out of its old pleasure and gloomy lust for power try to avoid it, as a Proteus endeavors to withdraw from the catch, it is a person, who in this world has become completely united in his night of life, and is therefore virtually lost forever.

[7] Only the person who, by his energetic clear recognition will has completely defeated the worldly pleasure will, and has thereby in himself become unified in the light and in all truth and as such also in life itself. But for that, as I earlier have indicated to you, it requires a truly stoic self-denial, but of course not that of your haughty Diogenes, who thought he was more and higher as a of gold shining king Alexander, but a humble self-denial like Enoch, Abraham, Isaac and Jacob. If you can do this, you will be helped for life and forever; but if you can't do that, and not out of your own strength of truth recognition, then it is over with you, and you cannot be helped on the one side nor the other. But I am of the opinion, that you will be able to achieve this; since you do not have a shortage of insight and recognition. What does your inner reason say to this?"

6. THE NATURE OF GOD AND HIS INCARNATION

[1] Says Zorel: “He says: ‘Zorel can do everything, if he – as the real Zorel – wants to, and he wants it now, and therefore he surely will receive help! If I could at least stay a few weeks with you, clearly the matter would go easier and faster!’”

[2] Says John: “If you only have taken a perfectly serious will to become a better person, you will stay among men, who are just as powerful as we are in the most immediate vicinity of the great and living light out of God!”

[3] Says Zorel: “What and who is actually your God, which you Jews call the God of Abraham, Isaac and Jacob?”

[4] Says John: “This question you will clearly find answered in yourself, once you have become united in your light, just as we have found it; if we wanted to explain this more clearly to you, you would not understand us for your whole life. But this you should know in advance, what idea a true person should have about God, and therefore listen!

[5] The only true and united God is in Himself an everlasting, purest spirit out of Himself, equipped with the highest degree of self-consciences, with the deepest and brightest truth and with a firm will, to who nothing is impossible.

[6] God is the Word in Himself, and the word itself is God. This everlasting word has now taken up the flesh, came in this world to those who belong to Him, and they do not recognize the light, which thereby has come into the world. For this reason this light will be taken away from the children and given to the heathens (superstitious believers) as responsibility. Since the heathens are now searching for the truth, however, the children of the light are fleeing it, like the great criminals the courts. Therefore it will be taken from the children and given to the heathens, as is it the case right now and is taking place.

[7] Because the primordial children of the light are living in Jerusalem, outlawing the truth from God and cling more and more to the night, to the lie and its loose works. But the heathens travelling the world and are searching for the truth, and

once they have found it, they are very joyful and praise the Giver of the light beyond measure truly in their hearts and with deeds.

[8] Here, look around you, and you see quite a crowd of people! The biggest numbers are heathens, who have searched for the light out of the heavens. They have found it and are glad about it; but Jerusalem, the city of the Lord, are only sending out captors and henchmen, who should crush the light! But those who were sent are cleverer than those who were sending them; they came out of their great darkness to the light, were very glad about it and stayed in it. They indeed have captured the light, but not for the dungeon of Jerusalem, but for themselves, for their hearts, and are now our brothers in the light of God, and are glad about it and Him, from whom the great light emanates.

[9] You came here as a heathen, though not to find a light for your life's night, but for gold and silver. But who comes out of the dungeon to the light of the sun, will not easily be able to avoid, that he becomes illuminate. And so it happens to you. Even if you did not search for the the light, you will nevertheless become illuminated, since you came to the sun, this does not mean the light of nature which just now touches the setting horizon, but the light of the spiritual sun, which illuminates the whole of infinity with all wisdom, so that all beings who are able of thoughts, can think and will out of that light, as on this earth and countless other worlds, with which infinite space has been filled out by God.

[10] Therefore, let this light shine through you, which you now start to notice a little, so that it shines through your intestines, and by the smallest spark of this light you already will become happier than be able to take possession of all the treasures of the world. Search now yourself for the true kingdom of truth, and everything else will be given to you for free, and you will not have a shortages of anything!"

7. CYRENIUS TAKES CARE OF ZOREL

[1] Says Zorel: “Friend, you are right: What a person enjoys in darkness does not prosper! That I live in a dense spiritual night, I notice myself; since your words have given me a right and great light despite their mysterious sound, and I already have a great joy about it. However, if your word also can achieve something with Cyrenius, then ask him, that he at least gives me an only somewhat better coat; since I cannot be seen any longer in these rags in your society. Cyrenius surely will have some kind of old outworn servant’s coat!”

[2] Cyrenius calls one of his servants and says: “Go where our luggage is, and bring me a good shirt, a toga and a Greek coat!”

[3] The servant goes and brings what is required.

[4] Thereupon Cyrenius calls Zorel and says: “Here, take these clothes, go to the back of the house and get dressed!”

[5] Highly thankful Zorel takes the clothes, goes behind the house of Markus, dresses and thereby obtains quite an impressive appearance.

[6] Within a few moments Zorel is back with us and says to Cyrenius: “Elated lord! Not our trifling gods anymore, but the one, true and everlasting living God will reward you! You now have dressed a naked, poor person; and this is a noble deed, which I’m not worthy of! But if there exists a true, almighty and highly wise God, whose children we are all, or at least His creation, and as He showers us with good deeds, which we do not deserve, and for which we can only thank Him but nothing else, I also now here stand in front of you, elated lord and ruler: from the bottom of my heart I can only thank you but nothing else! If you want to accept me as one of your last servants, I will give you my field as a present!”

[7] Says Cyrenius: “The field does not belong to you, but to him, whose money you used to buy it; therefore we will sell it, return to the owner or his children the money, and only then you can become my servant!”

[8] Says Zorel: “Elated lord and ruler! What you want, do this!

Everything from you is mercy; but please do not leave me, and give me your service as a present! Just as I have got rid of all my old rags for good, I will also take off my bad, old person and become an entirely different person! This you can believe me! Just as bad I was, I want to become good, to expiate with the rest of my remaining life, all bad which I have caused.

[9] If I had ever met a person who had ignited such a bright light for me about right and wrong like this John over there, I would never have sunk so deep into all vices; but without, I myself always had to be the most clever person to myself! But how far I got with my own great cleverness, you know, and it is not necessary for me to repeat my big disgrace before you all again. Therefore be from now on clement and mercifully to me; because in future you should not get any opportunity to be discontent with me. I'm able to perform various arts and an expert with writing and making calculations, and the history of nations up to this point is not foreign to me. The whole Herodot (Greek history writer) is familiar to me; also the Jew's, Persian's and the old Babylonian's chronicles are not unknown to me. And thus you should be able to utilize me somewhere.

[10] Says Cyrenius: "About that we will talk later; but for now just return to your friend John, and let him show you the right way! If you have that – everything else will be provided for soon!"

8. THE SECRET OF THE INNER SPIRITUAL LIFE

[1] Upon these words of Cyrenius Zorel bowed deeply before us all and immediately got back to John, who again received him with all friendliness, and asked him how he felt now.

[2] Says Zorel: "I'm very well, what you clearly can see from my clothes; once you own a healthy shirt, a toga and carry a Greek coat made from blue Merino around your shoulders, you feel earthly seen quite well! Of course regarding the spiritual well being, I say to you, there is still a tremendous shortfall! If God wanted me to look newly dressed in the spirit just like my

body now, I surely would feel much better; but this will take more time!

[3] A question, friend, you surely will allow me to ask and it reads like follows: You are people like me, you have flesh and blood and the same senses as I am; but you have given me proof of your spiritual strength, that exceeds sky high everything which I have encountered so far! The question is now, how did you get hold of it. Who taught you and your colleagues this? How did you come onto this road?"

[4] Says John: "To explain this to you, would mean nothing to you; but if you do what I will tell you now, you will find the teaching in yourself, and your awoken spirit will, strengthened by the spirit of God, guide you in all truth and wisdom. If you want to learn any kind of art, you must go to an artist, so that he can show you the skills; then comes the diligent practice, so that you can make the skills to such an extent your own, that they completely match those of the master, and then you are an artist just like your master.

[5] If you want to learn to think, you must go to a philosopher; he will draw your attention to causes and effects, and thereby you will start learning to think and to conclude and will say: While the water is a liquid body, it can easily placed in a state of unrest; because of its weight it must flow down the valley, since according to the most general experience until now, everything with weight must turn itself to the depth of the earth, because of a gravitational power inside the depth of the earth, and must continue to strive towards it according to the unchanging will of the Creator, who is a must-law in the whole of nature.

[6] If the water has reached the deepest bed in the sea, regarding flow it comes to rest, but in itself it still remains a liquid body; and if a stormy wind blows over the wide surface, it brings the otherwise quiet surface of the water into a wavy movement, and this waving of the water is in fact nothing else than a striving of the liquid body of water to find rest. But since nothing has such a strong desire for rest than water, it can also in the easiest and fastest manner brought out of the balance of its rest.

[7] Therefore a final conclusion can be made: the more liquid any kind of body is, the more it bears the desire for rest in it; and the more desire for rest it expresses in its bodily being, the easier it can be placed in a state of unrest. But the easier it is to bring an elementary body in a state of unrest, the more liquid it has to be. From this example you can see, how one can start to learn to think in a school of philosophers, and how one can start to conclude the effect of a cause and also vice versa.

[8] Only, this way of thinking moves within a circle, from where there is nowhere any escape to be found and also cannot be found. All this thinking has therefore very little or no use at all for a person, with regard to his inner, spiritual being, will and thinking. Just as you can only make any kind of art from an artist, and an orderly rational way of thinking from a philosopher, your own, you also can only learn the inner, spiritual way of thinking from a spirit, namely from the everything penetrating spirit of God in yourself – this means: only a spirit can awaken a spirit; since one spirit sees and recognizes another spirit, similar like one eye sees and recognizes another, that it is an eye and how it is constituted.

[9] The spirit is the most inner eyesight of the soul, whose light penetrates everything, because it is a most inner and therefore purest light. From that you can see now, how it is with learning of different things, and how you have to have for everything you want to learn the most suitable teacher, otherwise you remain an everlasting blunderer; once you have found the most suitable teacher it also depends very much on doing very precisely and diligently, what the master instructed or advised one to do.

[10] If your spirit awakens within you, you will notice his voice as light thoughts in your heart. You must very careful listen to them and direct your whole life sphere accordingly, hence, you will thereby provide for your own spirit an ever increasing space of effectiveness; thus your spirit will grow inside you to a manly size and will penetrate your whole soul and with her your entire material being.

[11] If you have reached with yourself this point, then you are also be able, not only to see and recognize what all natural people can see and recognize with their senses, but also such things, which cannot be explored by normal people, as you have discovered in me, since I, without ever seeing or knowing you before, could precisely tell you everything what you ever had done on this earth and what you kept a so closely guarded secret.

[12] Now I have given you a small pre-taste from the circumstances, so that you can see and recognize how things stand regarding the spirit. But all this still means very little or nothing at all to you; you must now experience, what you must do to awaken your spirit. However, to mark this out for you, I'm not entitled to, but someone else who is also among us, and whose whole being is most densely penetrated by the spirit of God. Only He will show you the way of the truth and call, as Himself the spirit of all spirits, through your flesh your spirit: 'Wake up in the love to God and from it to your brothers in the name of Him, who was forever, is, and always will be forever!' – and now tell me, how you have experienced everything I have told you!"

9. ZOREL DECIDES TO CHANGE HIS LIFE

[1] Says Zorel: "I find your teaching you have given to me absolutely brilliant, true and good, and everything must be like it; otherwise you could not have told me my most secret deeds like reading them from a book. Therefore as a person one can in every case reach a nearly unbelievable perfection, and coming to such conclusion now is sufficient for me; I'm also not yearning for such perfection as observed in you, in order to read a poor sinner at a similar opportunity his committed sins, to thereby provide a true consolation for myself and in quietness feel happy about myself! I never want to be a teacher nor an even so gentle judge; I only want to serve as a perfect human, so that in future no person should come to any harm by my

silliness.

[2] This is the only reason, why I want to reach your perfection. The demand for this in my life can consist out of anything it wants, I sure will comply with it; because if I want something, no sacrifice is too heavy for me! It will be executed, even at cost to this my bodily life! Since of what value can a life be, if composed by all kind of imperfections?! With imperfection one cannot reach any perfection, but I surely have no desire for anything imperfect anymore!

[3] But you said, that another person, who is full of the spirit of God, will teach me about that what I have to do; you know him – show him to me, so that I can go to him and ask him about the means to awaken my spirit!”

[4] Says John: “It is Him, who earlier sent you to me! Go to him, He will awaken you!”

[5] Says Zorel: “An internal notion told me after my awakening that this carpenter’s son from Nazareth indicated to me before, must be more than just a person. Finally the truth emerges, what I previously only anticipated as premonition! It is above all very strange, that actually this man looks so familiar to me! But how did he come to such perfection? Can you provide me with any information about that?”

[6] Says John: “About that I can tell you nothing else, than that you are forgiven to ask such a question; otherwise it would be same as if you would ask, how and in which manner did God obtained His perfect wisdom and perfect almightiness. God Himself chose Him as His bodily dwelling! This is the great mercy that comes to all nations by this chosen One. The human side you see in Him, is equal to the son of God; but in him dwells the spirit of God to the fullest!

[7] But if so, one cannot ask, how He came to such infinite perfection! This, what He is now, and will be forever, He already was in the mother’s body. Indeed, He went along with all the pure humanly aspects, except for the sin, which humans always more or less commit; but it didn’t contributed to His spiritual perfection, because He was since eternity already

perfected. He did and still does everything only, so that all people should have a most perfect example in Him, to follow Him as the primordial reason and primordial master of all being and life.

[8] Now you also know with whom you are dealing in Him. Therefore go to Him, so that He can show you the right way to your spirit, which is in you as the pure love for God, and by your spirit or your love to Him, who stays among us as the true welfare of all mankind, who ever lived on this earth, now live and who will live in future.

[9] However, if you go to Him, go with the love of your heart to Him and not with the purity of your mind! Because only through love can and will you win Him over and also comprehend His divinity; but with your mind you will achieve forever nothing! Since only love is able to increase forever, while there have been placed limits for the mind, which he forever is not able to surpass. But the love of humans to God is, as He Himself says, able to increase forever, and the stronger the love for Him in you grows, the brighter it will become in your whole being! Because the pure love to God is a living fire and the brightest light. Who walks in this light, will not see death in eternity, as He Himself has said. – And now you already know quite a lot; awake yourself in your heart and go to Him!”

[10] However, because of all the reverence upon this message, Zorel does not know what to think or what to do. Since this last teaching leaves him no doubt anymore, that I carry the Godhead in all fullness in Myself, and therefore, because of his continuously growing reverence he becomes more small-hearted and without courage, and says after a while of deeper reflection: “Friend! The more I think about your words, the more difficult it becomes for me, that I, His mercy most unworthy, should go to Him and ask Him, that He Himself should show me the bright lighted path to life! It is, to say it directly, nearly impossible for me to go to Him; since I feel a strange holiness emanating from Him towards me, and this keeps on telling me: ‘Step back, you

most unworthy! First repent for a few years, only then come and see if you can touch the hem of My garment!’ Tell me from where comes this extraordinary fear which penetrates my whole being!”

[11] Says John: “This is quite true; the true love to God the Lord must always be preceded by the meekness of the heart! Where this is not the case, love never ever can emerge in a true and living way. Remain for a little while longer in such right humility of your heart before Him! But when He calls you, do not wait any longer, and go quickly to Him!”

[12] After these words Zorel finds some reassurance in himself, but strongly thinks about it, how good and blessed it would be, to stand without sin before the Holiest.

10. THE WAY TO ETERNAL LIFE

[1] To his highest surprise and biggest astonishment I say to Zorel: “Who recognizes his sins ruefully and performs penance in the true, living humility of his heart, is more welcome to Me than ninety-nine justified, who never needed penance. Come therefore to Me, you penance-ready friend; since the right feeling of humility rules in you, which is more welcome to Me than the justified from the primordial beginning, who call in their hearts: ‘Hosanna, God in heaven, that we have never desecrated Your holiest name by a sin according to our knowledge and will!’ They speak like that and are justified to do that; but therefore they are also looking at a sinner with judging eyes and flee his presence like a plague.

[2] They resemble those doctors who themselves glow of the fullest health, but therefore shy away from going to places, where a sick person is calling for help, out of fear to become ill themselves. Isn’t a doctor better and more noble, who does not fear any illness and rushes to every ill person who called for him?! Even if sometimes co-seized by an illness, he is not annoyed about it, still helps the sick person and himself. And this is right!

[3] Therefore come now to Me, and I will show you, what My disciple couldn't show you, namely the only true way of life and love and true wisdom thereof!"

[4] Upon these My words Zorel was encouraged and came with very slow steps to Me.

[5] When he was close to Me, I said: "Friend, the way which leads to the life of the spirit, is thorny and narrow! This means the following: Everything, you are encountering in this life from people like annoyance, bitterness and unpleasantness, you should fight with all patience and gentleness, and who does evil to you, you should not do the same to him, but the opposite, then you collect glowing coals on his head! Who hits you, do not repay him likewise, rather take another blow from him, so that peace and unity can be between you; since only in peace does the heart and the growth of the spirit in the soul prosper.

[6] Whoever asks you for a favor or a gift, do not deny him anything, provided, that the service which is required, does not oppose the commandments of God or the laws of the state, what you will be able to judge for yourself.

[7] If someone asks you for a shirt, give to him also the coat, so that he recognizes, that you are disciple out of the school of God! If he recognizes this, he will leave you the coat; if he takes it, his recognition is still very weak, and you should not feel sorry about the coat, but about this, that a brother hasn't recognized the nearness of the kingdom of God.

[8] Who asks you to walk an hour with him, go with him for two hours, so that this your willingness becomes a testimony, from which school he is from, to whom such a high degree of abnegation is own! In this way even the deaf and blind will get the right signs, that the kingdom of God has come nearer.

[9] It will be recognized in your actions and deeds, that you are all My disciples! Because it is easier to preach right, than to do right. But what does the empty word means, if it is not made alive by the deed?! To what use are the most beautiful thoughts and ideas, if you do not have the means to ever put them to work?! Thus the nicest and truest words are also useless, if you

do not have the will to put them above all to work. Only the deed has value; thoughts, ideas and words are worthless, if they are not put to work. Therefore, everyone who can preach well, should also do well, otherwise his preaches are not worth more than a hollow nut!”

11. POVERTY AND NEIGHBORLY LOVE

[1] (The Lord:) “A large number of dangers exist for the soul in the world. On the one side you have poverty; its concept of mine and yours are getting weaker, the more a person is pressed by the same. Therefore do not let poverty to grow to large among the people, if you want to walk safely!

[2] Who is poor should ask the wealthier brothers for a necessary support; if he bumps into hard hearts, he should turn to Me, and he will be helped! Poverty and distress does not excuse theft and robbery, and even less manslaughter of someone who has been robbed! Who is poor, does know, to whom he has to turn.

[3] Poverty surely is a great plague for the people, but it carries the noble seed of humility and true modesty in it and will therefore always remain among the people; nevertheless, the wealthy should not let it become too mighty, otherwise they will be very much in danger, here and also one day in the beyond.

[4] If there are poor people among you, I say to you all: You do not have to provide for them, so that they also become rich; but at the same time you should not let them suffer distress! Those you can see and know, help them according to what is right and equitable! But there are still many on this wide earth, who are extremely poor and are suffering a terrible distress. But you don't know them and do not hear their cry of distress; therefore I do not make them your responsibility in your hearts, but only those you know and who come to you.

[5] Who from you is a friend of the poor with his full heart, to him I also will be a friend and a true brother, temporary and forever, and it will not be necessary for him to learn wisdom

from another wise person, but I will give it to him in all fullness in his heart. Who loves his poor brother next to him as himself and will not spurn a poor daughter, regardless of which tribe or age she is, to him I will come Myself always and reveal Myself to him in truth. To his spirit, which is love, I will say it, and he will fill with it the entire soul and her mouth. What he will then speak or write, this will be spoken and written by Me for all times of times.

[6] But the heart of the hard hearted will be occupied by evil spirits, and they will destroy her and make her equal to the soul of an animal, as it will be revealed in the beyond.

[7] Give with pleasure and give copiously; since the way you are distributing, it will be redistributed to you! Who possesses a hard heart, it will not be penetrated by My light of mercy, and in him will dwell darkness and death with all its terrors!

[8] But a gentle and soft heart will be soon and easily penetrated by My light of mercy, which is of a tender and exceeding gentleness nature, and I Myself will enter into such a heart with the fullness of My love and wisdom.

[9] Such you can believe! Since these words which I have now spoken to you, are life, light, truth and accomplished action, whose reality everyone must experience, who will follow them.”

12. FLESHLY DESIRE

[1] (The Lord:) “Now, we have worked through poverty and have seen the hostile issues which start to appear if they start to dominate; but we also have seen how it can be remedied and why, and what advantages for people can grow out of the observance of this My teaching to you all for everyone. And thus we are finished with this plague and annoyance and alongside come to a new field, which does not resemble what we just have worked through, but, nevertheless, stands in close relationship with it. This field is called: lust of the flesh.

[2] Therein lies more or less the actual main evil for all people. From this lust originate nearly all bodily illnesses and most certainly and surely all evils of the soul.

[3] Man can rid himself from every other sin easier than this; because the others have only outer motives, but this sin bears the motive in itself and in the sinful flesh. Therefore you should draw your eyes away from the appealing dangers of the flesh for as long, as you have not become masters over your flesh!

[4] Keep the children from the first fall and preserve their innocence, and as adults they will easily control their flesh and not easily come to a fall; but only once overlooked – and the evil spirit of the flesh has taken possession of the same! No devil is more difficult to be driven out of man than the flesh devil; only through a lot of fasting and praying can it be removed from man.

[5] Beware to annoy the little ones or to stimulate them by excessive cleaning and to stimulate them by stimulating clothes and to ignite their flesh! Woe to him, who sins against the nature of the little ones! Truly, for him it would be better, if had never been born!

[6] The sinner against the holy nature of the youth, I Myself will punish him with all the might of My wrath! Because if the flesh has become damaged once, the soul does not have any firm foundation anymore, and her perfection makes bad progress.

[7] What amount of work does it take for a soul, to cure its

damaged flesh and to make it completely without scars again! What fear does she not have to cope with, if she notices the damage and weakness of her flesh, her earthly home! Who carries the guilt of it? The bad supervision of the children and the many annoyances, which are given to the children by all kind of things!

[8] Above all is the depravity of moral standards in the cities always greater than in the countryside; therefore, once as My disciples, draw people's attention and show them the many bad consequences, which arise out of an too early break of the flesh, and many will take note of it, and many healthy souls will appear from that, in which the spirit is easier to awake, as it is currently the case with so many!

[9] Look at all the blind, the deaf, the cripples, the lepers, the gouty person; look further at all the different illnesses and with all kind of bodily illnesses afflicted children and adults! All are the result of a too early break of the flesh!

[10] No man should touch a maiden before he is 24 years old – you know it, how and where it is mainly to understand – and the maiden should be fully 18 years of age or at least fully 17; under this age she is only grow ripe and should not recognize a man! Because before that time she is only here and there grow ripe; if she is touched too early by a randy man, she is already a broken flesh and has become a weak and desirous soul.

[11] It is difficult to cure the flesh of a man, but many times more difficult this of a maiden, if she is broken before her time! First of all she will not that easily deliver healthy children into this world, and secondly she will become from week to week more sex-addicted and finally become a whore, which is a most wretched disgrace mark for mankind, not so much for itself, but much more for those, by which negligence they have become like that.

[12] Woe to him, who uses the poverty of a maiden to break her flesh! Truly, for him it also would be better that he never had been born! Who has sex with an already spoilt whore, instead of turning her away from destruction by using the right means and

to help her on the right path, will one day have to cope with a repeatedly strict judgment before Me; since someone hitting a healthy person, did not sin so severely, as someone who mistreated a cripple.

[13] Who slept with a fully ripe and healthy maiden, has in fact also sinned; but since the caused evil is not of a particular harmful nature, especially if both parties are completely healthy, only a smaller judgment is placed on it. But who out of a pure, already old lecherousness does this to a no matter how ripe maiden, what he would do to a whore, without fathering of a living fruit in the lap of the maiden, will encounter a double judgment; but if he does this with a whore, he will have to cope with a tenfold judgment!

[14] Since a whore is a maiden which is in her flesh and her soul completely ruined and broken. Who is helping her out of such great distress with a reasonable and loyal heart to Me, will one day be large in My kingdom. Who sleeps with a whore for a contemptible pay and makes her even worse as she was before, will one day be rewarded with the reward that every willful killer receives in the mud pool which is prepared for all devils and their servants.

[15] Woe the country, woe the city, where prostitution is conducted, and woe the earth if this evil is getting out of control on her ground! Over such countries and cities I will place tyrants as rulers, and they will have to burden the people with unreasonable loads, so that all flesh is starving and let go of this most sacrilegious activity, which one person can commit against his poor fellow people!

[16] But a whore should lose all honor and respect, even with those, who have used her for a contemptible wage, and her flesh will in future become even more afflicted with all kind of incurable or at least difficult to cure epidemic. But if one betters herself properly, she will be looked at with merciful eyes by Me!

[17] But if any lecherous reaches for other satisfying means except the vessel which I have put in the lap of a woman, he

will not easily reach the point to see My face! Indeed, Moses has ordered stoning for that, which I do not completely repeal, because it is a hard punishment for similar offences and offenders who already have fallen to the devil, but I only give you the fatherly advice, to ban such sinners from society, to expose them to severe distress in a place of exile, and only if they come, nearly completely naked, to the borders of their home country, to re-accept them, take them to a soul heal institution, which they should not leave, until such people have been completely rehabilitated. If they, many times tested, for a longer period of time are able to completely prove their betterment, they are allowed to return to society; but if the slightest signs of sensuous challenges are recognizable, they rather should stay imprisoned for the rest of their lives, which is many times better and healthier than the uncontaminated people in a society become contaminated by them.

[18] You, Zorel, was in this regard also not very pure; since already as a boy you were afflicted with all kind of impurities and was an irritating example for your fellow youth mates. But it cannot counted as a sin against you, because you did not received such upbringing, from which you could have learned any kind of pure truth, which would have shown to you, what, according to the order of God, is perfectly the right thing. Something better you only started to recognize, after you got familiar with the rights of the citizens of Rome, by an advocate. From then on you were actually not an animal man anymore, but otherwise a first class law distorter, and cheated your fellow neighbors wherever possible. But this is all over now, and your are standing according to your better judgment as a better person in front of Me!

[19] But despite all this I notice that there still exists a lot of fleshly lecherousness in you. I especially draw your attention to this point in which you should be very careful; once you are stuck in a somewhat better life, your flesh which is full of holes will start to stir in its still by far not cured fragility, and you will have your troubles to calm it and to finally heal its old fragility

completely. Therefore be aware of any immoderateness; since in immoderateness dwells the seed of carnal lust! Be therefore moderate in everything, and never allow yourself to be tempted to immoderation with regard to eating and drinking, otherwise you will have a hard time to tame your flesh!

[20] And as such we have also gone through the field of the flesh a little, as far as it is necessary for you. And now we want to enter another field, which can also be regarded as strong in you!”

13. A GIVING ATTITUDE THAT IS PLEASING TO GOD

[1] (The Lord:) “This is in connection with the clear concept of what is mine and what is yours, Moses says: ‘You should not steal!’ and again: ‘You should not desire what belongs to your neighbor, except such, which is fully justified!’

[2] You can in all honesty buy something from your neighbor and own it before all people as justified; but to take something from someone against his will is a sin against the order which God gave to the people through Moses, because such action apparently goes against every form of neighborly love. Since what must be in a justifiable manner disagreeable to you, if someone else did or does it to you, you should also do not do to your neighbor!

[3] Theft originates mostly from self-love, because forthcoming from that are sluggishness, the inclination to a good life and inactivity. From this a certain despondence arises, which is surrounded by a haughty shyness, resulting to avoid a somewhat tiresome request, but rather opt to secretly steal or just take something. In theft therefore are resting a lot of shortcomings, among which the too strongly grown self-love is the most apparent reason of all. With a properly alive neighborly love this soul evil can be combated best at all times.

[4] Now you think explicable in your brain: ‘Neighborly could easily be exercised, if one only has the means for it! But among one-hundred people there are scarcely ten who are in a position,

that they could exercise this marvelous virtue; the ninety are mostly those, to whom this virtue is extended by the ten wealthy. If therefore exercising neighborly love is the only way by which the vice of theft can be combated effectively, then the ninety poor will find it difficult to protect them against it; since they do not have the means to effectively exercise this virtue.'

[5] According to your mind you have thought quite right, and no one can argue against it with the world mind. But in the mind of the heart you read a completely different language, which says: Not only by gifts the works of neighborly love are conducted, but much more by all kind of good deeds and honest and reasonable services, where of course the good will must not be absent.

[6] Because the good will is the soul and the life of a good deed; without it even the best deed would have no value before the judging chair of God. But if you have the living good will without any means, to help your neighbor either way when you find him in distress, and you feel sorry in your heart because you can't do it, then your good will counts with God a lot more than the deed of somebody else, who first had to be enticed by whatever means.

[7] And if a wealthy person has put a completely impoverished society on its feet again, because the society, once wealthy again, give him the tenth and show him some sort of submissiveness, his entire good work does not count anything before God at all; because he already has taken his reward. What he has done, any usury miser would have done for the sake of the profit.

[8] From this you can see, that before God and to the advantage of the own inner, spiritual life, every person, either rich or poor, can exercise neighborly love; it depends only on a truly living good will, whereby everyone with all devotion does with pleasure, what he is able to do.

[9] Of course, the good will alone would be also of no use, if you possess the one or other wealth and there would be no shortage of a good will either, but you still have some

considerations, partly for yourself, partly for your children, partly on behalf of your relatives and partly for some other reasons, and you give to him who stands destitute before you, either only a little or even absolutely nothing, because you can't always know, whether the person looking for assistance is either a lazy scoundrel, who is not worthy to be assisted. Thereby one would only support the laziness of a scoundrel and thereby withhold the support from someone more worthy! Comes along a more worthy, the same doubts come up again since one cannot completely be sure that he is actually worthy!

[10] Yes, friend, even with the best will, he who starts having doubts when doing good, whether he should do a little good or not, his good will still has a long way to go before having the right life; therefore neither the good will nor the good works does count anything special before God. Where there is ability, the will and the works must be equal, otherwise the one takes away from the other the value and life worthiness before God.

[11] What you do or give, do and give with a lot of joy; since a friendly giver and doer has a double worthiness before God and is also double closer to spiritual perfection!

[12] Since the friendly givers heart resembles a fruit, which becomes easily and early ripe, because it is full of the right warmth, which is of the highest necessity to ripen the fruit, since in warmth the corresponding element of life, namely love, prevails.

[13] Therefore the givers and doers happiness and friendliness is this fullness of the right inner, spiritual life-warmth, which cannot be recommended strongly enough, whereby the soul for the full reception of the spirit in her entire being, becomes more than twice as fast ripe and must be so, because this very warmth is a transition of the everlasting spirit into his soul, which, through such transition resembles her spirit more and more.

[14] An otherwise very keen giver and benefactor is even more further away from the purpose of the true inner, spiritual life's perfection, the more acidly and unfriendly he is when giving or doing; since the unfriendly and acidly behavior when giving still

contains something material worldly in it and is therefore from the pure heavenly element a lot further away than the joyful and friendly.

[15] Therefore, when giving or doing, you should not add serious and often bitter admonitions; since these often produce a significant sadness in the poor brother, and he starts to develop a strong desire in his heart, not to receive anything from the benefactor who admonishes him with a serious look. The benefactor, however, becomes by these untimely admonitions not seldom a little proud, and the receiver feels himself thrown too deeply underneath the feet of the benefactor and starts to seriously feel his distress in relation of the wealth of the benefactor, and then it happens, that the taking becomes by a distance more difficult than the giving.

[16] Who is wealthy and has a good will, gives easily; but the poor taker is already afraid of the friendly giver, if he sees himself forced by his poverty, to burden the even so friendly benefactor. But how heavy must feel his heart, if the benefactor walks towards him with a grim face, and provides him, besides the relief, with several wise lectures, which in future will become for the receiver too much of an obstacle, to come to the admonishing lecturer's door again in an emergency, because at his second visit he is expecting even more wiser, longer and as such more urgent preachings, which according to his understanding says as much as: 'Do not come soon or even all together back again!', although the giver never ever has thought about it.

[17] This, very much, provides the friendly giver with such a great advantage above the grim admonishing lecturer, because he comforts and elevates the heart of the taker and puts it in a thankful mood. It also fills the taker with a loving and prosperous trust towards God and other people, and his otherwise so heavy yoke becomes a more lighter burden, which he then carries with more patience and devotion than he carried it before.

[18] A joyful and friendly benefactor is to a poor and needy

brother just that, what to skipper on a stormy sea is a safe and friendly harbor. But a grim benefactor in distress resembles a sea bay less exposed to a storm, which in fact safes the skipper from completely being shipwrecked, but still keeps him in fear, about a terrible and perishable spring tide entering the bay after the storm, as it happens from time to time, which could bring him a bigger damage as the storm of the high seas before.

[19] Now you know completely how, according to the measure of God, the true and the spiritual perfection of an easy and earliest implementation of neighborly love must look like; do accordingly, and you will easily and soonest reach the only true purpose of life!”

14. HUMILITY AND PRIDE

[1] (The Lord:) “But now comes another very important field of life, whereupon one only can reach truly the full rebirth of the spirit in his soul, which is life’s truest triumph and highest end goal. This field is completely contrary to pride and arrogance and is called – humility.

[2] In each soul lies the same feeling of highness and ambition, which at the slightest opportunity and reason only too easily ignites into an all destructive raging passion and cannot be damped or rather completely extinguished, until it has consumed the offending victims. However, by this horrible passion, the soul becomes so damaged and material, that she becomes many times less suitable for an inner, spiritual perfection – than the glowing hot sand of the great desert of Africa to quench a thirst!

[3] By the passion of the wretched arrogance the soul finally itself is transformed into a glowing desert sand, in which not one wretched little moss plant can grow, never mind any other more juicy and more blessed plant. This is the soul of a haughty person! Its wild fire singes and burns everything from the ground which is noble, good and true in life, and thousand times thousands of years will pass, until the sand desert of Africa will

change in friendly and blissful fields. It will take for the whole sea many times to drive its floods over it!

[4] Look at a proud king who was offended by his neighbor about any small matter! His soul is getting more and more into the wildest fire; from his eyes flames of rage are spraying, and the irrevocable resolution is: 'The most dreadful revenge to the offender who forgot nobleness!' And a most disastrous war whereby hundreds of thousands must allow themselves to be killed in the most wretched manner for their proud and wanton king is the well-known and sad result of it. With great pleasure does the rage inflamed king overlooks from his tent the most insane battles and murders and rewards proudly each raging soldier with gold and gemstones, who was able to inflict the greatest and most sensitive damage to the opponent.

[5] If such a king has robbed his insulter of nearly everything with his overwhelming power, it is by far not enough for him! He wants to see him tortured in front of him in the most gruesome manner! No imploring or begging is of any use. And even if the insulter has died in front of the king's proud eyes under the most painful tortures, on top of it his flesh will be cursed in the most horrible manner and scattered as food for the ravens, and never will any remorse enter the diamond heart of such a king, but the rage or the glowing desert of Africa remains, bringing continuously the most fearsome death to everyone who ever dares not to show the highest honor to the place where the proud king was standing.

[6] Such a king has of course still a soul; but how does it look like? I say to you: worse than the most glowing spot of the great sand desert of Africa! Do you think that such a soul can ever be transformed into a fruit garden of the heavens of God? I say to you: A thousand times sooner will the desert of Africa produce the most marvelous dates, figs and grapes, than such a soul only the smallest drop of heavenly love!

[7] Therefore all of you, beware above all about haughtiness; since nothing in the world destroys the soul more than the rage-snorting haughtiness and pride! An always present thirst for

revenge is its companion, just like the everlasting and unquenchable thirst for rain is the continues companion of the great, glowing sand desert of Africa, and all animals putting their feet on its ground, will also soon be seized by the same plague, just as the servants of the proud king finally becomes also tremendously proud and revenge-thirsty. Since who is a servant of pride, must in the end become proud himself; how could he then otherwise be a servant of the proud?!”

15. EDUCATING HUMILITY

[1] (The Lord:) “But how can a person protect himself against this most evil passion, since the seed for it is present in every soul and quite often has already reached an usury climax in children? Only through humility is this possible!

[2] And therefore poverty is so predominantly large in comparison with richness of the people, to keep haughtiness always on a sharp rein. Just try to put a king’s crown on the poorest beggar, and you will soon be convinced, how his earlier meekness and patience has evaporated with lightening speed. And therefore it is a very good thing, that there exists only a very few kings and a great number of modest beggars.

[3] Every soul has, hereditary from God, whose idea and will she is, a feeling of highness, which presence one can already notice by the shyness of children.

[4] The feeling of shyness of children is a sensation of the soul, when she begins to feel herself, by the mute expression of discontent, since the soul as something spiritual sees herself trapped in a cumbersome and unmanageable flesh, which she cannot get rid of without pain; the more tender and sensitive the body of a soul, the stronger will be her feeling of shyness. If a right educator understands to lead this feeling, that cannot be eliminated, to the right modesty, he creates from this feeling a protective spirit and places it on the way, on which to continue it easily can reach an early spiritual perfection; but only a little skew guidance of this hereditary feeling, can immediately

transfigure into haughtiness and pride.

[5] To guide the feeling of shyness into the so called child-ambition, is completely wrong; since then a child immediately begins to think he is better than others. It is easily offended and hurt and therefore cries bitterly; with this crying it expresses clearly that its feeling of highness is violated by someone.

[6] If now weak and very shortsighted parents of the offended child try to calm it by, even if only apparently, call for accountability and punishment of the offender against their child, they have already placed the first seed in the child for quenching its thirst for revenge; and if the parents continue to calm the child in the same manner, they not seldom create a devil for themselves and for many other people. But if the parents are clever and from early on show the child always the greater value in other people and children and in so doing guide the feeling of shyness into a right modesty, they will raise their children into angels, who will later serve as true examples of life for others, similar to the most beautiful stars shining in the night of the earthly life, and will revive them with their gentleness and patience.

[7] Since children only very seldom receive such upbringing, by which their spirit will be awoken in their soul, the adult person reaching a purer recognition must above all attend to it, that he with all his strength makes the true and right humility his own. Before not eradicating the last drop of the feeling of highness, he cannot either here nor in the beyond pass over into a complete perfection of a purely spiritual heavenly life.

[8] Who wants to examine himself, if his meekness is completely perfected, should ask his heart if he still can be offended by anything, and if he can easily forgive his greatest offenders and pursuers from the bottom of his heart, and do good to them who harmed him, and if he does not have from time to time any desire for any worldly magnificence, if he feels good about to be the smallest among the smallest, to serve everyone with everything. Who can do all this without sadness and grief, is already here an inhabitant of the highest heaven of

God and will remain as such forever; because through such just humility, a soul does not only becomes one with her spirit, but also to the greatest part the body.

[9] Therefore such a person will not feel nor taste the death of the body, since the entire ethereal part of the body – as the actual living natural body – has already here become immortal with his soul and her spirit.

[10] By the physical death only the feeling- and lifeless shadow-part will be separated from the soul, which cannot cause the soul any fear and no further pain, because everything with an alive feeling of the body has long since become united with the soul; and therefore can such a perfected person after the separation of the anyway always insensible and therefore dead, outer shadow-body feel not anything, just as someone cannot feel anything when cutting his hair or fingernails of his body when still alive, and where it grows out of the flesh, or losing a scale of the skin, which separates from the anyway insensible upper surface of the skin. Since what in the body never had a sense of feeling, can also not have a feeling when the soul completely exits the body, because everything of the body alive and with a sense of feeling, has already earlier become completely united with the soul and now forms one being with her, which will never be separated from her.

[11] You have now seen what the right humility is, and what it is able to do, and therefore you will in future give a lot of attention to this virtue! Who now with great loyalty follows what I have said to you, will convince himself that these easy understandable words, however given without any oratorical, empty splendor, are not originating from man but from God. And who lives and acts accordingly, walks on the right path to the true most inner, spiritual life's perfection. But now, tell Me also, if everything has become absolutely clear and insightful for you!"

16. ZOREL'S GOOD INTENTIONS

[1] Says Zorel, completely mortified by surprise about the high truth and pureness of this My somewhat lengthy practical teaching of life: "Lord and everlasting Master of all being and life! I for my person have recognized You even without this preceding practical life's exercise – that such from Your mouth could not have been spoken by a person, but only by a God who has created heaven and earth and people; nevertheless, I will even more intensely transfer everything practical into my life, what You, o Love of all love, have mercifully taught me!

[2] I have understood everything; since it strangely appeared to me, that somewhere I have heard similar words before and also practiced. But it could have occurred also in a dream; because in real life I truly wouldn't know, where and when such mercy would have been given to me! But it remains strange how every word out of Your holy mouth has stimulated me so familiar and so exceedingly friendly! Therefore everything was also so very clear to me! Nevertheless, it can be as it wants to be, such words and such teachings, which so deeply, true and faithfully touches everything what is called life in man, have never been spoken by a mortal mouth of any person!

[3] Who after these words could not find the right path to his inner, spiritual life's perfection and not experience the mighty desire, to direct all his actions accordingly, should truly either not be human at all, or he must lived himself quite mightily into the silly, dead world, and his soul must have become completely like a diamond, otherwise it could not be thought of, how a person, who has heard and understood this teaching, not direct his whole life accordingly, since by that he must be able to see the final goal so brightly and clear as he must see the midday sun before him! By that, however, I do not want to boast as if I already have achieved something; but a life- consciousness penetrating and perfectly clear understanding of the purest truth of such a teaching already counts for something, which – at least for me – has already a quite considerable life's value.

[4] However, who sees this holy matter as clearly as I am, he, including me, will surely not be a fool anymore, who rather plunges himself with all such most living insight and recognition into the excrement puddles and pools of the world, to fish for the smelling mud, in which he finally must suffocate, then to climb the illuminated heights of Horeb and Lebanon and to collect the healing herbs, which cure and completely heal the ill soul for the everlasting life. Under the curing herbs on the illuminated heights of Horeb and Lebanon I understand the works, which one only can find, o Lord, on the illuminated heights of truth-recognition of Your teaching, this means, by the actions according to the word, which was received from Your mouth. But under 'Horeb' and 'Lebanon' I understand the divine-truth and the divine-good – which is according to my reason the meaning.

[5] Great, Holy and above all Elated are You, o Lord, who stands here before me, but never greater, more holy and more elated than in the people, which Your love and wisdom has transformed into your children!

[6] See, Lord, it also must be for You a greatest joy, if a creature with a previously only human form, begins to listen and understands Your father-word, yes finally takes freely by himself the unalterable decision, also to walk and to act, in order to reach this holy perfection, which You as God, Creator, Father and Teacher has placed as a most blessed goal!

[7] How big must Your joy as a father be, if a person has reached perfection in Your holy order! But how big must also be the joy of a child, which in and out of its created nullity in the fullness of its true humility in its inner perfection finally recognizes You as the true and only Father! I would like to know the heavenly angel-spirit, who, with a sun-bright imagination, can describe such joy – and also him, who out of this his present spiritual poverty could grasp such depth of such imagination, as only partially successful it could be understood! I have sort of a vague premonition – yes, it appears to me again if I had felt somewhere in a dream something similar; but this

only seems to be a blest backward effect of this, what Your teaching, o Lord, has created in my heart and my will!

[8] It is the joy of a sower, who has the consciousness, that his field will be cleared from all weed and that a pure seed will be placed into the furrow, which surely awakens the most beautiful hope for a blest harvest.

[9] My field is good now, what You, o Lord, certainly has seen, otherwise You would not have wasted the purest seed by sowing it so plentiful. This consciousness might actually produce the indescribable feeling of joy in me; since I'm sure of the results, because I'm perfectly sure of the possibility, that I will bring Your holy word to the fullest reality in me. Once the cause is completely there, the great, holy effect cannot remain under way. I do not want something half, but the perfect completeness; therefore regarding my actions, there should never be a half measure, but only the complete wholeness as Your word is coming in actions to the fore!

[10] As scoundrel I was able to achieve something complete, where I could not expect with any certainty any results to be blest; only a somewhat bad draught and all my so prosperous hopes were lying on the bottom of the sea! And still no one can accuse me of any tepidness and prove me any half measure. If I could be something complete as a scoundrel, often without any prospect of any only halfway spiritual effect, how much more will I be able to avoid any half measure along this path turning away my thoughts, words and deeds from this what the world requires; since it has guided me long enough on a fool's leash.

[11] No seed of any worldly thoughts and no sign of a worldly deed will rise in me again, this means, according to my once taken will certainly never! But for that, what I cannot control, like the orderly needs of my body, I cannot vouch for; since they, o Lord, are in Your almighty will's hand. But my thoughts, my ideas, my words and my actions will one day give me the testimony, that also a Greek can keep his word and once taken intentions!

[12] It can also happen that I in this my blest inflamed soul, I

have said things too rash; but it doesn't matter! Zorel will not forget what he has said here; and if he doesn't forget it, he will act strictly accordingly – and should it cost his earthly life! Since I clearly know and feel it most vividly, that after the separation of the flesh-life most certainly and true there exists another, incomparable more perfect life, and therefore this flesh-life is worth to me a hollow nut! So many times I had to place my life at stake for a trifling, earthly profit – why not now, where I'm sure of the profit, which I now think, feel and speak?!

[13] O, I do not speak like an intoxicated fool now, but with the most sober senses of the world, and I say this as a testimony, that I have understood and comprehended the fullness of truth of the word of God! That I fully understand it, proves that I now want to sacrifice my earthly life for this holy truth – which I do not just say to give my words some kind of oratorical respect before you, but I speak how I really feel it in my heart.

[14] There are people, who, seized by the extraordinary opportunity, speak, as if they wanted to turn the whole earth into a garden already the next day; but if the opportunity is over, they begin to think about everything they saw and heard, but the decision to act dissipates from day to day more and more, and the old, silly habits soon take the place of the new decisions. But with me it never was the case; if I have recognized something as true, I acted strictly accordingly for as long as I fully convinced myself of something better.

[15] My earlier actions never stood in any conflict with my life views, which were even before the forum absolutely not opposed to the purest and largely philanthropic views of a worldly reason. But how could I have ever anticipated, that I will ever come into a life contact in this world with the Master of all being and life, where my views of reason against His purest wisdom and most true life view, are melting like wax in the sun! But the unthinkable has taken place: The God in all His fullness of His everlasting power and wisdom perfection is standing in front of us all and teaches us not only the temporary,

but also the everlasting destination of man and his life, with such tangible, clear words, that nearly even a blind and dumb must understand them right to the bottom of all bottoms! And as such one can't help it, to take a life decision, from which, even if a world is crushed to ruins, will forever not dissuade me!

[16] Yes, people, who are nothing else than vain coward sissies, will always orientate themselves more according to the world than the holiest truth out of the mouth of the only true God; since the world also has its advantages for the time being like gold and silver and gemstones! For such excrements weak people let God soon become a good man; since He does not let gold and silver rain out of the clouds for them. But I have now become familiar with the purest gold of the true heavens of God and therefore despise from the deepest ground of my life this tempting excrement of the earth! You, almighty Lord of eternity, punish me now, if there is one false word which has left my mouth!

[17] However, you, high Cyrenius, I begged only in my silliness and spiritual poverty for a little support; but now I take my inappropriate request back! Since where I have found the treasures of heaven in such abundant measure, I do not require the earthly ones anymore; also my field and my burnt down hut I don't need anymore, because I have recognized and seen the hut of God in my heart. Sell everything and pay those to whom I owe something in an earthly way! But I will work and serve the people with everything what is right before God; because I can work, have taught myself certain skills during the time of my life, and are therefore a useful person. Hopefully the necessary amount of time will be granted to me everywhere, to be able to correspond in my actions, to what I have committed myself for all times and forever?!"

[18] I said: "Because I knew your soul quite well, I have called you in the spirit, otherwise you would not have come here; but since you have been so much transformed, you will also be provided for further on. You will become a good instrument for Me among the Greek on the coasts of Asia Minor and also with

those in Europe. There, some exist who are longing for the light, but are not able to obtain it from anywhere. For the time being you are taken into the house of Cornelius, who is a brother of Cyrenius. In that house you will be provided for with everything. But when the time comes that you should go out and make known My name to the nations, I will let you know at the right time. When you have to speak, it will not be necessary for you to think about it, but at the hour it will be placed into your heart and mouth, and the nations will listen to you and praise Him, who gave you such wisdom and power.”

17. ZOREL IS ENTRUSTED TO CORNELIUS

[1] (The Lord:) “However, now it has become evening and our landlord Markus has prepared the evening meal, and since we have made a good catch with you, we will also enjoy the evening meal in the best possible manner on this earth; however, in My kingdom in the beyond one day things will be somewhat better! After the evening meal we will not deal with sleeping, but with something completely different, and tomorrow, before the sun comes up, we will part for a while; since I still have many places to visit. But you, Raphael, go now to the women and let them return here; since the negotiations which concerned them little or nothing at all, is over, and the time for the evening meal has approached!”

[2] Raphael goes and calls all the women and Jarah comes to Me and says: “O Lord! You my love! It seemed like an eternity to me, until we were called again; but now all thanks to You, that I’m allowed to be in Your presence! Were we female beings really not allowed to hear what You, o Lord, has discussed with Zorel?”

[3] I said: “No, because it would be much too early before the right time for you female beings; by the way, you really have missed anything – since at the right time everything will be revealed to you. But now comes the evening meal, and you can enjoy yourself quite a lot with Josoe and with Raphael, whom I

will only introduce to Zorel after the evening meal; because he doesn't know anything of him yet.

[4] Today after the meal we again will stay awake until morning, and you all will this last night, which I will spend bodily among you, see and hear such a mass of miraculous things like never before; since in this night you should completely get to know, who He is, who just now has spoken such to you. But about this, nobody is allowed to know something beforehand! But you, My Zorel, stay close to Cornelius; since he, and not Cyrenius, will from now on your provider!"

[5] Says Cyrenius: "Lord! I do not grudge my brother anything which is in anyway good; but I also would like very much to have Zorel with me!"

[6] I said: "Your wish makes My heart very joyful and counts as the work itself; but from all those who have been converted here you have in any case taken the biggest number under your wings! In Zinka and his companions you have a treasure, you also have Stahar, Murel and Floran, Hebram and Risa, Suetal, Ribar and Bael, Herme with his wife and daughters, and also have now your two daughters Gamiela and Ida, including those which I haven appointed as your sun-in-laws, and the miracle boy Josoe; and it goes without saying that all their staff is given to you, and therefore you can be very contented! Your brother only gets Zorel, and he will for the time being provide a good service to his house and later to the foreigners, for which I have awoken him. You will anyway visit your brother quite often, and then you will be able to discuss quite a lot with our Zorel. – Are you still sad, that I did not give Zorel to you?"

[7] Says Cyrenius: "O Lord! How can You ask me something like that?! You know it, that only Your holy will is my highest bliss, irrespective of what it says! In any way there does not goes one full month by where I visit the brother or the brother me, either officially or because of old brotherly love, and then there surely will be an opportunity to speak a word with him!

[8] But earlier you have told the lovely Jarah, that You will

perform a lot of miracles during the night, since we all have been sufficiently introduced to Your being; now, what might be the main event of the miracles?”

[9] I said: “Dearest friend! This you will observe and hear with all the others at the right time! But now behold, the old Markus most diligently carries food to the tables like wine, salt and bread, and above all his daughters are requiring a good strengthening; therefore we will not undertake, speak or discuss anything before the completion of the evening meal!”

18. EXAGGERATED AND TRUE HUMILITY

[1] Markus is now giving the sign to sit down on the set long benches and Cornelius invites Zorel to take a seat along his right side.

[2] Zorel refuses this and says: “High lord and ruler! Don’t do this to me! You see, I belong there close to the hut of wood at the most simple table made from rafters, where your last and lowest servants and attendants are sitting, but not here, and certainly not to your right where the main table is set! This would be a nice exercise for humility, which the Lord of all life above all has impressed on my heart!”

[3] I said: “Friend Zorel, here your will is sufficient! Therefore do Cornelius the favor! True humility in anyway does not lies in the showing of an outer work, but in the heart, according to the full truth. Go to Jerusalem and have a look at the Pharisees and all the scribes, with what humble faces and clothes they are walking around; but at the same time their hearts are full of the most stinking arrogance and they hate deep beneath the hell everyone, who does not want to dance according to their tune – while a king with crown and scepter, if he does not place it above the value of a person, can have such a humble soul like the least beggar on the street! If you think about this carefully, then it will tolerate you at the right of Cornelius at our table.”

[4] Says Zorel: “Ah, if so, then of course it will be alright!” He now goes to the table and sits down according to the wish

of Cornelius.

[5] But Cornelius says to him: “So, dear friend, I’m glad with my whole heart! Subsequently we want to live and work together in the name of Him, who has enlightened us! Regarding true humility I think about it like that: One should be in the heart full of true humility and neighborly love, but one should not brag with it to the outside; since if I outwardly bow too deeply beneath other people, I make them arrogant and refuse myself the opportunity, to serve them with everything which is useful.

[6] A certain respect, which I have to expect as a person in any way from my fellow human beings, I am never allowed to give up completely, because without it I cannot do anything good! Therefore both of us will be in our hearts as humble as possible; but from our necessary external respect we do not want to give away anything!

[7] Quite often we will encounter opportunities and see, how some poor people have to engage in very low and most unpleasant jobs to support themselves. Should we, to put the crown of humility on our heads, also go and clean puddles and sewage tanks?! I do not think this is necessary outwardly; it is sufficient not to regard such people who have to do such jobs, as lower than ourselves, who have been given totally different offices to manage.

[8] First we have to have a high regard for the office, not for the sake of ourselves but only in front of the people for the sake of the office. But if it is a necessity, we are not allowed to clean the puddles and sewage tanks ourselves, but must leave the work to those, who have been destined by the Lord and nature for it. We also could not stand it, because we have not been used to it from our youth. And the Lord will surely not expect this from us; but this he expects as Father of all mankind, that we in our heart should not despise any person, even not the greatest sinner, but to do everything possible, to save his soul! And in this we way, I believe, we will act rightly before God and all people.”

[9] I said: “Yes, this is right! True humility and true neighborly love are truly residing in your hearts – and not in the outer appearance like the Pharisees!

[10] Who mixes himself with bran and malt without need, must in the end not complain, if eaten by pigs!

[11] The right humility does also not require, that the pearls of My teaching should be thrown for the pigs. Because there are people who are worse than pigs, and for them My teaching means nothing; since these kind of people you should rightly be used to clean puddles and sewage tanks, before making My name and My teaching known to them!

[12] But in this case do not look at the clothes or the external dignity, but only at the behavior of a person according to his heart and soul! If this is noble, gentle and patient, only then preach him the gospel and say: ‘In the name of the Lord peace be with you and all people on earth who are of a good will!’ If the person, who is blessed in advance, has a truly good will and heart, the blest peace will remain in him, and the gospel which has been revealed to him, will soon start to bring the most beautiful fruits of heaven. And so I think and believe according to your human manner, that you all regarding the right humility, are completely at home!

[13] And since the food is already in abundance on the table, we all shall eat and drink according to our heart’s desire and full of joy; since I am as a true bridegroom of your souls sitting among you, you may most joyfully and with cheerful senses consume the well prepared meal with Me! But if I in the near future will not be among you anymore, you again can sit with less appetite and cheerfulness at the food table!”

19. CORNELIUS AND ZOREL TALK TO EACH OTHER

[1] All are digging in and eating cheerfully with a great appetite; especially Raphael put several large fishes in front of him for everyone to see and consumed them miraculously fast, what was noticed by Zinka and Zorel, especially Zorel, who at this stage did not know who the youth was. He therefore asked Cyrenius, how the youth could eat such large fish with such a great appetite, since he doesn't look at all like a glutton.

[2] Thereupon Cyrenius answers him: "This youth is a wondrous being; he is a person and spirit at the same time, is animated by a strength and power, which you could never could have dreamt of; my brother Cornelius, who sits next to you, can give you the same testimony!"

[3] Hereupon Zorel asks Cornelius, what the special circumstances were regarding the youth.

[4] Says Cornelius: "See, dear Zorel, it is what my brother already has told you; I can't tell you anything more about this wondrous youth for the simple reason since I, quite frankly put, do not understand it myself. He is the same angel who, according to the myth of the Jews, once served the young Tobias as a guide. I was certainly not present, to serve you as a living witness in this matter; but I believe that it was like that – and why should one not believe something like that?!"

[5] Here again are happening wonders which will difficult to be believed by our late descendants – and, nevertheless, they are true before our eyes and ears, because we see and hear them! So many wonders are taking place right now that in the end one has to believe all the wondrous things which are told in the scripts and books of the Jews. For if here one wonder can cover promptly the next, why not in those old times – and as such this strong eater could a couple of hundred years ago served the devout young Tobias as a guide! I for my part believe this rock steady and am of the opinion, that you will not take exception of it!"

[6] Says Zorel: "Certainly not; since everything wondrous is

something special and does not resemble any appearance in the natural environment. It dismisses the conventional laws of the natural world and is in itself the actualization of the fantasy of a poet gifted with all wisdom. Since everything what an imaginary rich person can think of, is realized in the area of the miraculous!

[7] To a God everything must be possible, because the continued existence of a world and the starry sky serve as permanent witnesses! Because the first creation of a world must have been incredible wondrous to us! But once a world with its maintaining laws is created and populated by beings under the same maintaining laws, it of course cannot, for those who live on it, appear so miraculous anymore!

[8] But if the Creator comes to the population of this so miraculously created world, like now under the most extraordinary circumstances, they certainly must start to be hugely astonished anew, if the old Almighty starts to perform works before their eyes, which of course are only possible to him but nobody else in the whole of infinity without His will.

[9] Thereby I do not deny that any spiritual fully perfected person also is able to perform wonders; perhaps as a completely perfected, pure spirit he is also able to create a small world, but without the assistance of the divine will surely never ever! Such a spirit will also be able to speak and teach highly wisely, but without the divine spirit in his chest forever not!

[10] I vaguely can remember from the Jewish history, that a donkey was speaking very wisely to the prophet Bileam. Yes, during the very early times even the wild and tearing bests have taught the obdurate people! According to your words we were also not present; nevertheless, there could be some truth to it. But such animals were seized for the moment by the spirit of God and were forced to serve Him as tools! And not much different it will be with the wisdom of the most wise people and spirits; the real, big difference will consist only in consistency and growth!

[11] This is my opinion! I of course do not want it to be put as a

certain apodictic truth – since I already once have gone under with my views of reason and on life and death do not want to make such a leap again; but only in a way as one speaks in a reasonable manner of it, one can without any ground put forward a view against another and finally obtain the insight, if and how much truth there is attached to it or not!”

[12] Says Cornelius: “Friend, you are talking like written, and there might be some truth in your modest opinion; but I now have another opinion for you, and this consists thereof, that you now should consume your fish and do not observe too much, how the heavenly youth eats one fish after the other and still expresses an appetite, from which it very easily can be recognized, that he is able to effortlessly put another ten fishes under the belt! But also you should eat now, and show, that you at least can master one fish and one mug of good, yes, of the best wine!”

[13] After these words Zorel starts to eat and drink in peace with a great appetite and is less concerned about the things happening around us.

20. DIFFERENT OPINIONS ABOUT THE NATURE OF THE LORD

[1] But the wine started to loosen the tongues at the tables, and therefore it became increasingly livelier and livelier. There even originated different opinions about Me, and one could say, that here at the evening meal the first splitting of the church took place. Some stated that I directly was the highest God-being; but others said: this is true, but not directly, only indirectly. Again others said: I actually was only a son of David according to parentage and was destined to be the Messiah of the kingdom of David and therefore be equipped with the miracle strength of David and with the wisdom of Salomon. Still others thought: I was a first angel of the heavens, walking now in a pro forma flesh on earth, and have an adjutant from the heavens with Me.

[2] Some, to whom even some of My apostles belonged,

declared Me as the son of the most Highest. Although having the same properties as My Father, I, nevertheless, was a complete different personality, and even the often discussed spirit of God might finally form a third personality, which, under certain circumstances can speak on its own behalf!

[3] With this opinion however, only very few agreed. Some asked Peter what he thought.

[4] But Peter said: “He, the Lord Himself, has asked us, when travelling around this area, what the people were thinking about Him, who He was, and what finally we ourselves were thinking about Him. At that stage also this and that was stated, and when finally I was asked, I said it bluntly as I felt it in my heart: ‘You are the son of the most Highest!’ And with this my testimony He was fully content and even called me the rock of believe, on which He will build His church, which will not be besieged by the ports of hell. Thereby my once expressed opinion was approved and confirmed by Himself, and therefore I do not act wrongly, if I stay with that as a rock!”

[5] But John was nevertheless considerable opposed to this opinion of Peter and said: “In Him the fullness of the Godhead resides bodily! As the son, who nevertheless cannot be another personality, I only recognize His body as far as it is a means for a purpose; but on the whole, He nevertheless is identical with the Godhead which resides in Him in all fullness!

[6] Or is my body then another personality as my soul? Do not both form one person, despite the fact that originally the soul had to build her own body and one therefore could argue: The soul has build a second material person around herself and by doing so arranged for a second personality around herself? One can therefore say that the body is a son or something which was produced by the soul, but because of that it does not form a second personality with her or even without her! And even to a lesser degree it can be said from the spirit in the soul; since what would be a soul without the divine spirit in her? She only becomes a perfect person if she is completely penetrated by the spirit! Therefore spirit, soul and body are absolutely one and the

same personality!

[7] In addition it is written: 'God created man completely according to His own image.' But if man as a perfect image of God with his spirit, his soul and his body is only one person and not three, surely also God as the perfect primordial spirit, encircled with a equally perfect soul and now also in front of our eyes with a visible body, can also only be one God and forever never not a three-god or even three separate persons! This is my opinion, which I forever will hold on to, without saying that I have a rock-steady faith!"

[8] Say all at My table: "John has spoken the truth!"

[9] But Peter wants to correct himself and says: "Yes, I also mean it that way; I am just not that verbally agile, to express my inner comprehension so quickly, although this matter will always be difficult to understand!"

[10] Says John: "Difficult and again not difficult! According to your way no person ever on this earth will understand it – according to my way, this is what I think, however very easily! But only the Lord should now be a right referee between us!"

[11] I said: "Believe can achieve many things, but love can do all! You, Simon Juda, are a rock in believe; but John is a pure diamond in love, and therefore he also can look deeper than everybody else of you. He therefore is My real preferred writer; he will get a lot from Me to write down, which will be a riddle to you! Since in such love there is plenty of space for many things, but in faith only for certain things, therefore it says: 'Up to here and not any further!' Just keep to the statement of My beloved one; since he will bring Me to the world as perfected!"

[12] Thereupon Peter feels somewhat embarrassed and always very secretly a little jealous about John. For this reason, Peter, after My resurrection when I asked him to follow Me and pasture My lambs, complained that John also followed Me without being instructed to do so, what I, as it is known, rebuked Peter for, and whereby I promised John a full immortality – wherefrom the legend rose with the people, that this disciple will never, even bodily, die.

[13] But Peter asked John, what he is doing, to always obtain a much deeper insight than himself, namely Peter.

[14] But John said: “See, I do not reside in your soul and you are not in mine, and I do not have a scale for it, to be able to determine why my opinion is deeper and more correct! But since the Lord has said it loudly before us, namely the difference between believe and love, then take this as an answer to your question! Since kidneys and hearts can only be examined by the Lord, and therefore He will know very precisely what difference there is between our souls.”

[15] With this answer Peter was content for the time being and did not ask any further. But now the meal came also to an end, and we got up and all of us went up the mountain.

21. THE LIGHT EMITTING STONE FROM THE SOURCE OF THE NILE

[1] When all of us arrived one by one on the top of the already known mountain and took our places, the old Markus with his wife and his children came to Me and asked Me most imploringly, that I also should stay the coming day with him, since it is too painful for him if I would leave him already before sun-up.

[2] I said: “Be unconcerned about that! I can go and stay, time does not force Me; since I’m also the Lord of time and all times! Time never grows above My head. Nevertheless there are still many places which I have to visit and shall visit; but with Me it does not depend on a day and an hour, where I have found true, living love.”

[3] Says Markus with tears in his eyes: “O Lord and Father, forever thanks to You for such exceedingly great mercy! Only Your holy will prevails! But, Lord, the night is very dark, because the clouds have covered the sky quite densely; should I not bring torches up here?”

[4] I said: “Leave it, we will arrange for light!”

[5] Hereupon I call on Raphael and says to him: “In the centre

of Africa, there were the high Komrahai-Mountains are standing and the first fountain of the Nile bubbles from a rock, you will find ten men-heights beneath the surface rocks a rock the size of a person's head; bring it to Me, it will sufficiently illuminate the night for us! After you brought it here, put it on this bare tree trunk, so that its light penetrates far and illuminates the whole surrounding! That I have spoken with you now like with another person, took place for the sake of the people, so that they should know what is going to take place, and recognize My power during the execution of My will.”

[6] With that Raphael disappeared, but was like a flying light meteor immediately back with us including the sun bright shining stone.

[7] But before Raphael could place the stone on the designated hollow and bare tree trunk, a few wanted to inspect the stone from close by.

[8] But when Raphael brought it closer, nobody was able to look at it because the light was so strong, as the sun for the earth on a shortest winter day, this means for the sight of the human flesh eye, and Raphael had no choice but to put it at the designated location. From there it's intensive light illuminated the surrounding to such an extent, that one could still discern things in quite a distance.

[9] That Zinka with his people and especially Zorel hardly dared to breath because of all the astonishment can be easily understood. Zorel tried very hard to say something really sensible about it; but he was unable to say anything, because his still very much mathematical stereotypical concepts were now exposed to logical impossibilities by the appearance of the quick collection of the stone and its vehement light, which he, according to his experiences and his scientific knowledge, was unable to conquer. Firstly he was several times in Egypt with his female slaves, and one time even a few days travelling beyond the Cataracts. Therefore the distance to the upper Egyptian areas were not entirely foreign to him, since even with good camels he always needed about five to six weeks travel

time to reach the Cataracts.

[10] According to his calculations a hurricane would take three days and an arrow half a day to travel the distance. What speed of movement the boy must have had, to cover a certainly three times longer distance in only a few moments! Is the youth a spirit – how could he carry matter, and how could the matter, itself of the hardest type, be protected from destruction by the resistance of the air?! It doesn't exist in the laws of nature! Then there is the completely heat-free, sun-resembling intensive light; it just doesn't exist! No experience has ever discovered something like it, except with rotting wood, but this produces actually only such a matt light, that during the night, even in the strongest degree, it hardly equals the light of solstice worms!

[11] Zorel thought about it for a while and said afterwards to Cornelius and Zinka: “This I want to call a real wonder; because something like this has never occurred on earth before! What type of rock this might be? From all the times until now, such a rock has never been discovered before! What value must this rock have for an emperor or king, provided that it does not lose its light after a while! Since on the wide-stretched coast of Africa up to very far behind the Hercules Pillars, till the area where the lower parts of the high Atlas are greeting the Atlantic Ocean, in late summer one can also see here and there very white and during the night at certain hours very luminous rocks; but their light does not last long, and if you take such a rock into a dry room, it's luminosity quickly fades away, and the stone therefore has lost its value. But with this rock it seems to be quite peculiar circumstances! It surely will never lose its light and therefore must have an incalculable value!”

[12] Says Cornelius: “Not only because of its luminosity, but much more because of the way it was brought here! But let's leave it for now! Tomorrow during the day we will be able to investigate and assess it much easier as today; since then our eyes will be less sensitive because of the sun light than today, which means now in this thickest night, where the heavy clouds are making a blest face for a considerable country rain. But let's

be quiet now; since the Lord will begin, what He has promised us down at the tables!”

[13] With that Zorel is content and is completely eye and ear.

[14] But now Ouran comes to Me and says: “Lord, what will happen to the stone tomorrow, and will it continue to keep its light?”

[15] I said: “With this question you actually have expressed the wish that you want to own it for the crown! But this is not possible; because to conquer this rock, great and very destructible wars could erupt. Therefore My angel will take it back from where he collected it, and this will end all quarrels for good.”

[16] With this answer Ouran is fully content and returns to his place.

[17] But Cyrenius says: “Lord! As a present for the Emperor this luminous rock would surely make a mighty impression.”

[18] I said: “This for sure, but in the end it would also there, because of its high value, lend its light to wars, and that would be quite terrible! A few granules of it you can have, but certainly not the whole rock!”

[19] Says Cyrenius: “But how and in what manner does this rock have the ability of luminescence? What is its name?”

[20] I said: “These rocks does not actually belong to this earth, but is only indigenes to solar worlds. Now, in the big solar world large eruptions occur from time to time with a for your concepts all exceeding power release, by which quite often such rocks are caught and hurled with the biggest throwing power into the wide space of creation. And there you have one of them!

[21] Its luminosity originates from its for your concepts most smoothest surface, on which continuously a lot of lightening fire accumulates, which through the named fire arouses anew the spirits banned in the exceedingly hard matter. In addition this rock is in the highest degree transparent, and therefore every inner activity of the spirits is also easily actively visible in the outer appearance of illumination and is of course increased by the outer activity of the fast passing spirits of the air on the

highly smooth surface of the sphere.

[22] These rocks are not found on the sun in a natural state, but are produced by the art of the hands of the people living there. Mostly they are already found in a spherical shape in the area of the great waters and originate always with eruptions. There in the highest degree molten mineral elements are driven far into the ether filled space and always take on the shape of a round drop in free space, according to the centre point striving and searching for the resting law, which is placed in all matter.

[23] The falling back of such spheres, which can be of very different sizes, often takes days, weeks, months and with greater ones often many years, depending on how far they have been hurled away from the sun. Now, some fall on to the mountains of the sun and getting smashed; but many fall into the great waters, stay undamaged and are easily collected by the people of a solar world. Since the sun's people can easily stay under water for many hours and work on the bottom of the sea like on dry land, and this even more easily, since besides such nearly amphibian-like properties they also possess exceedingly effective diving instruments.

[24] If a large sun building has been sufficiently provided with such spheres, they, despite already having in anyway a very smooth surface, are smoothed and polished with a lot of skilful diligence, namely to the degree where they start to illuminate during polishing. Once polishing has progressed to this point, they are placed on designated build pillars in the abundant occurring underground, catacomb-like, long aisle, where always a strong draught is present, and thereby more than sufficiently illuminate such underground aisles and serve at the same time as a special decoration for such aisles, which are in particular looked at on a solar world; since there not seldom a completely ordinary residence is by far more decorated and ornamented, especially internally, as in Jerusalem the Salomon temple. And therefore it can be easily understood, that the solar people, particular those of the middle belt, also muster everything possible to decorate the underground aisles.

[25] However, we are not gathered here, to provide an earth description of the great solar world, but for the sake of strengthening your faith and will. But to achieve this, a completely different than a however precise and comprehensive earth description of the great solar world is required!”

[26] Ask Cyrenius: “Lord! If this illumines sphere is beyond all diamonds compact, how can one separate a few granules from its surface, which I’m very keen to own as a memorial of this evening?!”

[27] I said: “Sometimes you are still thinking quite earthly! There, from where this light ball originates, are still many more, be it now in Africa or on the sun itself – for My angle the distance is everywhere the same. From this light ball however, of course no mortal can break loose a few granules without destroying it, and if he wanted to smash the sphere, the pieces would immediately loose the property of illumination; but the small spheres will always keep the illumines property. But now seriously enough about this matter!”

22. SOUL AND BODY

[1] (The Lord:) “We straight away want to undertake something else! Zorel, and you, Zinka, come a little closer to Me and tell Me, what you above all still want to see and know!”

[2] Both who were called came now closer, and Zinka says: “Lord, this is for people with an imperfect nature like us a very difficult question to answer! Since there are many things we still would like to see and know, because there is so much left for us to see and to know, despite that we already saw and experienced quite a lot. But what among the endless many things is the most necessary for us, is a completely different question, which we are not able to answer, because we are still a far cry from knowing, what is really most important for us; therefore You should act without our request according to Your infinite love and wisdom, and everyone will see, hear and feel the best!”

[3] I said: “Now then – I will see what can be done! I think, a

rather confident insight of the continual life of the soul after death of the body, should be for you all of the greatest importance and necessity; therefore we will take this matter under closer investigation!

[4] Through words I already have shown you several times, what the actual death of the body consists of and in which different ways it can take place, and what the consequences for the soul and her spirit are and must be. If I have to explain this to you by long theoretical sentences, we would not be able to finish within a year's time. For your thorough understanding of this matter, I will show it to you with words and actions, and you will then understand it.

[5] But before we get to the actual matter, I nevertheless have to explain in advance, how the soul is connected to the body.

[6] And so listen to Me: The soul as a mixed and seizing composite, is through and through of a ethereal-substantial nature. Since the body in its being contains basically also ethereal-substantial, it is as such related to the substantial being of the soul. And this relationship is actually what connects the soul to the body for as long as with time it has not become too much purely material, in which state it has too little or often no relationship at all anymore with the essentiality existence of the soul – and if there is still some left, it must first through the process of decay be separated from the body and in the beyond be guided back to the so to speak naked soul.

[7] But if the soul has absorbed in the end too much material from her body, the bodily death also reaches her, and she must decay together with the body to only awaken after some earth years as highly imperfect, where it will be very difficult for her to reach a higher light, because everything is a dark earthly thing for her, where there is only little light and a lot of darkness rests in all corners.

[8] There can be no talk of awakening the spirit for as long, time, hardship and all kind of humiliation has separated and swept away the worldly darkness and the coarse- or so to speak bodily-substantial from the soul; and in the beyond this is much

more difficult than here, because the soul in the beyond must be kept in a certain isolation for a long time on her own, so that she, as a still too naked and so to speak a being without skin or clothes, not be consumed by another being, which is already full of a higher life fire and stands in its full strength, like a drop of water is destroyed and consumed on a red-hot iron plate. Since for every still so imperfect soul in contrast to an already perfected spirit, it applies, what I once said to Moses, when he requested to see Me: ‘You cannot see God and live!’

[9] The higher a raised life has become the more powerful, mightier and heavier it stands on its own, and all life which is still standing at a lower level, can never assert itself towards a raised life, except in certain distances. What is a mosquito against an elephant, what a fly against a lion?! What is a most tender little moss mould plant against a more than hundred year old cedar on Lebanon, what this earth against the big sun?! What is a drop of water against a mighty fire?! If someone of you steps on an elephant, it will probably do nothing to the elephant; but if someone of you steps on an ant, its physical life is completely ended.

[10] What already in outer nature appears, to be grasp with hands, this is even more developed and pronounced true in the kingdom of spirits. In every already on its own existing life the insatiable need is present, to unify even more life in itself; but the principal of unification is at the very bottom of all reason, love. If this principal above all would not be part of a life, there would be no sun in infinitive space or any earth, and likewise also no creatures on them and in them.

[11] But because the principal of life unification exists in life itself and every free life continuously strives to unify with another to itself similar and related life, from many separated lives and separated intelligences, in the end only one life and therefore a manifold and wide ranging intelligence is formed, and from the many small beings with little reason one being is created equipped with a lot of reason and a lot of mind.”

23. FURTHER DEVELOPMENT OF THE SOULS IN THE BEYOND

[1] (The Lord:) “If now according to this being and life most necessary and unalterable principle a so called poor and naked soul in the beyond, immediately gets in contact with a spirit, like for example our Raphael here, it would be immediately consumed by him, like the sea consumes a single drop of water. Therefore care is taken by Me throughout the whole of infinity, that a small, weak and still stupid-naked life is always kept in isolation, so that it exists individually as on its own and only such life potencies are allowed to come near it, which are not very much stronger than the individual life on its own in its isolation and nakedness.

[2] Such life potencies cannot consume each other, because the separate I-potencies are of the same power and strength; but they still form associations and hold meetings, from which, however, never any good is forthcoming, because the wisdom of each separate being is exactly the same. Imaging a council consisting of a group of very silly people, who want to decide something quite wise and to execute it with combined forces! What will be forthcoming from their meetings? Nothing but silly stuff!

[3] Even today we still have on this earth, and mainly on the islands, nations, who are living undisturbed on their islands since the times of Adam; they are descendants of Cain, who are still standing on the same cultural level, where they were standing two-thousand years ago. Yes, why don't they have made any progress regarding their culture, but rather have moved backwards with all their many council meetings? Because the most wise among them was sillier and more blind than a still so stupid pig shepherd in this country! But if the most wise does not know anything, what should the others know, who are coming to him for advice?!

[4] One of course can ask here and say: ‘Now then, why didn't God send any prophets who are filled with His spirit to these

nations?’ With that we have come to the main point!

[5] In these nations there still reside too unripe and naked souls. A higher revelation would consume them and would encapsulate them with a judgment, from which it would be forever impossible to free them. The highest and purest truth would transform them into the thickest superstition and they would bind themselves to such an extent to it, that in the end even I Myself by no means would be able to free them from it.

[6] Therefore it is necessary that they stay as they are for another thousand years. Only after such time will they receive visits from pure mind awakened people, however, not to receive any lessons for quite some time, but only to obtain an awakening example. By so doing from time to time they will be quite often given such awakening surprises. If this occurs for a few hundred years, then such naked nations will become somewhat more dressed, bodily and in the soul, and only then become in time ripe for a higher revelation.

[7] And in exactly the same manner, and even more significantly troublesome, the development and life perfection of a naked nature soul progresses in the beyond. She must be left by herself in complete darkness for as long she is not pressed by her own suffering, to awaken herself out of her still partly material lethargy and starts to think about whatever more specific thoughts in her heart.

[8] If the thoughts become an increasing distinctive and certain outline, a very faint dawn starts to appear in such a soul, and she starts to get a ground, on which she can stand a little and in time can walk around a little. This walking around corresponds with one thought passing over to the next and one emotion to another. This is a search, and a search must be followed by a finding, because otherwise the seeker, if for a too long time does not find anything, he finally will tire because of his fruitless troubles and would fall back into his earlier lethargy.

[9] But if the diligently searching soul starts to find something, it gives her a new and higher impulse for a further and more diligent search and inquest, and if she then find signs of a

similar being like her own, she pursues this like a tracking dog and does not rest, until she has found something, which at least testifies of a close-by being similar to her.

[10] By this increased searching she becomes more ripe and tries to satisfy her hunger with everything, what she, like coincidentally, finds to cover her substantial soul body. Here and there she even finds something, no matter how meager, to fill her stomach and to satisfy her burning thirst. Since once a soul becomes properly passionate because of the inner, increasingly livelier life-fire, she continuously finds more, for which a need arises in her soul.”

24. THE GUIDANCE IN THE BEYOND

[1] (The Lord:) “The spirit, who guides and leads such a soul, like from a certain distance, must take the greatest care, that she only finds on the search path, what furthers her life perfection.

[2] In time she can also find a similar soul, who is pressed by the same needs, with whom she of course immediately starts to communicate, like two persons in this world who are pursued by one and the same fate. They mutually question each other, feel sorry for each other and in time council each other what they could do, to make their circumstances somewhat more tolerable.

[3] It goes without saying that the second soul must only ostensibly resembles the first soul, who only recently left full isolation; otherwise a blind would be given to another blind as a guide, whereby only too easily both could fall into a pit, and could find themselves in a worse state as it was during the earlier period of isolation.

[4] The perfected spirit person meeting with the young searching soul as by chance, must be careful not to show anything about his perfection, but must in the beginning be completely what the young soul is. If she laughs, he laughs with her; if she cries, he cries with her! Only if the soul becomes annoyed and complains and curses about her fate, the spirit does not comply, by always plays the indifferent one, who doesn't

care whether it goes this or that way with him! If it at all doesn't want to go better, now, it has to stay like it is! Thereby the young soul becomes more pliant and will be content with even a small advantage, which again, like by chance, will presents itself.

[5] If such a soul has found a small place in the beyond, she is left there for as long she does not feel any desire to improve her fate; since such souls resemble such persons here, who are content with only a very small piece of land, which barely yields them enough, to make a scanty living. According to their desires they do not have a longing for anything higher and more perfect and better, and they are also not concerned by it. As long they have something to eat and have a good rest, they already are very happy and forever does not wish to have anything better.

[6] It is similar with a soul in a second stage, who, as shown, has stepped out of her isolation and by her troubles is looked after in such a way, that she regards her circumstances as tolerable and is not further concerned by anything, yes, even has a fear and shies away from it, because she abhors everything which could bring her any form of trouble.

[7] We now have provided for a soul in the beyond in such a way, that she for example has found employment with quite good people, who provide for her with what is necessary, or somewhere she got, or even better found, an abandoned property with a little house and a richly set fruit garden and a few goats with milk, perhaps even a male or female servant; the guiding spirit then for the time being has nothing else to do then leave such a soul unhindered with her property.

[8] For some time he even is leaving her, and pretends, as if he is going to search for something better, but returns and talks about having found something better, but this 'better' is much more difficult to obtain, and it can only be earned by a lot of trouble and hard work! The soul then surely will inquire what this trouble and work is all about; and the guide will explain this to the questioning soul. If the soul feels inclined to it, he will

lead her there; to the contrary he will leave her there, but he will make sure that the garden will continuously yield less and less, until in the end it will not even yield what is absolute necessary to survive!

[9] This soul will now apply all diligence, to make the garden to deliver a greater yield; but the guide must not allow that the soul reaches her goal, but must make it happen that the soul must recognize the fruitlessness of her troubles and expresses the desire, to give up the whole property and take on employment, where she, with surely not more trouble and work, can still be provided for.

[10] If such a wish is sufficiently vividly expressed by the soul, she will be guided further and given employment with a lot of work. The guide will then leave her again with some excuse, as if he also found very hard but otherwise quite well endowed work at another location. The soul will now be given work, which she has to execute very precisely. It is said to her and impressed on her heart, that every neglect is punished with a cut of the negotiated wage, whereby a voluntary harder worker above the requirements, is substantially rewarded.

[11] The soul now either will do what is required or even go more, or she will be unhappy about the work, will become sluggish and fall into even greater suffering. In the first case she will be elevated and placed in a freer and considerable more pleasant state, where she gets more to think and to feel about. In the second case the guide will leave her in significant suffering, let her return to her earlier meager property, to find a little but by far not what is enough.

[12] After a while when a state of urgent need occurred, the now already much better looking guide and already lord and owner of many properties, will come and ask the soul, what came over her to neglect the good and prosperous looking job. The soul will now make excuses about the hard and too heavy work which is beyond her strength; but it then will be shown to her that her troubles and efforts on this most meager small plot is much greater and still there is no hope, to ever reach only the

most necessary advantage.

[13] In this manner a soul will be brought to recognition, will again take on a job and surely do more good than before. If she does well, soon she will be assisted to move forward, but she is still left with the feeling that she has not yet died bodily; since material souls do not feel this for quite some time and must be educated about this in a suitable manner. The news about that becomes only tolerable to her, once she, as a complete naked soul, has reach a soul-bodily firmness dressed in already good clothes. In such a firmer state they are able to receive smaller revelations, because the spirit germ starts to stir within them.

[14] Once a soul has progressed so far and has recognized that she now lives in the spirit world and that her everlasting lot solely depends on her, the only right way of love to Me and the neighbor will be shown to her, which she has to walk according to her absolutely free will and out of her completely free self-determination.

[15] If this is shown to her, alongside what she in any case most certainly must achieve, the guide will leave her again and will only return if she most seriously calls for him in her heart. If she does not call him, she in anyway walks on the right path; if however, she deviated from it and went down a bad road, he will let her encounter a corresponding great suffering. If she recognizes her misstep and wishes to see her guide, he comes and shows her the complete triviality of her efforts and endeavors.

[16] If thereupon she expresses the wish to amend herself, she again is given employment, and if she fulfills her duties, she will be promoted again, but not as quickly as the first time, since she could easily fall back into her old, material lethargy, from which it will be much more difficult to free her than the very first time, because with every relapse she hardens more and more like a growing tree, and from year to year becomes more difficult to bend than during the early growth periods.”

25. THE DEVELOPMENT OF THE SOUL ON EARTH AND IN THE BEYOND

[1] (The Lord:) “It goes without saying that here there can be no talk of an individual case, but only about the basic norm, according to which, during the guidance here and in particular also in the beyond, a soul is lifted out of the life-restraining physical state.

[2] In addition there are countless deviations, of which each is treated a little differently; but irrespective of all this there must exist a fundamental norm, according to which all the others must be directed, similar to the earth which must be fertilized by rain, so that in it the sowed germs can start to germinate. But how can the various types of seeds which are resting in the earth waiting to become alive, attract out of the raindrops which is familiar to them? This is a matter of the specific intelligence of the spirits who are residing inside the germs and know quite well how to provide for their residence.

[3] I tell you this, so that you should recognize how difficult and troublesome the progress is in the beyond regarding the perfection of the inner life, and how easy and unrestricted it is, where the soul still has the material body around herself, where she can foremost deposit all her present physical state, how and whenever she wants to do this; but in the beyond this is not so easily possible anymore, because the soul does not have a material body anymore and cannot glide with her feet over a material earth anymore, but only over a spiritual, which is built out of the thoughts and ideas of the soul, but which is certainly not suitable, to adsorb and bury forever the physical state which has been expelled by the soul.

[4] Since whatever falls from the soul onto her earth, is nearly the same as taking a stone and hurling it away from this earth into infinite space. Yes, who would possess the strength, to hurl a stone with such speed-power up or away from this earth, to exceed the speed of a shot arrow by thirty-thousand times, would most likely be able to remove the stone so far away from

earth, that it never falls back again; but every lesser speed-power would never manage such effect. It would drive the stone more or less far from earth; but if the throw-power becomes necessary weaker due to the continuously far out reaching gravity power of the earth, the stone eventually would turn around and fall back onto the surface of the earth.

[5] And see, similar it stands with the material sin lumps still attached to the soul in the beyond! Even if the soul removes them from herself and throws them onto the surface of her world, the trouble is of little use to her, yes, now and then even absolutely nothing, because the surface of the soul, on which she stands and moves in the spiritual world, forms very much part of her, like in the physical world the gravity of this earth, which forms part of this very earth, nevertheless how far out reaching it is, it will not allow even one atom to be remove from it.

[6] If the soul in the beyond wants to rid herself of everything coarse and physical, a higher power must become active inside her; and this is the power which lies in My word and in My name! Since it is written, coming out of the mouth of God: ‘Before Your Name all knees will bend in heaven, on earth and underneath the earth!’. By this is meant all human creatures of the countless other worlds in the most infinite space of creation; since in heaven are residing the already forever perfected children of God – on this earth however, pay attention, entirely and only the children of God to be. Since only to this earth the high privilege is given, it implies its worthiness is standing above all other world bodies; they are therefore standing morally underneath this earth and hence also their inhabitants, by which must be understood ‘who are living underneath the earth’.

[7] Therefore only through My word and through My name the soul can completely be purified. But this cannot be done so easily in the beyond as one might imagine it; it takes large preparations! The soul must in advanced be practiced in all possible self-activity and must carry quite a substantial strength

firmly in herself, before it is possible for her, to accept My word and finally even My name.

[8] Once the soul is able to do this, it will be easy for her to remove even the last material atom from her entire territory to such an extent, so that it forever cannot fall back again. How and why, will be shown immediately!”

26. THE DEVELOPMENT OF THE SOUL-LIFE

[1] Says Cyrenius to this, who listened with the greatest attention to everything: “Lord, I cannot really say that I have understood everything; still everything is quite clear to me – only it seems to me, as if all this could at one stage become again unclear to me on this earth, and this would make me unhappy! Since everything what I have heard from Your holy mouth, is, nevertheless a little too high above the most wakened human mind; therefore shedding a little light afterwards over some issues can perhaps not called superfluous!”

[2] I said: “Friend, you Romans have a quite good proverb, which says more or less the following: *Longum iter per praecepta, brevis et efficax per exempla!* (Long is the way by teaching, short and effective by example). Behold, it can be applied quite well also here! Wait for the later following examples, which I will allow you to see in quite a miraculous way! They will illuminate what is now still unclear to you; but the complete purity of the matter you will only understand, once the pure spirit of the everlasting truth will come over you and guide you in all truth of heaven and all worlds.

[3] But haven’t you noticed that in nature only one law exists for the growth of all plants and animals?!

[4] See, all plants grow and multiply from within; they draw from the moisture of the earth their corresponding substances and finally, purified by many thousand channels and small pipes, in themselves or into their lives.

[5] Animals take their food basically from the same source – with the only difference that it is either by the organism of

plants or in the already much more refined flesh of the lower level animal species much more purified than in the original humus of the earth.

[6] People finally enjoy the already most refined and purest from the plant world as well as the animal world. Hay, grass and straw does not feed him anymore. From plants he uses mainly only corn and from trees the most noble, honeysweet fruits. From animals he enjoys mainly only the recognized purest and is disgusted by the meat of completely impure animals.

[7] But how many deviations, aberrations and detours exist with only the physical unfolding of the plant- and animal world, and still each reaches its goal! It cannot go unnoticed to the observant eye of a researcher of things in the physical world, how always one thing serves the other and how one is present to lift and further animates the other.

[8] Life must work itself through the different physical elements. First it is in the ether; it collects itself by seizing the same with the same, similar and related. Thereby it becomes heavier and at first sinks in itself in its own centre, becomes heavier and heavier and becomes out of itself the already heavier and noticeable substance of life.

[9] In the air it collects itself again as high in the ether, from that clouds and fog are formed, which again collects itself, become water drops and fall in the form of rain, hail, snow and dew to the earth and in certain areas are remaining as a constant haziness and moisturized precipitation from the air.

[10] Water, as a still very subordinated, but already over ether and air standing element of life, must already start to serve the already quite manifold and higher standing life condensation institutions. First it must soften the life in the coarse matter which has hardened as rocks and must also serve as reception and further transportation in itself, which means assimilate into the element of the water: this is the first manner of serving.

[11] Thereupon it must give its spirits of life or so to speak soul-like substance particles to the plant. If the particles in the plant with time have developed more and more into certain

intelligent forms, they will again be absorbed by the water and the hazy air, and the water must provide them with substances to become new and more free life forms. Therefore the water still serves in its sphere, although from it hourly myriads times myriads small-soul-life-intelligence-particles become free and more and more independent.

[12] However, the plant life must again accept and provide several and already more complicated services. The services of the water are still very simple, while the services of plants to the further promotion of life are by some close inspection of an even very simple plant, is already very much involving.

[13] Even many times more and very significantly are the services to promote the soul-life itself in the very first and simplest animals. And so the serving becomes increasingly complicated in every higher standing life form.

[14] Once the soul life has completely and entirely transformed into the human form, to serve is its first destination. There exist different physical services which is given to each human form as a 'must'; with it there also exist a countless number of freer and an even greater number of most free morally services, which a person is given to execute. And if he in all directions made a loyal servant, he thereby has elevated himself to the highest perfection of life. Now, this in fact takes place with a few people, who already from birth have been placed on a higher level; but with other people who are so to speak still standing close to the line of animals, it doesn't happen on this earth, and their further development can only progress in the beyond, but always along the fundamental path of serving."

27. THE PURPOSE OF SERVING

[1] (The Lord:) “Humility is primarily promoted by serving, often the more subordinated a service appears, the more suitable it is for the true development of life. Humility itself is nothing else than the increasingly and stronger condensation of life in itself, while haughtiness is a loose formation and a scattering into infinity and finally a complete loss of life, which we can call the second or spiritual death.

[2] In haughtiness all serving has come to an end and therefore also all further development of life. If with the development of life a haughty ruling over others would be required, surely such an order would be created by Me, that every person has an unlimited right to rule; but since this is against My eternal order, every person and angel must take up the apprenticeship of serving and finally find in the everlasting always increasing and expanding way of serving the highest joy and bliss.

[3] Without serving there actually does not exist any life, no durable continuation of it, no happiness, no blessedness and no love, no wisdom and no joy of life, neither here nor in the beyond; and who thinks about heaven without any service, full of laziness and full of idle revelry, is grossly mistaken!

[4] Actually because of it, the most blest spirits of the highest heaven obtain a strength and power which resembles Mine, to provide Me and all people already here on this trial-world for life with a good-quality service. For what other purpose would be the possession of an even creative strength and power useful?! Does one then need strength and wisdom to do nothing?! If their work and usefulness is already of an for you indescribable importance for this world, how great must be their importance not for the spiritual world and from it for the whole of infinity!

[5] I surely has not come to you to make idlers from you, or to teach you to only carry out agriculture or cattle breeding or similar, but to make competent workers for the great vineyard of heaven from you. My teaching to you is aimed firstly to truly

perfect you in the field of you inner life, and secondly, that you as self life-perfected can become already here and especially one day in the beyond in My kingdom, the most competent and strongest workers for Me.

[6] If this would not be My final goal and I say to you: ‘Be active only here; one day in the beyond in My kingdom you will be able to revel with the best food and wine to eternity and rest and gawk at the marvels of God!’, then I must have been more stupid than even the most stupid among you. Yes, you will have to marvel about the magnificence of God forever, but not without action; since it will actually depend on you, to increase the wonders of heaven and to make them continuously more marvelous and more divine!

[7] I want it, that from now on all My thoughts and ideas, become only through you a full reality, already here for soul, heart and spirit of your brothers and sisters, and in the beyond regarding all the great realities from their inner most spiritual sphere of origin up to their most outer material development, and from there to the repeated return to a increased, pure and independent spiritual, perfected life. And for that, friends, infinitively much time, patience and a great activity is required and an equally great and all-encompassing wisdom and strength!”

28. LOOKING INTO THE SECRETS OF CREATION

[1] (The Lord:) “Just don’t think that a small earth like this one can be created within a day and be populated all at once! For that for your concepts unthinkable many myriads of earth years are required. What unthinkable long time periods are required, until a world is ripe for germinating a human being! How many plant and animal species must not have fertilized the earth’s soil by fermentation and decay, until in its soil and in its plant- and animal mustiness this particular humus is formed, from which the first strong soul can take its body and organize itself according to the divine order, so that it could serve her and be

able for reproducing similar descendants, so that the free souls without, however, a body, does not require hundreds of years to pull together from the haze a body, but can produce it on a much shorter way in a with everything necessary equipped motherly womb.

[2] See, for all this a lot of time, a lot of wisdom, a lot of patience and an infinite strength is required! Since you and even to a lesser degree I will ever stop to think and generate ideas, the creation continues for ever; since Me and also you could not think empty! Once a thought is felt as something, it must be present as a form; but once it is present as a form, it already is spiritually wrapped in a skin, stands as an object before us capable of adsorbing light, otherwise we could not observe it as a shaped something. Therefore, for as long as I create thoughts and ideas out of Myself and you out of Me, for as long creating will impossible to stop. In infinity there will be forever no shortage of space and will not bother us with idle boredom.

[3] But where there is a lot to do, many services are required, depending on the degree of service capabilities of those, to whom a task is assigned. Who has acquired himself many properties within My order, will also be placed above many things; but who has acquired only very few properties, will also be placed above only a few. But who acquired here no properties at all, will in the beyond certainly suffer in all darkness for as long, until he through his inner, free and independent efforts has come so far, to only take up any kind of the most insignificant service. If he carries out the most insignificant service well, he will be given something more significant; but if he performs it only bad, he soon will even loose that, what he could have acquired quite easily with his limited abilities.

[4] Who has, will be given even more, so that he will have plentiful; but who doesn't has, from him will also be taken the little what he already had, and again night, darkness, hunger, misery and all kind of suffering will be his lot for as long he decides to firstly become active in himself, to thereby obtain

any further ability to serve.

[5] Therefore be very active here, and do not let you be blinded by the treasures of this world, which will disappear like the present form of matter of the entire creation visible to the eye of the flesh; instead collect even more spiritual treasures, which will last for the entire eternity! Be clever innkeepers and landlords of your hearts; the more spiritual treasures you will be storing by all kind of good works, the better you will be off in the beyond! But who spares and frisks here, will only have to ascribe it to himself, if he finds the pantries of his heart nearly empty.

[6] It is easy to collect here; since everything that somebody does with a good will out of love to God and his neighbor, is accepted as the purest gold; but in the beyond he must out of himself and in himself acquire and pay for everything with the purest gold of the inner and purest self-activity. And this, My friends, is somewhat more difficult in the kingdom of the beyond, where there exist no outer gold- and silver mines!

[7] Here you can make gold from the most common street excrements and buy heaven with it, if your heart in all truth was present during the purchase; in the beyond you will only be able to produce the precious in yourself from the most precious, and this will be even more difficult than to produce gold from the most common pebbles here on earth. But who already has produced a mass and large amount of gold here by his noble and good works, will not have a shortage of it in the beyond; since out of a grain of sand of this spiritual noble metal, a world-size lump is formed in the beyond, and this already provides for a large stock.”

29. THE RIGHT NEIGHORLY LOVE

[1] (The Lord:) “But now I see in some of you an evil thought rising, which Satan has secretly whispered to you! The thought reads as follows: It cost you a lot of troubles and work to obtain the gold for you and your descendants, and you should waste it to those who squandered their lives with all kind of sluggishness?! Let them work and earn their bread from you, and be scantily rewarded according to merit! Who cannot and does not want to work, should perish like a dog on the open street!

[2] Oh, I say to you, this is an evil thought that was given to you! How should a blind work? And still he is your brother who has the same right to live just as you are, who can see and hear and have straight limbs. How should poor old people and weak children of impoverished parent’s work, who does not have the necessary strength for it? How should the lame and cripples work for your wages, which you want to pay the least as possible?

[3] How should those people work, who are looking for work day by day and does not find anything? Since to whoever they come to, they are referred away, for there currently is no work for them. Nevertheless, your evil thought still rebukes them to look for work, which he cannot find anywhere else just as with you. This person will eventually turn into a beggar; then you revile him and call him a lazy day thief. Another becomes a thief; he will be chased like a wild animal, you abuse him and then throw him into the dungeon. A third even becomes a robber and murderer or at least a street robber. If you catch him, he is sentenced, thrown into the dungeon for a short while and afterwards tortured and killed.

[4] See, these are mostly the results of your evil thoughts, which very secretly the lord of darkness has breathed into you at all times. But from now on it should be different! Such thoughts belong to the hell, but in your souls they should never rise again.

[5] It therefore is not required by you, that you should distribute all your possessions among the poor, while being a disciple of mine; however, you should become wise administrators of the property entrusted to you, so that you should not let suffer and languish the blameless poor, if coming to your door!

[6] Look here the friend Ebahl from Genezareth! He has, since he is an innkeeper, accommodated thousands of all kinds of locals and also foreigners, and this never with aversion or with a kind of timidity for the sake of his own – and still his wealth was never reduced! To the contrary, he now owns so many earthly treasures, that he could buy himself a large kingdom; but he only values all those treasures for one reason, and this is, that it places him in the position, to support even more poor people. He does not think of his whole house and about his children only in so far, that they all should become strong in the recognition of the one and only true God; therefore I look after everything else about his house, and guaranty you, that his house never will suffer any shortages!

[7] But to the fearful, I leave the provision for their house to them, and never shower their storage rooms with wheat and grain, and their cellars will not overflow with wine. Their garden trees will not be sagging with the gravity of My blessing, and their ponds will not become too clouded because of too many of the most noble fish, and their herds in the fields will not be the fattest ones! Since, like here so also there – and nowhere a too great profit can be expected! Who builds with a weak trust in Me, should also harvest according to his trust! I will give to everyone according to his trust and according to his believe, which is always a fruit of the love to Me and to the neighbor.

[8] Therefore be always and constantly merciful, and you will always find mercy with Me! The way you are behaving towards the poor brothers and sisters, I will behave towards you. I say and advise it to all of you: Be always prepared to serve each other, outbid each other to do good, truly love each other, just as I love you, and you will show to all the world that you are truly

My disciples and in your spirit are fully My true children.

[9] This is the destination of all My children, that they on this earth should continuously exercise themselves regarding the business in My heavens; since there everything has to do with love only, and each wisdom which does not originate from the flame light of love, will forever never find any acceptance in My heavens and likewise will not get anything to do!”

30. GIVING MONETARY HELP

[1] (The Lord:) “Who of you has a lot of money should not always loan it to those who bring him usury interest and repay the capital on the negotiated time, but also to the poor, who cannot repay him capital or the interest, then he will invest his money with Me, and I will repay him, already here tenfold and in the beyond hundred times the capital and interest. But who lends his money only to those, who can repay him capital and interest on time as negotiated, or in certain cases must pay by judicial compulsion, has taken his entire reward already here and must not expect anything from Me; since by that he did not serve Me, but the world and himself.

[2] However, you will say: ‘If you lend money to someone who is in trouble, then this is also charity; because the borrower could help himself by that, became a rich man and can then very easily repay capital and interest! Since the lender took the risk to lose his money under unfavorable speculative conditions! But since it was useful to the borrower, no God with all His wisdom can have anything against it, if he, the borrower, repays the lender the capital plus the negotiated interest! Since the lender is in the first place also a person to whom any other person has the same obligation as he to him, and secondly it is quite possible that the money that was lent was the lenders only possession, from which he, as the farmer from his land, must live! But if the lender does not get repaid the capital and also not the interest, from what should he live? Or can the borrower have the slightest wish, to keep the borrowed money, since he benefited

so much from it and surely can and must realize, that this was the helpful lender's only possession?!

[3] In addition I said: "Everyone who has money, and a friend needs it and comes and wants to borrow it, it should not withheld from him. Who lends it to him to the legal interest rate, has already committed a good deed, which will also find its worthiness in heaven. However, it is also the duty of the borrower not to repay only the borrowed sum and the negotiated interest, but more; if he profited a lot, he should, by a free impulse of the heart, share the profit with the lender, since he only made the profit with his money. However, the lender should not in any way expect this! All this you can do in all friendliness, but therefore not let entirely go the other!

[4] But if a very poor person comes to the lender who has money to lend, and it is expected that he is not able to utilize the large sum profitable and effectively, no person is obliged by Me to lend to such a poor person the requested money, because in this way he intentionally has thrown away his money, without really having been useful to anyone, and has prepared for the borrower the opportunity, by which he would start to feel pushed to all kinds of excessiveness and according to his nature also had to. Such a deed would therefore not be very good, to the contrary, if not really bad, it can be called very silly – what cannot be to the liking either to My love and even less so to My wisdom.

[5] Ah, it would be something completely different, if a poor man comes, about whom you know that he knows how to work with the money and that he became poor only by opposing coincidences, and requests from you to borrow some money; you certainly should not keep it from him, even without interest and without a certain surety, that the lent capital is ever being repaid! If the man has used the money well, he, as a brother of you, will also know what he has to do afterwards; since he has the same obligations towards you as towards him.

[6] But if he is not able to repay the borrowed sum, you should not become cross with him or search for your money with his

descendants; since this would be hard and totally against My order. However, should the descendants, especially the children or the first grandchildren, become wealthy, they would please Me a great deal, to repay the debt which their poor father or grandfather has received from a friendly neighbor!

[7] If I therefore say to you that you should lend your money to those who cannot repay it to you, I just want to say by that, that you should work with your money or other property as I just have shown to you; anything below or above would either be silly or a considerable evil, thus a coarse sin against true neighborly love!”

31. TRUE AND WRONG SERVICE

[1] (The Lord:) “To serve is therefore the great password through all the spheres of infinity, in the great kingdom of nature as well as the endless kingdom of the spirits!

[2] Also the inhabitants of hell understand this – only with the immense difference between ‘serving’ of the inhabitants of the heavens: In hell basically everybody wants to be served; and if someone serves another, this is only eye-service, thus always a highly self-interested pretended service, whereby the one wants to deceive the other, to make sure to get him even better under his claws at another opportunity, and to draw an advantage for himself from his downfall.

[3] For that reason a hellish soul lifts his superiors upwards, like a certain kind of vulture along the shore of the sea does this with tortoises. Such a serviceable vulture sees a tortoise creeping around a marsh. The toad tries to reach land to search for herbs to satisfy its hunger. The flesh-hungry vulture first provides it with the service to lift it out of the marsh and puts it on dry land full of herbs. Soon the toad starts to search for the nourishing herbs. The vulture watches it for a while and makes only subtle attempts to test the hardness of its shell. Since its sharp beak cannot shear a piece of meat from the shell, it leaves the poor toad grazing quietly for as long until it sticks its head out of the

shell more courageously and perky, avaricious for the herbs.

[4] When the vulture notices such confidence of the toad, it grabs the soft, fleshy head with its claws and lifts the toad high into the air and carries it to a place where it notices a hard rocky surface. There it let's go of the lifted toad, and its deadly downfall begins. Reaching the rocky ground quickly as an arrow, it smashes into pieces, and the vulture who accompanied its victim with the same speed, is equally quickly at hand to take the reward for its earlier diligent service and to stuff its continuously hungry stomach. There you have a true picture of nature for the hellish service diligence.

[5] This is also a service, but an extremely selfish one, and therefore every more or less selfish service which people provide each other, is more or less related to the service of hell, and can impossibly, as far as related to hell, have any value before Me and all My heavens. Only a purely unselfish service is also a true and therefore purely heavenly service and has a true and perfect value before Me and all My heavens.

[6] If therefore you serve each other, serve each other in love and true brotherliness, as it is the usual way in heaven! If someone requests a service from you, do it in all friendliness and love, and do not ask the service provider before delivering his service for the reward; since this is also done by the heathens, who do not know the true Father in heaven and have learned their customs more from animals than from God! Proof of that to this day are the old Egyptians, who's first schoolmaster was a bull who urged them to think, why they still until today paying a divine worshipping to it.

[7] If somebody has provided you with a good service, you should not ask and say: 'Friend, what do I owe you?', but you should reward your friend for the good delivered service in the best possible manner according to your strength out of all love and joy of your heart! If he, who provided the good service to you, notices it, he will hug you and say: 'Noble friend, see, I have only provided a very small service to you, and you reward me to generously! See, a tenth of it is more than sufficient, and

even this I accept only as proof of your brotherly heart which is so dear to me!’

[8] If the service provider will talk to his service lord in such a manner with true and life-deep feelings, will not the servant and the employer become immediately true heavenly brothers?! Very much so, and thereby the true kingdom of God will come to you and heavenly rule over you with the scepter of light and all mercy.”

32. THE TEACHING OF MOSES AND THE TEACHING OF THE LORD

[1] (The Lord:) “Oh, surely it is not enough only to know and to believe what is good, right and true according to the order of God and all heaven, but one has to act accordingly in all love and joy of the heart, only then comes the kingdom of God and His justice truly under you people and only then makes you to true children of God!

[2] What use would all insight and knowledge be to someone, but he would not act accordingly, but would stay with the old habits of worldly customs?! Would he not resemble a foolish person, who receives a palace as a pure present, where he should live with his family peacefully and in all comfort?! This person, however, would have a great joy about the most marvelous and most comfortable facilities, but he is used to an uncomfortable living in his old, small and dirty hut since childhood, and despite his recognition of the good and exceedingly effective, marvelous and exceedingly spacious palace he nevertheless stays in the moist, unhealthy and highly uncomfortable hut with his family and continuously complains about the great shortcomings of his small dwelling!

[3] Yes, if such a person is not a fool, then nobody is a fool in this world! But a still by far much bigger fool is he, who has My teaching and has recognized it as the everlasting truth, but in all his actions nevertheless remains an old yoke ox!

[4] I say it to you all: My yoke put onto your service nape is

quite soft and the burden put on you to carry is exceedingly light. Who will carry it, will have little trouble. But who does not want to carry it, will have to ascribe it to himself, if he feels bad, bitter and wretched. Show each other the right love, and you will rest on gentle and exceedingly soft cushions! But if you rather prefer stones under your heads, you can have them; but when the morning of life appears nobody should complain, that his head became sore and painful!

[5] If you have a loyal and a disloyal servant, would you not be enormously stupid, if you let go the loyal servant because he is for a much shorter period in your house than the real, old rogue who have cheated you at every opportunity?! Therefore all your old ways of worshipping must disappear completely; since it is not suitable for the pure teachings out of heaven, and this teaching is not just a new piece of cloth to repair an old, completely torn dress, but on its own it is an entire new, ready dress, for which the old, bad dress must make room!

[6] I do not imply under the old dress Moses and the prophets – since they are a purest gold from heaven -, but I refer to your people's law by the picture of the old, torn dress. From them and the doctrine of the temple, nothing can be done anymore; because if you wanted to place a completely new patch on a wide gaping shear, one would not be able to stitch it on, since the rotten material of the old dress would not be able to hold the stitches.

[7] In the past Moses has given a constitution to the Israelite people for the entire household and for all needs and emergencies of mankind; but this has been completely disfigured, and even as refigured again it does not serve My teaching anymore. Since if one ploughs, one cannot harvest; but if the sowed wheat grain has become ripe, you hire reapers, and then the plough is of no use to the reapers. Moses has ploughed, the prophets have sown, and now the reap and harvest time has come, where Moses with the plough in his hand is of no use anymore. We will harvest now and gather into our sheds whatever is ripe; but after the harvest the plough of Moses will

again be given to you for a repeated breaking up of the ground for a new sowing of the purest grain out of heaven, and there will be placed guards, who will keep an close eye, that the enemy does not come and sows weed between the purest wheat!”

33. THE WEEDS AMONG THE WHEAT

[1] (The Lord:) “Yes, the earth will be ploughed anew and the purest seed will be strewn into the fresh furrows, and guardians will guard the field, but nevertheless, I already see a lot of weeds among the new wheat! How does this get under the wheat?”

[2] Yes behold, this is a sin among the guardians! They fell asleep when night came; since they thought and said: ‘who dares while we have the field surrounded?!’ When the people were asleep, the enemy came and sowed weeds between wheat and went away.

[3] But when they slept, the enemy crept onto the field and quickly strewed an evil seed onto the field. When the seed grew and brought fruit, also the weeds were present. The servants came to the landlord and said: Lord, didn’t you sow a good seed onto your field? Where did the weeds come from?

[4] And when in the morning the guardians noticed, that a lot of weed appeared between the wheat, they of course hurried to the lord and said: ‘Lord! The purest wheat as you has given it to us, we sow it into the equally pure earth and guarded well the most beautiful field; but to what use was this all?! The enemy still came, somehow secretly without us knowing, and strewed a lot of weeds among the wheat! Now it rises wildly! Should we remove it or should we let it grow?’ He said to them: ‘the enemy did that. And the servants said: Do you want us to go and remove it?’

[5a] What will be the response of the lord to them? I say to you what he will say: ‘While you were not awake during the time of the night, which is a life test for every person, it was easy for

the prince of darkness to sow these weeds between my wheat! Let both grow until the time of the new harvest; then we will say to the reapers: 'First collect the wheat and bring it to my barn, and after that also collect the weeds and bind it in bundles and make a fire and burn all weed bundles, so that its seed does not get into the ground anew and make it impure!'

[6] You now ask busily in your hearts and say: "Why, how so, how can one understand this?"

[7] And I say to you that this can be understood quite easily. The field is like the hearts of the people of this earth; the purest wheat is my teaching; the One who ploughs and sows I am now Myself and you with Me. The recruited guardians are also you and those who will be recruited in My name by you. I am the lord and My barns are My heavens. But Satan is the enemy, and his weeds are the evil world with all its evil and deadly cravings. The newly recruited reapers are those messengers, which I will at the time awaken anew out of heaven and send them to collect the wheat and burn all the evil weeds, so that it would not easily pollute the field and the wheat in future. – Now, you will understand the true picture?

[8] 'Yes', you say, 'now we understand it! But You, o Lord, could with Your almightiness and Your all encompassing wisdom easily prevent it, if sometimes during the night of the life test sleep comes over us, that the enemy does not sow his evil seed among the purest wheat!'

[9] And I say to that: 'My almightiness cannot have anything to do with that, where there should develop a free life in My children. I Myself cannot do more, than you yourself among each other. I give you the field, the plough, the wheat, and hire the reapers; but you work yourself! And if you work properly, and if you lack the necessary strength, by now you will know, that I will always equip you with that, if you request it from me in your heart, and you will be able to work well with new strength; but I can forever not work for you! And if I would do that, it would be of no use to your freedom and independence of your lives; then you would become pure machines, but forever

not free, out of themselves living, thinking and acting people!

[10] From all this it must now be absolutely clear to you, that the mutual serving according to My teaching, is the main condition of all life! – Understand this quite well!”

[11] Says Cyrenius: ‘Lord, You the most true in eternity, there is no one equal to You! Your words are clear, are the truth and life! I only now start to live, and it appears to me, as if I had been woken from a very deep sleep. Thus, as You, o Lord, has spoken now, can only speak a God and not a person, since no man can know, what is in him and what makes him alive, and how he can fruitful cultivate life! We, o Lord, are now provided for and protected by You directly forever; but those who will come after us, will already, nevertheless their serving zeal, have to battle with all kinds of weeds on Your field between the most marvelous wheat! But whatever is in my power, it will be not that easy for hell to sow its weeds into the field, which You just have shown to us!

[12] But now I want to hear from Your mouth, how hell and its prince will influence the people! How does they bring the weeds on the field of the heavens?”

34. THOUGHTS AND THEIR CREATIONS

[1] I said: “Nothing easier then that! I already have shown you, how every person must walk the path of the law, if he wants to reach the freedom and independence of his being and his life. But if a law exists which has been given to man like from outside, there also must be stimulus in man to transgress it with ease and joy, even if only for a moment, instead of following it strictly. In this way all spirits were called into existence by Me before all material creation, what and how, I already have shown to you, so that you must comprehend and understand it; since you yourself follow currently exactly the same order, if you want to create something.

[2] First you make all kinds of thoughts; from those you then form ideas and forms. Once you have developed a certain form

from the thoughts and ideas, it will be surrounded with a skin by the will, to give it permanence. Once it has come so far, it stays as a spiritual entity totally indestructible, and you can always picture it whenever you want to picture it. But the longer you look at such an almost formal object, the more you are becoming inclined towards the formed and spiritually skin surrounded idea; there awakens love in you for this spiritual form. The love for it increases, it flames in your heart for it, and by the warmth of life and by the light of the flame of love, the now continuously better defined idea becomes in itself more and more developed, complete, more beautiful, and you start, from its increasingly greater perfection, to discover all kinds of usefulness of it, and take the decision, to transform the now more developed idea into an external work.

[3] Initially you make drawings on parchment, and this for as long as the drawing completely resembles the already developed spiritual picture in yourself. If you do not find any differences between the drawing and the spiritual picture, you consult with experts, how this can be transformed into a real material work. And the experts think about it and soon find there way around the developed idea and say: 'This and that we need for it, the time of a few years, and so much it will cost!' You then set up a contract, the work will start, and within a few years your idea is standing before you and thousands of other people to look at, marvel about it and make use of it.

[4] See, in this way you create your houses, tools, cities, castles, ships and thousands of other things! And just in the same manner I create the heavens, the worlds and everything what is in it and what it carries. The creation of a world of course takes more time, than it takes for you to build a hut, a house or to build anything else; since you already have the ready matter before you, but I first have to create matter and take it from the most unalterable firmness of My will.

[5] I also could create any matter immediately, yes even call a complete world ocean in a moment into being; but such a world would not have any prolonged permanence, since it has not been

fed by Me sufficiently before reaching full maturity. Once a great world idea has become properly ripe in Me and has been fed by My love and wisdom, it will also become more and more intensified and will thereby become more and more permanent.

[6] It is the same with you, wherever you have to do with already formed matter! A house which you have build in an emergency within one day, will surely not survive for a hundred and even less so for a thousand years! But with buildings, whereby in the beginning the formed idea has been ripened in you for a longer period of time and becoming continuously clearer by the reflection of your idea, about what is required to transform such a form into a most possible permanent and most perfect workable existence, then you will also create something durable like the pyramids, which already by now, as known to all educated mortals, are standing nearly for two-thousand years and weather all storms and will stand for more than four times their current age, externally only little weathered.

[7] If the old pharaohs did not long enough thought about it, to build such buildings as preservative institutions for their secret arts and sciences, which should not be destroyed by the tooth of time during thousands of years, those pyramids would never stand as monuments of the primordial art of construction; but because the builders did nurture for years their once taken idea which was transformed into a full form and in this manner brought to maturity, it is therefore understandable why their idea transformed into matter, and still today fills the traveler with amazement.

[8] Indeed, subsequently people learned to think quickly and were able to quickly develop out of the sum of their thoughts an idea, which was sometimes even quite complicated, and most often transformed it into reality; but since the idea was quick and easily developed, it was also quickly put into reality. The work however, was therefore very easy, and because of the insufficient pre maturing of the idea, the work soon became transient. In short, everything easy stays easy, and everything difficult stays difficult!”

35. THE DEVELOPMENT OF MATTER

[1] (The Lord:) “When in the first beginning I placed the spirits as My matured ideas, outside Myself and filled them with My power to such an extent, that they themselves started to think and to will, they also had to be shown an order, according to which they had to think, to will and finally to act. But with this shown and given order, an impulse had to be placed in those first beings to ignore the given order; otherwise they would never be able to make any use of their will. Only the impulse placed in them, produced a true life emotion in them, according to which they began to decide, to chose, firmly to will and to act.

[2] It is, if you know this, quite easy to understand, that already in the first created spirits a certain weed had to begin to show, because the impulse lifted many of the first created spirits out of the order and finally by the continuously mightier growing opposition they had to harden, and in this way laid the foundation of the material creation of the worlds.

[3] The first main central suns were created, and out of them finally all the countless other suns and world bodies and with them everything else what you can discover and find on, above and in them.

[4] Everything what is and called matter, was originally spiritual, which voluntary has stepped out of the good order of God, founded itself in the wrong impulses and hardened therein, which then formed matter. Matter is therefore nothing else then out of itself hardened spirit under judgment; or stated more clearly, it is the most coarse and most heavy skin or shell of the spirit.

[5] However, the spiritual can with all the still so hard and coarse surrounding shell never become so quickly complete matter, but continues to live and exist in matter, irrespective of its nature. If the matter is very hard, the spiritual life in it is also severely bound and cannot express itself or unfold any further, if it is not given any help from the outside.

[6] In a hard rock life can only reach some expression, if the rock over a long time is soften and is getting more and more eroded by rain, snow, dew, hail, lightening and other elements. Thereby some life escapes as ether into the air, some part forms itself a new and lighter wrapping, initially in the form of tender mould- or moss plants; but over time dissatisfied with this wrapping, the more freer life seizes each other and creates soon a new wrapping, wherein it can move more freely and independently.

[7] As long as the new wrapping is tender and soft, the imprisoned spiritual is quite happy and does not asked for anything better. But the initial very tender wrapping becomes by the inner activity of the spirits, which now increasingly pushes the pressing matter to the side, again harder and more coarse; therefore the spiritual life strives upwards, hence forms the blade of the grass and subsequently the trunk of the tree and tries to protect itself from the below following increasing hardening, by the continuously produced and increasingly narrower rings and incisions. But since in the end by this activity no rescue from total solidification can be expected, they narrow the lower trunk as much as possible and escape further into the small twigs, threads, leaves, little hairs and finally into the flower; but because eventual all this will within a short time become harder and harder and the biggest part of the spirits recognize, that all their efforts are in vain, they start to preserve themselves so to speak into cocoons which they quite firmly surround with to them corresponding better matter.

[8] Thereby all kind of seeds and fruits originate. But the most selfish part of the freer life in a plant does not gain much; since that what enclosed itself in a firm germ shell, must complete the journey as many times as the seed gets into the moist and life saturated earth. The other more patient part of life, which allowed itself to become a guard and carrier in the lower matter for the most keen, most timorous and most impatient life, soon decays and passes over into an even higher and freer life sphere, still continues to wrap itself, but normally already with

corresponding animal forms; and what has been consumed as fruit by animals and even people, the coarser part will be used for building and feeding the flesh, while the more noble part becomes nerve-strengthening and enlivened spirit, and the very noble part becomes soul substance.”

36. GREED, THE ORIGIN OF MATTER

[1] (The Lord:) “If you look a little closer at this process, it will truly not be difficult for you, to recognize in all right depth of truth, where the weed on the pure field of life is coming from.

[2] Everything which is called world and matter, is something which is wrong and inevitably always opposing the true, spiritual order out of God, since originally it had to be placed as a counter-impulse into the enlivened, well-formed idea, placed outside of God as individual beings, to awaken their free will, and should therefore be seen as the true weed on the only true and spiritual pure field of life.

[3] Even if the weed was originally a necessity to establish a complete free, spiritual life, the free created human beings must finally recognize it as such and voluntarily remove it, because it is impossible for them to continue to exist together with it. It is a necessary means for a purpose, but can never become one with the purpose itself.

[4] The net is also a necessary means to catch fish; but who will submerge it into the water, then pull it up again and instead of the fish, roast it on the fire and enjoy it as food?! Thus the net is only necessary to catch fish; and once you have lifted the fish out of the water and put them into the pantry, one puts the net away and uses the yield achieved by it.

[5] Hence the impulse to transgress the commandment must be there; since it is an awakener of the ability to recognize and an awakener of the free will. It fills the soul with desire and joy for as long she quite well recognizes the impulse, but not giving in to it, but keep fighting it with the same free will, which was awakened and enlivened by the very impulse in her, and the free

soul uses it then as a means, but not as an in it achieved purpose.

[6] The tube is never ever the wine itself, but only the holder to preserve the wine. But who would be so stupid to bite into the tube and damage it because of its attractive smell, since he knows to just open the tube at the right place, to get the pure wine out of the tube?!

[7] The weed or the impulse to transgress the law is therefore something subordinated and may never ever become the main objective; whoever makes the subordinated the main objective, resembles a fool, who wants to feed himself with the pots in which the good food is cooked, and throws the food away!

[8] But of what does this weed consists and through which decomposed life should it be fertilized? What name does therefore carry this counter-legal impulse which was placed into the enlivened forms? It is called self-love, selfishness, arrogance and finally lust for power. Indeed, by self-love the enlivened form goes into herself, but with a greed to draw everything into herself and to lock and preserve it forever in herself, to make sure that it cannot be beneficial to anybody else, out of fear not to run into any shortage herself! By such locking-up-in-herself of everything which it continuously draws from the Divine order which feeds and maintains everything, a continuously growing solidification must take place and a certain temporary solidification and superiority and by that a special liking of itself – and this is in the full-true sense of the word and meaning selfishness, which it feels as something very weighty and tries to elevate with all strength, power and all available means above every other being, and even if it is in the most worst manner.

[9] If selfishness has achieved what it wants, it rises above everything which is similar to her and looks so to speak delight-drunkenly and with disdain down on everything; and this is what one calls haughtiness. Therein is already a lot of matter and a complete field full of the most worse weed.

[10] But haughtiness is in itself of the biggest discontent, because it still makes the observation, that still not everything

serves it, as he wants it. It now examines all his means and other powers and finds in order to make everything serving it, that it must play in a political manner someone easygoing and bounteous. Thought, tested and done! Because there are always more hungry than saturated, the easygoing haughtiness has an easy task. Soon all the hungry small forces gather around him and allow to be strictly ruled over them, because also they become something to catch from the wealth of haughtiness. They now obey slavishly the haughtiness, thereby increasing his power, and the haughtiness strives immediately to rather make everything serviceable and tributary to itself. And this insatiable striving is that, what one in the truest sense calls the all-destructible imperiousness, in which no love prevails.

[11] In such imperiousness already the thickest matter expresses itself; by it a planet completely hardens as granite with all possible evil elements in the best manner fully provided. But that imperiousness and with it the real dictatorship is equal to the most dense matter, is proven by the exceedingly firm castles and fortresses, behind which the rulers hide. The walls have to be a few fathoms thick and equipped with strong fighters, so that nobody dares, to penetrate the coarsest matter and to limit the ruler in his most arrogant rest. Woe the weak who dares to touch only one stone of the ruler's fortress; he soon will be crushed and destroyed!

[12] I do not refer here to the rulers and regents, which were placed as pillars by the order of God to decrease imperiousness of each individual person and to keep upright meekness and modesty of love and patience; since those by God placed regents of the nations must be that what they are, and cannot be different, as they have been driven and guided by the will of the almighty God to improve the nations. Here is only meant the general imperiousness of every individual spirit and person, and is shown what it actually is in itself. Yes, there were in fact rulers, which can be called evil tyrants! They have risen out of the nation, rebelled against the rulers which were placed by God, like once Absalom against his own father David. Such

rulers are not placed by God, but by themselves, and are therefore evil and a real weed and corresponding forms of the most thickest matter.

[13] But you, My Cyrenius, and your emperor are not like that, but that according to My will, what you are – although still heathens! But to Me you are as heathens more pleasing than many kings, which as supposed to be guides of the children of God were true bodily and even more spiritual murderers of them, therefore the old thrones and crowns and sceptres are forever taken away from them and the responsibility given to you most wise heathens. – I necessarily make here this addition, that you, My Cyrenius, should not think, as if you and your nephew would be sitting as a usurer on the imperious throne before Me. – And now further with our consideration about the weed on the good field!”

37. THE ORIGIN OF THE SOLAR SYSTEM

[1] (The Lord:) “Behold, just like people are now becoming to such an extent full of matter by self-love, by haughtiness and by the thereby resulting imperiousness, that they for many thousand times thousands of years cannot be completely freed thereof – in the same manner primordial created spirits existed, who also became too self-loving, selfish, arrogant and finally imperious by the impulse given to them, and the result was, that they changed into the purest matter.

[2] They have secluded themselves in large associations and set themselves up in for you unimaginable large distances. Each association didn’t want to hear, see and learn anything from another in order to world-thickly indulge in self-love. By this continuously growing acceptance of self-love and selfishness and by this more and more awakened haughtiness and absolute imperiousness, the countless many life-forms finally shriveled into an exceedingly large lump according to the law of gravity, which developed by itself out of self-love and selfishness – and the physical primordial sun of a shell-globe was completed.

(Shell-globe = the total of an immense number of sun-areas, which, like individual planets around the sun, circle around the primordial central sun in immeasurable wide orbits - J.L.)

[3] But now there exists in infinite space likewise an immense number of such systems or shell-globes, where everywhere such a described primordial central sun serves countless world-dominions as a common centre, and those primordial central suns are those shriveled primordial spirit associations, from which in time of times all other solar-universes, solar-dominions, adjacent-central-suns, planetary suns, planets, moons and comets originated.

[4] But how did this take place? See, inside the primordial central sun the pressure became too powerful for many of the large spirits! Rage-glowing they ignited and freed themselves from the primordial pressure. They literally fled endlessly far away from their first lump of association. For some time they swarmed totally free and harmless completely independent in endless space and had the good intention, to return by themselves to the pure spiritual order; but since they could not rid themselves of the element of self-love, they finally started again to shrivel to a firm lump, and formed central suns of the second order, which originated inside one and all the other countless shell-globes.

[5] In those central suns of the second order the main spirits incensed in time of times because of the increasing pressure, ignited and freed themselves in countless masses from the unified lump of the second order. They again had the best intentions for a pure spiritual transformation; but since they in time again found a great liking in themselves and could not completely give up self-love, they again grew in material weight and shriveled also to a large lump, and central suns of the third order were formed.

[6] But soon the same circumstances developed there as with the earlier central suns. The higher spirits, less in numbers, were in time too much pressurized by the subordinated spirits, became again infuriated and with great power thousand times

thousands broke loose from the common lump, with the firm intention to now finally return to the pure spiritual. For unthinkable long periods of time they floated like far from each other separated ethereal fog masses in wide space.

[7] In recollection of the mighty pressure they had to endure, they liked this freedom. But in this inactive freedom with time they starved and they started to search for food in space – thus a saturation from somewhere outside. They found it and had to find it; since desire resembles those Nordic magnetic rocks which attract with irresistible power all iron as well as all ferrous minerals.

[8] But what was the inevitable result thereof? Their being thereby started in time to become more dense; with that soon self-love and its consequence awoke, and the inevitable result was the shriveling into a common lump, which of course required an uncountable number of earth years.

[9] Only, what is a still so long duration of time for the eternal God?! A seer from the prehistoric time once said: ‘Thousand years are before God like one day!’ I say to you: Thousand times thousand years are before God in all seriousness not nearly a moment! Who is an idler, for him hours become days and days years because of boredom. For the diligent and manifold active, however, hours become moments and weeks days. Since eternity God is filled with infinite active diligence and is continuously infinitely active, and the most blessed result of it is, that for Him for you unthinkable long periods of time must appear like a moment – and the full development of a sun lasts before His eyes only for a very short time.

[10] From the latter shrivelings originated and still originate the planetary suns, as the one giving light to this earth. These type of suns are in their being much gentler and softer than the central suns, but still have an immense mass of heavy matter as a result of the self-love of its eon times eon spirits, whose self-love lumped together such a sun. The more noble and better spirits in this light lump experiencing in time a too heavy and unbearable pressure from the common spirits who have become

completely matter; the result of this is, as with the earlier suns, violence, eruptions over eruptions, and the more noble spirits are freeing themselves.

[11] Here then awakes in them already the very serious will, to go over into the pure primordial spiritual by the observance of the true order of God. Many fight the impulse placed in them and become primordial created angels, without going through the flesh for the time being. Those however, who want to undergo the route of the flesh, either immediately on the sun or even on this earth, are allowed to do so, what actually also can take place on the earlier described central suns, but not so often as with especially this planetary sun, which provides the light for this earth, produced mainly by the great activity of its spirits.

[12] But some spirit associations, who freed themselves out of the sun lump with the best intentions, could, however, not free themselves completely from self-love and slowly started again to give in to the primordial impulse placed in them; one became two and so on in an unnoted way!

[13] Soon, already quite material, they became visible as misty comets with a long tail. What does this tail mean? It indicates the hunger of the already matter becoming spirits and the great desire for material saturation. This desire draws from the ether its corresponding matter, and such a comet, as a compendium of already quite material spirits, wanders than for many thousands of years around in ethereal space and searches for food like a tearing wolf.

[14] By this continual soaking up and feeding, it also becomes increasingly denser and denser and heavier and heavier. In time it will be attracted again by the sun from which it got away, where it must begin to orderly orbit around it. Once it had to obey such order, it becomes a planet like this earth, the morning- and evening star, or Mars, Jupiter and Saturn and some which are unknown to you.

[15] Now the planet is formed but still has an immense hunger and since it is closer to the sun as earlier when still a comet, it gets sufficient food from it, which is at the same time a bait, to

draw the wanting runaway always closer and closer to itself, in order to bury it again completely after a long time – a creditable wish of the primordial created spirits in the sun, which, however, regarding the great planets, including this earth, never becomes in its own way a reality; since although the spirits banned in the planets are still very material, they are familiar with the matter of the sun and do not have a particular interest and no desire, to ever unify with the sun completely. They accept with pleasure the spirits and small spirits coming from the sun as a good strengthening and food, but about a complete unification with the sun, they want to know nothing.

[16] By times it also happens, that the once fugitive spirits as a material lump compendium been baited and attracted very close to the sun; but the tremendous diligent activity of the freest spirits surrounding the hard lump of the sun, to which mainly the shining of the outer surface of the sun is attributed, causes, that all the spirits in the shriveled lump instantaneously raise to the highest level of activity, break up and each for itself, as one might say, make a run for it.

[17] The result of such awakened activity in a planet or at least already more ripe comet of the spirits lumped together for a long time, is the sudden and total dissolving of the lump and the redemption of many thousand times thousand and again thousand times thousand of spirits, of which the most, taught and seasoned by such lesson, are immediately turning to the right order of life and become primordial angel spirits and becoming useful guardians of their less free life brothers, as well as those languishing in the hard lump and contribute a great deal to the quicker redemption of the same.

38. IMPORTANCE AND ORIGIN OF THE EARTH

[1] (The Lord:) “However, part of such dissolved spirits still want to make the way through the flesh on any of the planets. Some go through it on the sun, on any of the belts which of course is most suitable to them; however, only to this earth are coming very few, since the way through the flesh appears to them too difficult, because here they even have to give up all recollection to any former state and enter a completely new being right from the beginning, which is not the case on other planets and world bodies.

[2] To start with the incarnated spirits there still have a dreamlike recollection of all the former states, and the result of this is that the people on other planets and world-bodies are fundamentally a lot wiser and sober than on this earth. But therefore they are not able to progress any further to a higher level of free life. They resemble, like said already before, more the animals of this earth, which have by nature a certain instinct-like education for there being, by which they always express a great skill and perfection, so that man with all his reason is not able to copy them with respect to certain actions.

[3] There are however those who take on the necessary training, that they in an emergency can be used for very simple and most coarse work, like the ox to pull, the horse, the donkey and the camel to carry, a dog to sniff out, hunt and pull; but beyond that you will not be able to teach them anything more, and regarding speech absolutely nothing can be achieved. The simple cause lies therein, that a blunt recollection to their former states imprisons the animal souls like a judgment and continuously keep them busy, so that they live in a certain anesthesia.

[4] Only with all people of this earth it is the case like nowhere else, that they lose all recollection and therefore have to start right from the beginning with a completely new life order and new education, which is setup in such a way that every person can grow to the fullest resemblance of God.

[5] Therefore such a soul can only be incarnated on this earth,

which either originates from the sun where still all the primordial elements are present, already went through the way of the flesh there and as such have collected all those soul intelligence specifics, which are necessary for the perfection of the highest spiritual life – or a soul originates directly from this earth and has previously passed through all three so-called nature kingdoms, from the coarsest stone matter through all mineral layers, from there through the complete plant world and lastly through the complete animal world in the water, on earth and in the air.

[6] Of course, here one should not think of the physical body, but the soul-spiritual element which is present in its shell; since in the further analysis also the shell is soul-spiritual, but in itself it is still too common, too sluggish and too ungainly and is still a too heavy expression of self-love, selfishness, haughtiness and the most sluggish, lazy pleasure of the greediest, stingy and death-bringing angry imperiousness. Such matter must first by manifold decaying and only partial transformation be adsorbed in a more pure soul-skin- and dress-substance; however, for an actual soul substance it will most likely never be usable.

[7] For this reason on this earth there exist many more different types of minerals, plants and animals than on all other planets and suns, of course each regarded individually. All together would probably make a greater type-sum, but every other world-body individually seen in the whole space of creation does not even contain one in a hundred thousand of the many types like here on this earth in each of its three kingdoms. Therefore only this earth is destined, to carry the children of God in the truest sense.

[8] But how and why is such? There are extremely peculiar circumstances related to this earth. As planet it belongs to this sun; but it is, strictly speaking, not like all the other planets – with exception of the one between Mars and Jupiter, which because of certain evil reasons, was already destroyed six-thousand years ago, or actually was destroyed by itself and its inhabitants – from this sun, but originally comes from the

primordial central sun and is in a certain regard for you an unthinkable time older than this sun. Nevertheless, it actually only became a body, after this sun has long since started, as a developed world-lump, with its first orbit around its central sun, but, nevertheless, has attracted its actual physical body mainly from this sun.”

39. ORIGIN OF THE MOON

[1] (The Lord:) “Before many thousand times thousand of earth years, this earth was bodily significant heavier and its spirits were severely pressed. The worst spirits got angry and separated together with a great deal of the most coarse material mass from it, and swarmed many thousands of years in a very disorderly path around this earth.

[2] Since all the parts, except for a few lumps were still very soft and partly melted and the whole mass was constantly rotating, finally the whole mass formed a large sphere, for which the rotation around its own axis was way too slow for its small diameter, to keep the liquid on its not quite insignificant surface evenly spread, and because its orbit around the earth was very fast, resulting in the liquids concentrating always at the side facing away from earth, as a result of the old centrifugal gravity.

[3] Thereby the actual point of gravity of this round lump was continuously pushed to the side where all the liquids accumulated, in time the too slow axis rotation had come to a halt – after the lump became itself more compact, through which the water could not that easily trickle through and the waves taken along started to heavily oppose the rotation by surging against newly formed high mountain walls, and the entire lump started to show the earth, from which it was ejected, constantly only one face.

[4] And this was also good, so that its stubborn spirits could enjoy, how good it is, to be stuck in a most dry and nearly all food absent matter. Since people are living on this earth, does

this part of the moon (since the lump under discussion is the moon) also serves the purpose, that the most world-loving human souls are sent thereto, and from there, encapsulated in a airy-material skin, can amply watch their beautiful world from a far distance of over hundred-thousand hours walking for a few thousand years, and feel sorry for themselves that they cannot be its stingy inhabitants anymore. But that they despite all their desire cannot return to this earth anymore has been most properly provided for. But a few eons of earth years will in time bring even the very most stubborn to their senses!

[5] You have seen now how the entire material world creation has originated, up to the moons of the planets, which have almost everywhere where they exist, originated in the same manner, have the same nature and serve now the same purpose.

[6] How and for which reason the entire material world creation up to the moons has originated out of and in themselves fallen spirits, in exactly the same manner have in time on the hard and heavy world bodies originated the mountains as the first gigantic plants of a world, and later on all kinds of plants, animals and lastly man himself.

[7] Better spirits continuously extricate themselves with force from the increasing pressure of matter, dissolving their own with the power of their will. They could immediately go over to the order of the pure spirits; but the old stimulus still exercises also its old power. Self-love immediately awakens again, the plant sucks, the animal eats, and the soul of man searches, hardly entering the old God-form, most greedily for material food and a similar, sluggish well-being; therefore she must immediately encapsulate herself with a material body, which is nevertheless, more tender than the old, sinful matter. Despite the more tender body, the soul in it, nevertheless increases self-love to such an extent, that she would again become the hardest matter, if I wouldn't have placed a guard, a spark of My spirit of love, in her heart."

40. THE HEREDITARY EVIL OF NEIGHBORLY LOVE

[1] (The Lord:) “You have heard of the hereditary evil – at least the Jews! What is it and how is it made up? See and hear!

[2] It is the old self-love as the father of the lie and all evil out of it; but the lie is the old, sinful matter, which is in fact nothing else than a loose and sinful appearance of self-love, selfishness, haughtiness and imperiousness.

[3] All this originated out of the necessary stimulus, which I had to place into the spirits for the sake of recognition of the own free will; although the stimulus was necessary, the sinful coming into existence of the material world was absolutely no necessity. It was only allowed out of My order, as an unfortunate necessary consequence of the so many spirits which did not wanted to resist the stimulus, although they were able to – just like six times as many primordial created spirits were able to, of whom only one is standing here to serve us and carries the name Raphael.

[4] The enemy who always strewed the weed under the pure wheat, and still strews, and will be strewing for a long time to come, is therefore the old self-love, and the consequence as known to you is the weed, and in the furthest sense the perfect example of all kind of matter, lies, Satan and devil.

[5] But My word is the noble and pure wheat grain, and your free will is the field, in which I as the Sower of all life, strews and sows the purest grain of My eternal order.

[6] Do not let yourself be overpowered by self-love, but fight it easily and powerful with the glowing sword of the true, most unselfish love for Me and your next brothers and sisters, and you will keep the field free of all weed and soon you will yourself enter My kingdom as a purest and most valuable fruit, and see and lead new and pure spiritual creations in eternity!

[7] But pay attention that the enemy, or self-love in you, does not take up an atom size space in you; since this atom is already the seed of the true weed, which can in time completely take over your free will, and your pure spiritual then goes

continuously more and more over in weed or matter, where you yourself become a lie, because all matter as that what it is, is obviously the most cardinal lie!

[8] The smallest atom self-love in you, My current disciples, will in a thousand years become entire mountains full of the most toxic weed, and one will immure My word on the back streets and streets with the worst excrement, so that no lie full of haughtiness and hate can be offended by it! Just stay pure in My order, then you soon will see the wolves and lambs drink from the same brook.

[9] I now have given you an explanation of something which had never before given to any spirit in his mind, so that you can infer from it, who is He, who is the only one who can give you such teaching and why. Surely not only for the sake of the teaching, but because of the true deed according to it! Therefore you should not only become futile and surprised listeners of My teachings, which never before have been preached to mankind so openly like now by Me. It is also not enough that you now clearly recognize, that it is God Himself, the Father from eternity, who has spoken to you, but you must seriously investigate your heart, that its love does not contain any atom of weed. If you find it, weed it with all the still so smallest roots and become active galore according to My for you not unknown order, and you will forever harvest the true life use from it!

[10] So that you also can see that everything is like I have explained it now, I will open your eyes for a short period of time, so that you can see and experience everything by yourself. Therefore pay close attention to everything you will see now!"

41. SALVATION, REBIRTH AND REVELATION

[1] For easily understandable reasons nobody was prepared for this explanation, and there was amazement and surprise among all present, which, just like My explanation, did not have its equal.

[2] Many hit themselves on the chest and shouted very loudly: “Lord, Lord, Lord, kill us, since we are standing as too big sinners before You; and everything by our very own deliberate and unaware guilt! Only You are good and holy; everything else, however, which carries a material shell, is evil and curse-worthy in itself. O Lord, for how long do we have to walk around in our own matter? When will we be released from the old curse?”

[3] I said: “Right now, since I Myself blesses all matter thereby, that I Myself have incarnated Myself with your old curse and thereby have brought a blessing to it! All old order of the old heaven including the heavens comes to an end, and on the foundation by which I have blessed matter, a new order and a new heaven will be made, and the entire creation, as well as this earth, must be equipped with a new constitution.

[4] By the old order nobody could get into heaven who once was stuck in matter; but from now on nobody will be able to truly come to Me in the highest and purest heaven, who did not, just like Myself, has gone through the way of matter and the flesh.

[5] Whoever is from now on baptized in My name with the living water of My love and with the spirit of My teaching and in My name according to strength and deed, from him the old heredity sin is forever wiped off, and his body will thereby not be the old murderers pit of sin anymore, but a temple of the holy spirit.

[6] But everyone should guard himself, not to get a new contaminated by the old, toxic weed of self-love! Beware only of that, than you will also sanctify your flesh and blood; and when the pure spirit in you becomes the sole ruler, then in him

and through him not only the soul will rise to a perfected, eternal life, but also the flesh and blood of the body including skin and hair!

[7] See, which difference there exists between the former and now! As it will be arranged now, it will remain like that to eternity.

[8] The sun, which was previously full of a curse, will from now on be full of blessings, and also everything which in endless space has any form of being! Since as I have told you, I now make everything new, and all old relations must be changed, because I Myself have changed Myself, thereby that I Myself have clothed Myself with matter.

[9] But this I add to it and say: Who does not believe and is not baptized with the water and the spirit in and on My name and My word, for him it will remain by the old! Such will not get to My kingdom and will not see Me in the beyond, but will stay at the most outer borders of My kingdom, where there is a lot of darkness and night and a lot of howling and grinding of teeth. And heaven's purest light will not in any other way penetrate to them, as the light of a small fixed star to this earth, and about My true life heaven they will know just as much, as the people presently know, how the fixed stars look like, and what is in them. And the people can day and night for thousand times thousand centuries ponder about it what these shimmering dots are, even after that long period of time they will just know as much, as they currently know. Certainly, in time persons will rise, who will invent weapons for the eyes, to see distant objects just as if they were standing close by; however, with the fixed stars they will nevertheless, never achieve anything, since they are much too far away from earth.

[10] In the beyond also the heathens, who did not believe and have not been baptized, will in their best sphere be placed similar, and will from a most far distance observe My heavens and think about them like the present people are looking now at the earthly starry sky, and the views they have about them. After a thousand years they will surely know more about it than now

and will eventually discover that these are all suns; but what a sun is, how it gives light, how big and how far away it is, how many planets orbit around it, and how they look like, which inhabitants they carry, what cultures, languages and customs are present there – they will not be able to discover with their minds!

[11] And if you, who know much now, would possibly tell them, they would still not believe you; since a pure world mind, like it is firmly at home with so many heathens right now, does not believe anything what he can't see and can't touch with his hands.

[12] Yes, I will in those future times here and there among the true supporters of My name, awaken men and maidens, to whom are given by Me all secrets of the heavens and the worlds in their loving hearts; but there will be only a few who will accept this as a convincing truth!

[13] However, to whom it will be revealed, will see it, and will have a great joy and will praise the name of Him, who has revealed such things as a fully convincing truth to them, to which otherwise no person's mind can ever penetrate.

[14] Yes, there will come a time when there will be persons on this earth, to whose sight the entire creation will be unrolled like a secret writing of God; but nobody, who did not previously believed in My name and is baptized therein, will not share in such mercy!"

42. BAPTISM AND TRINITY IN GOD AND MAN

[1] Ask Cyrenius: "Lord, I believe everything, what You, o Lord, teaches; am I therefore also already baptized?"

[2] I said: "No, indeed, your not baptized as yet; but this doesn't matter! Since who believes like you, friend, is virtually baptized in the spirit, and with all blessings of the baptism.

[3] The Jews have the circumcision, which is a pre-baptism and by itself like before Me has no value, if the circumcised does not at the same time has a circumcised heart. Under a

circumcised heart I understand a purely swept and with all love filled heart, which is more valuable than the circumcision of Moses right down to us. After the circumcision, for some came the water baptism of John, and is continued by his disciples. However, this baptism is in itself also nothing, if the required penance is not already preempted or with great certainty will follow.

[4] Who let's himself baptize with the serious intention of betterment, does not commit a mistake; but he should not believe, that the water purifies his heart and strengthen his soul. This is only effected by the own, completely free will; the water causes only a sign which indicates, that the will, as the living water of the spirit, has now cleansed the soul of all sins, just as the natural water cleanses the head and the rest of the body from dust and other types of dirt.

[5] Who has taken the water baptism in the true actual sense, is perfectly baptized, if during or already before the baptismal action, the will in the heart of the baptized has become active. If this is not present, the pure water baptism does not have the slightest value and does not produce any blessing of matter and even less so any holiness thereof.

[6] In the same manner also the water baptism of children has absolutely no value, except as a purely outer sign for the admission in a better community, and that the child gets a name, which obviously does not have the slightest value for the soul whatsoever, but only an outer political. Because of this reason one could give the child a name without circumcision and without the water baptism of John, and it would be before Me just the same; since no name brings holiness to the soul of a person, but only the free, good will, to act rightly according to the best recognition for his whole life. Every name can become holy by the will and by the action; but vice versa it is forever impossible the case.

[7] When John was baptizing, they brought to him as well as to his disciples children to be baptized, and he in fact baptized them, if conscientious substitutes presented themselves for the

child and sanctimoniously promised, to most keenly provide for the spiritual upbringing. Now, in this case also a child can be baptized with water for the sake of a name; but the baptism sanctifies the soul and body of the child only for as long as the child has reached the true recognition of God and himself and gets to the use of his free will. Until then the substitute has most conscientiously make sure, that the child in everything is in the best way looked after, regarding whatever is necessary for reaching the true sanctification – otherwise the substitute gets all responsibility loaded on his soul.

[8] Therefore it is better, to perform the water baptism only then, if a person by himself is able to fulfill all requirements for the sanctification of his soul and his body based on his recognition and by the voluntary self-determination. By the way, the water baptism is not necessary for the soul and the body at all, but only the recognition and the action according to the right recognition of the truth out of God. But if baptized with water, it does not require only the water from the Jordan, since John has baptized in the Jordan, but every fresh water is good, although spring water is better than cistern water, because it promotes bodily health more than decayed cistern water.

[9] The true and with Me only valid baptism is the one with the fire of love for Me and for the neighbor and with the living zeal of the will and with the holy spirit of the eternal truth out of God. These are the three pieces which give a valid testimony in heaven for everyone; these are: Love, as the true Father; the will, as the living and actual word or the Son of the Father; and finally the holy spirit, as the right understanding of the eternal and living truth out of God, but as vividly active in a person and only in a person! Since what is not in a person and does not takes place out of the very own will's impulse, does not carry any value for a person, and since it does not and cannot have any value for a person, it cannot have any value for God.

[10] Since God in His Self does not mean anything for a person for as long as the person does not recognizes God by His teachings and makes His will his very own through love and

arranges all his actions through the most living zeal of his will according to the recognized most highest will. Only then does the image of God in man becomes alive and grows and soon penetrates the person's whole being. If so, it then happens, that man penetrates in all depths of the Godhead, since the image of God in man is the most perfect symmetry of one and the same God in eternity.

[11] When this takes place in man, then everything in him is sanctified and the true baptism of rebirth of the spirit has been reached. Through such baptism a person makes himself a true friend of God and is in himself just as perfect as the Father in heaven is perfect. And I say to you all explicitly, that you all must strive for it with all your strength, to become equally perfect as perfect is the Father in heaven! Who is not that perfect, does not get to the Son of the Father.

[12] But who is the Son? The Son is the Father's love. He is the love of the love, He is the fire and the light, He is the Son of the love or the Father's wisdom. But if the image of the Father is in you, it must be in all as perfect as the primordial Father Himself, otherwise it could not be the image of the Father; but if the image is not perfect, from where will man obtain wisdom, or how should man get to true wisdom?

[13] Just as the Father always finds Himself in Me, I also find Myself in the Father, and in the same way you must find yourself in yourself, then you also will find yourself in God, and God will find Himself in you. Like I and the Father are one, you also must first become one with the image of the Father in you. If so, then you have become one with Me and with the eternal Father in Me, while I and the Father in Me are perfectly one from eternity!"

[14] Here the disciples said: "Lord, we do not understand this! You are becoming hard with Your teaching! We ask You most imploringly, that You explain Yourself in this regard more clearly!"

[15] I said: "Are you then also still imprudent?! For how long I still have to endure you like that?! O you still strongly blind

type! But to you it will be given, to understand the secret of the kingdom of God on earth!

[16] Where do you have the thoughts of your hearts?! Several times I already have explained to you who the Father is and who the Son is. That Father and Son relate to each other like the relationship between love and wisdom, or like warmth and light. I have shown to you, how the light is of no use without the warmth, but also a warmth without light cannot ripen the ears on the field. I have shown to you how from warmth always a light originates, because the warmth is the first expression of any given activity; but the appearance of an activity is the light, which increases as any orderly activity increases, and still you don't understand the 'unity' of the Father and the Son, and the 'unity' between you and Me!"

[17] Say the disciples: "Lord, do not become cross with us! We now understand it, and any shortcomings we will be able to fill in and catch up according to what is right and to our ability!"

[18] I said: "I certainly know this, that this will be the case; but I said this to you, because I noticed that asking was more important to you than the knowledge."

43. THE ALIMENTARY PRESCRIPTIONS OF MOSES

[1] Says Cyrenius: "I was surprised myself that your disciples didn't understand this, what I and surely all the others have comprehended quite well! But now, since You, o Lord, are in the mood to explain things which nobody ever had done before You, I also want to know from You, what are the circumstances involved regarding the ban on the enjoyment of impure food and the touching of certain things considered impure! We heathens enjoyed everything and did not become impure according to our teaching! The old Egyptians also ate everything what time and experience presented as enjoyable, and I don't know anything about pollution – to the contrary I know from history, that Egypt carried very pure and truly great spirits on its land; they also existed with us Romans at all times.

Why did the Jews have to forgo all kinds?”

[2] I said: “Because their gender, as received from Adam, was from above and to the biggest part still is today and is destined, that I in their midst could come to the world and in this matter for the salvation of all creatures. You certainly have heard, how by Me the entire matter has been blessed and sanctified, since also I Myself have clothed Myself in matter?! You affirm this in your soul! See, before My coming to this earth, as you know, a curse was more or less lying on the same – not because God condemned it, but because by self-love, selfishness, haughtiness and imperiousness as a lumped spiritual it became self-condemned!

[3] There existed and still exist in matter different degrees and levels between a lot, more, less and nearly no hardness. The harder any matter is, the wilder and more impure it is, since the lumped spiritual in it consists in the same ratio out of even more of the well-known weed.

[4] The animals, which right from the beginning of the population of this earth joined the people – like cattle, the sheep, the goat, and among the birds the hen and the dove -, are surely of a purer nature and of a softer character, and their meat was for the people, who came from above, for the purer maintenance of the soul, more accommodating; only, even these animals had to be perfectly healthy and were also not allowed to be slaughtered during the rutting season, since during such time the otherwise pure animals are more impure.

[5] In time still other animals joined man – like the horse, the donkey, the camel, the pig, the dog and the cat -, but even right from the beginning more so to the children of this world, while with exception of only the donkey, and later on also the camel, the formerly named animals did not have a close relationship with the Jews, as it is still today the case.

[6] Still today, a real Jew has a peculiar fear of a horse, of a dog, is no friend of a cat and does not trust too much a camel. He is antipathetic to tame water birds, and for the whole world he surely has a dislike in turkey and chicken, and it will still take a

long time until he becomes a friend of these animals. While a real Jew is immediately terrible disgusted, the Greek as well as the Romans regard it long since as a good tasting and very popular roast.

[7] From now on things are of course completely different and will still become very different, once I will have gone home! As a sign of all this I will after My return to the large garden of brother Cornelius, show to one of My disciples, who still is a arch-Jew in all his bones, what food in future can be eaten without any concern.

[8] Now I have shown you the reason also of these Mosaic eating statues of the Jews, and you and you all must realize this properly! Therefore it is now time to talk about for which we actually and primarily came to this mountain!”

44. PREDICTIONS OF THE PRESENT REVELATIONS

[1] (The Lord:) “I said, that you will see wonderful things of the rarest kind; now, except for the light ball which was brought by Raphael from deep within High-Africa, nothing further has happened, although the middle of the night has already been crossed. Earlier on I have drawn your attention to this, that for a short while I will open your eyes, so that you as an introduction can see how the world actually looks like.

[2] However, before I do this, I say and instruct you all, that you absolutely cannot tell anybody about your visions; since for this mankind of the world will not nearly be ready for a very long time, and basically it is also not necessary for the salvation of their souls, that mankind of the world learn about something like this! If only they very much wanted to accept, to love God above all and their neighbor like themselves, everything else, as far as necessary, will be revealed to them anyway.

[3] But you, as the first fundamental pillars of My teaching, must by yourself secretly know more than all the others together, so that you after a while surely not be tempted to renegade from this My teaching.

[4] Nevertheless, all this will still not get lost, and if a thousand and nearly again thousands of years has passed and My teaching has been completely buried in the dirtiest matter, I will during that time again awaken men, who conscientious will write down word-for-word in a large book what has been discussed here by you and by Me, and will be given to the world, by which many eyes will be opened again!”

[5] Nota Bene: You, My servant and writer, now think, that I did not mention it at that time?! Do you also want to become weak in your faith, as you are still weak in your flesh?! See, I say it to you, that I even gave your and a few others names to Cyrenius and Cornelius, and who are now the joyful witnesses of everything what I tell you in the pen. But at the end I also will give to you the names, who from now on in 2,000 years will write down and do even greater things than you are now! Remember this for the time being and write down everything in full faith!

[6] About this Cyrenius was very surprised and Cornelius asked Me about the men to whom this will be given.

[7] And I gave them the standing and the character and even their names and added: “One of them, to whom will be revealed more than to you all now, will in a direct line be a descendant of the oldest son of Joseph and will therefore according to his body also be a true descendant of David. Thus he will be of the same weak flesh as David, but therefore even stronger in the spirit! Good for them, who will listen to them and arrange their lives accordingly.

[8] But even the other great-awakened will mainly be descendants of David. Since such things can only be given to those, who even regarding the flesh descended from there, from where also I descended according to My flesh; since even I descended from David via Maria, the mother of this My body, because Maria is also a completely pure daughter of David. However, during that time the descendants of David will mainly live in Europe, but they nevertheless will be completely pure and true descendants of the man according to the heart of God

and therefore able to be carriers of the greatest light out of the heavens. They surely will never sit on an earthly throne, but even more will wait for them in My kingdom, and I surely will always think of My brothers! But also most of My disciples, who are here, descend from their fathers side from David and are therefore in all seriousness My bodily brothers, except for one who is not from above but purely from this world. He was not supposed to be among them, and still he has to be there, so that that, what has been written, is being fulfilled!”

[9] Says Cyrenius quite amazed: “Thus only to the descendants of David You will always reveal Your will? Are Mathael, Zinka and Zorel also descendants of the great king? Since You also reveal to them the same as to the descendants of David!”

[10] I said: “Friend, this here does not take place in a manner of a secret revelation, but by way of an open word perceptible to every flesh ear! But it is something completely different to receive the secret, inner word, which comes from My word into the heart of him, who hears it in himself; and for that a certain prepared line of people is required, whose inner is capable, to endure the omnipotence and all-power of My word! Since every unprepared would already be destroyed and killed by only one word coming directly from Me. Once it has been written, then people with a good will and a good sense can read it; it will not only not kill them, but strengthen for the eternal life.

[11] But if evil world people would read it, to mock about it, they also would be destroyed and killed, although it is only written! Now you also know how these things are standing; and I say now, that you be prepared, to see the wonders of origin, being and permanence forever!”

[12] Says Cyrenius: “Lord, we are prepared to see, what Your great and very special mercy will show us; but only a very small question I still want to be answered by You, if it is permitted!”

[13] I said: “Just keep on asking, and I will answer you!”

45. CALLING TO THE INNER WORD

[1] Says Cyrenius, asking: “Lord, if for hearing Your holy word for later on in the spirit, only those who in a certain way even bodily and especially in their souls prepared are capable, it is of little use to the incapable, even if they have achieved the true rebirth of the spirit by a very austere life: they still will not be found worthy by Your mercy, to hear Your heart’s word in their hearts! Since they cannot bear it, because they have not been prepared and made suitable for it by David. But I think that all people, irrespective if from above or from below, when living according to Your will, should also obtain the same abilities! The spirit who penetrates the soul and finally even their body, will certainly be capable to endure a word from You?!”

[2] I said: “Friend! You are a very dear, beloved and esteemed friend of Mine; but with your question you again have judged this matter like a blind about the most beautiful colors of the rainbow. With such your judgments I could be quite astonished that the limbs of your body have not already a long time ago started a revolution against your head, because they are not equipped with the same abilities with what your head can boast.

[3] Your feet on their own are deaf and must despite being poorly equipped do the most difficult job. Your hands must outwardly execute your will and must do this and that but still do not have the eyes to see the beautiful light, and no ear to listen to the marvelous harmony of song; they also do not have any smell nor any taste to taste the spicy attraction of life! Do you think that those limbs are worse off compared to the head?

[4] Or could not a thorn hedge complain against grapes and say: ‘What did I do wrong that I are not allowed to receive the mercy, so that also I for a change can boast with marvelous grapes?!’

[5] Do you still don’t know, that everything is precisely calculated by Me and that everything has its destination?! As it stands with the different limbs of your body, that each with its own abilities serves all other limbs, it is the same with all kinds

of abilities of people and can be serving each other in a useful manner, and this is actually what causes the highest bliss of life.

[6] If your head and your heart are cheerful, also all other limbs will be cheerful and happy; but if only the smallest limb ails, then the cheerfulness and happiness of the head and heart and all other, on their own completely healthy limbs, is gone! All are sad for the sake of one and will do everything to help the one limb and cure it again.

[7] It is certainly a beautiful occupation, to own the ability, to hear the voice of My love, to write it down to convey it to those who lack this ability, if they are thirsty for it; but it is a similar beautiful ability of the heart, to hold on to the heard in the heart and to live accordingly. If it has brought a person who originates from below, to the rebirth of the spirit, he will surely find the best allotted reward for it and will just as little complain against the one with the ability to receive the word, like ever any of your small fingers has complained that it does not have an eye of your head! – Tel Me if you are satisfied with My answer!”

[8] Says Cyrenius: “Lord – more than perfect! I will not come to You with such a highly stupid question again! Your mercy can now completely undisturbed let us see something!”

46. LOOKING INTO THE WORLD OF THE NATURE SPIRITS

[1] I said: “See, for this purpose I have asked for this our light ball to be brought here from the deepest center of Africa, to, say without miracles, disclose to you the world of nature spirits, and this in a more natural way that was not known to you until now.

[2] The light of this stone has the property, to influence the life nerves of the pit of the stomach to such an extent, that the soul pulls her eyesight thereto after a prolonged exposure to this light, and thereby starts to see herself even the most concealed things. Your sight will now be completely moved thereto, and thus you will see better with closed eyes than with the widest open eyes of the flesh.

[3] For some people also the moon has the same effect, however, never in such a high and powerful degree as the light of this very rock. Just close your eyes and convince yourself, if you can't see better with the pit of your stomach than with your natural eyes!"

[4] Upon these My words all closed their eyes and were completely surprised about the most sharpest eyesight of the soul through the pit of the stomach.

[5] Only Mathael and his four companions said: "This wondrous way of seeing is not foreign to us at all; since in this manner we often saw the strangest things and often walked over places, over which in a natural awakened state no mortal could ever cross without the most severe fall, and at the same time we saw all the air, as well as the waters of the seas and lakes, rivers and streams always filled densely with all kind of strange grimaces and larvae, which moved quickly then slowly in all known directions through the air; they also floated up and down, turned slowly, sometimes quite swiftly in circles. Some sat, so to speak, like snowflakes on the surface of the earth and some quickly crept into the furrows; some were absorbed by the plants like dew, others by the soil, and still others by all kind of rocks.

[6] Those creeping into the soil and absorbed by the plants- and mineral world, did not appeared again; however, where any tree or herb or something animal-like decomposed, initially they rose looking like a light, gleaming smoke of all kind of new entities, who soon seized each other by the hundreds of thousands and melted into an already quite well developed form.

[7] Once the form was completed, it did not take long, that this form, with some sort of an own consciousness started to move and acted like a dog who searches for something and whose nose has picked up scent.

[8] Normally we saw those beings floating towards herds of sheep, goats and cattle. Once they reached such, they stayed among them; and when mating took place, to which it seemed

they encouraged the animals, they were again absorbed by the animals that were mating, like dew by somewhat dried out grass, and did not appear again.

[9] Many of these forms also moved quickly towards waters and swam easy gliding for some time on the surface. Some dived purposefully into the water; some crowded together in a misty mass and after forming a new form, which not seldom resembled a water animal, they disappeared under the surface.

[10] However, the oddest thing of all, we saw how thousands of grimaces, larvae and forms rose from the water, and they had a similar form of all kind of flying insects, as well as of small and large birds of any kind. They had quite good developed wings, legs and other limbs; but they did not use them like the birds, but everything just hang on them, and they floated more than fluff or flakes in the air. Only when a swarm of real birds flew close to them, one saw real animated movement of these misty larvae and forms; they then moved along with the swarm and were in a short time sort of consumed by it.

[11] But from above we always saw like a bright dust raining down, sometimes more, sometimes less dense, and there was a lot to see especially above the surface of waters. If one had a closer look at this dust, one could also find some sort of form in it, which resembled either small eggs or extremely small water animals, and this dust was also immediately consumed by the water.

[12] O, a lot could be told if one had the time for it! But what we saw earlier in our unfortunate state, we see now again with really closed eyes and this sight awakens in us the memory, which calls to us loudly: ‘All this you have seen every evening and every night for many years!’ Sometimes, during rather murky autumn days, we had the same visions, but of course we did not know what to make of it, and what its origin was, and what it was! To You, o Lord, all honor, all love, all thanks and all adoration therefore!”

47. JARAH AND THE NATURE SPIRITS

[1] Says now Jarah resting next to Me: “But Lord! What are these little men? They came out of the woods and surrounding us in large crowds and in all colors! Some seem to have a misty dress; but most of them are completely naked and all have the size of nearly two year old children.”

[2] I said: “These are natural, already concrete human souls, who did not have gone the way through the flesh as yet. Until now they also do not have a great desire for it, because they fear too much a new imprisonment in matter. The clothed ones even have some sort of a language, which of course is quite limited; but they all possess a certain intelligence of apes!”

[3] Says Jarah: “Would the clothed understand me, if I talked to them?”

[4] I said: “Just try it, hit or miss!”

[5] Hereupon Jarah gathers some courage and asks a misty clothed light blue one: “How are you then, and what do you want from us?”

[6] The light blue little man comes quite close to Jarah, stares at her with quite stiff eyes and says: “Who gave you permission, you stinking flesh, to ask us pure?! Except for one and another you smell disgustingly of matter; and this is the biggest enemy of our noses! Therefore in future ask only then, you stinking cadaver, if you are ordered by the almighty spirit of all spirits to do this – otherwise take care, how you can rid yourself in good manner from your fleshy moth bag!”

[7] I ask Jarah: “Now, My little daughter, how does this answer taste?”

[8] Says Jarah: “Lord, Lord, o, these beings are terribly raw and rough! Am I really such a stinking cadaver? I cannot help myself because of so much melancholy; yes, I could quite easily despair!”

[9] I said: “Behold, behold, My little daughter, the little spirit has even done you a favor! Why are you hurt by that?! The little spirit could have said it to you with more sweet word, that in

you quite secretly still resides a little bit of beauty haughtiness; but this little spirit is no linguistic artist, does only have a limited vocabulary and talks more out of his feeling rather than any form of understanding.

[10] Is your soul happiness destroyed, because you have spoken to the light blue? If you had ask one of those glowing red something similar as the light blue, he surely would have given you an answer, that you would have fainted being so furious. But now thank him for the good deed which the light blue has given to you and it will be easier to talk to him!”

[11] Jarah takes this to heart and says to the little spirit, still stiffly staring at her: “I thank you, dear little man, for this boon, which you have given to me by your straight, bare words; just don’t be cross with me about it! Right, dear little man, you surely will not remain upset by it with me?”

[12] Here the little man laughs brightly and says, still laughing: “The one who said this to you, is quite alright, but you snowy gosling, still falls short by quite a margin; since on your smelly soil neither the thought nor the will for it has been growing! But you are now more tolerable to me then before; but your little beauty haughtiness I certainly do not like. Just don’t think too much of yourself; since everything belonging to you, is bad – the good belongs to someone else!”

[13] Says Jarah: “But tell me, dear little man, from where do you know all this?”

[14] The little man laughs again and says: “What you see, you do not have to know! You also see now more than what you otherwise could see! But I see now even more than you are, since I do not have put a stinking flesh around myself; and therefore I can see precisely what you and everybody else is made of. I tell you, just don’t fancy yourself because of your advantages; since with you they are not nearly your property!”

[15] Says Jarah: “Yes, why so? Explain this to me better!”

[16] Says the little man: “If someone who travelled a lot and has thereby collected all kinds of knowledge and experiences through many troubles and discomfort, and tells you all this

what he has seen and experienced, then you will also know what he himself knows; can you thereupon take any pride therein? Since that what you now know more than earlier, is only a double reward for him, who in the first place with great trouble and many sacrifices has collected such knowledge and experiences, and who secondly was so kind, to tell you about everything in great detail. Tell me, if you can reckon the acquisition of such experiences and knowledge to your own credit?

[17] See, you are only standing there as a useful book written full of good knowledge and experiences, but you are not nearly the wise writer of the book! To whom belongs the credit for the good which has been written into the book, the book or to him who has written everything into it? See, you are a book written full of good things, but not nearly a writer! Therefore, just don't fancy yourself!"

[18] Hereupon the little man laughs again and stands upright like a general and says to his army: "If you have satisfied your curiosity about this society, let us move on; since here it just smells too much for me!"

[19] Suddenly they withdraw and disappear in the woods.

48. THE CHARACTER AND LIFESTYLE OF THE NATURE SPIRITS

[1] Says Jarah: "Who would have searched for so much wisdom in these very little men?! Nevertheless, basically I'm very glad that they moved on again; since in time they would have made us quite some trouble, although it seems that their nature is quite cold. It seems that there is not much love in them; but they certainly know how to distinguish right from wrong. What will become of these beings if they do not want to make the way through the flesh?"

[2] I said: "At one stage they will go through it; but it will still take a long time, until they decide to do it. The light blue ones earliest, the others not before long!"

[3] Because the souls who originated and still daily are originating from nature of this earth, are very difficult to decide to do it; only many experiences and a lot of recognitions and from this emerging the best hope, is what motivates them, after having come to the certain realization, that by way of the flesh they never can lose anything, but only profit a lot, and in the worst case can again become what they are now.

[4] These nature souls live mostly in the mountains, but also go to the residences of simple, poor and unsophisticated people and do good to them; they just don't have to be offended. In such a case it is not good holding a meal with them.

[5] Secretly they also visit schools and learn a lot from people. To the miners they quite often show the best and richest metal deposits. On the Alps they serve the shepherds and the animals; they just don't have to be offended.

[6] There are still quite a few of such nature spirits living on this earth, who nearly have reached five times the age of Methuselah and still not made the way through the flesh. They would accept everything else – just the loss of recollection mainly prevents them, since they view this as a kind of death of their current being.

[7] Now you also know this, what are the circumstances of these beings. Now pay attention to other things which will present itself.

[8] Says for a change our old Kisjonah from Kis: “O Lord, a few weeks ago when You mercifully stayed at my house, what great and elated things did I not have seen and heard! But everything that has taken place and what I have heard and seen during the past few days of my presence here, nobody in the entire Galilee could have dreamt about! Lord, forgive, that I dared with my clumsy mouth to interrupt You in anything! Since one should here never say a word, but only listen and watch; and if one does not understand something immediately, one should just be a little patient and the explanation will follow by itself! – I already have finished speaking!”

[9] I said: “O, just keep on speaking and asking, My dearest

friend Kisjonah, since the speech of your mouth sounds exceedingly pleasant in the ears of My heart; because the sound of humility is with Me by far the most beautiful harmony.

[10] Yesterday during the day you also have listened to the marvelous tone, which My angel Raphael sang; but nevertheless, how heavenly beautiful this tone sounded, the purest sound of true humility is in My ears incomparable more marvelous!

[11] You are also a right man according to My heart, and during the winter I will stay in your house, and there will be ample opportunity to enlighten you and your whole house about a few issues. Keep on be of good courage, and observe everything very carefully, the explanations will not stay behind!”

[12] Says Kisjonah: “O Lord, I’m surely not in the least worthy for such great generosity, but such a winter will be the most blessed time for me! O, what great joy will there be in my house! But now not a single word over my lips!”

[13] Says Cyrenius: “Then I also will from time to time become a resident of your house and will contribute to provide for the poor of the whole area in an appropriate manner!”

[14] Says Kisjonah: “High ruler, that will be very nice of you and it will be a great pleasure for me! But I beg you, no further interruptions for now; since wonders over wonders are floating past us, and we observe them with too little attention!”

49. A COMBINATION OF SOUL SUBSTANCE

[1] Said Mathael: “Oho, what tremendously big tangle is floating from the area of the town in our direction?! It comes closer and closer. Look, look, how it disorderly curls and snake-like winds! What are all these strange figures?! I notice distinguishable like oxen, cows, calves, sheep, chickens, pigeons, all kinds of birds, flies, all kinds of beetles; donkeys, also some camels, cats, dogs, a few lions, fish, adders, snakes, lizards, crickets, straw, all kinds of wood, masses of grain, clothes, fruit, even all kind of tools and a great amount of

everything which I does not recognize! What does this represent?! Are these also souls, which are sewed into an exceedingly big and completely transparent bag and swirling around on the inside like loose chaff in a whirlwind?!”

[2] I said: “These are souls or respectively spirits of a lower kind, a disaster company held together for some time, which only then will part, once it has become riper inside the nourishing bag.

[3] Everything that exists anywhere on earth is soul matter. If its physical material cohesion is by whatever means destroyed and thereby freed as a soul, it seizes each other after the destruction in its earlier material form and continues to exist for some time. If in time this form has become more mature with intelligence, bit by bit it will start to leave the old form and goes over into a form with a greater life potential.

[4] This tangle is a collection container for everything; whatever has been destroyed by the fire and through the fire, you will find in this tangle as soul substance, with some intelligence attached. That they all appear together and mixed up in this bag like a cage, is due to fear.

[5] If for example at any point on earth large elementary revolutions are to take place shortly, what of course is caused by a big movement of nature spirits or – souls, also all animal souls are struck by a great fear. Then all different kind of animals start to accommodate each other quite friendly and form a very peaceful society. The adder is not concerned about its venom anymore, the snake too; the tearing animals do not attack the peaceful lambs; the bee and the wasp have put their sting like a warrior his sword inside the scabbard. In short, everything changes its nature; even the plant world let their heads hang down sadly, and no plant raises its shy head before the calamity is over.

[6] Really everything – with the exception of man – which was destroyed by such an opportunity, unite with each other as soul substance after the destruction in the continuing fear and if necessary protects itself by an outer skin. If such a loose soul

tangle has floated around for about a century, the original different soul elements have attracted each other more closely, in time they start to unite, and then form one or even more powerful nature human souls.

[7] This floating tangle before us contains everything which has been destroyed by the fire of Caesarea Philippi. This tangle will need more than a hundred years until it is fully developed; but then more than a hundred mature nature human souls will penetrate the light outer skin and about another hundred years later make their way through the flesh.

[8] During blazes, at fire-spitting mountains, also with great floods, similar tangles are forming. Where there are less animal elements, the transformation takes longer; but if there are animal elements mixed in, like here, it normally takes less time.

[9] It is not necessarily the result, that from a tangle where there are no animals present, still nature human souls should develop; there can also develop nature animal souls or even again more noble plant souls, where the latter normally develops from decaying mists or from all kind of so called volcanic steams and smoke masses.

[10] In short, if with mists it can be proved, that they either originate from decaying coarse-animal and also from coarse plant material or just from fermenting processes of minerals, only all kind of plant souls are developing and unite according to the largest parts through the roots, according to the somewhat more noble parts in the leaves and according to the most noble parts when the opportunity arrives of flower mating with a from a germ bursting and active becoming plant soul, and form thereby the blissful multiplication of seeds and their germs.

[11] The coarser of such plant soul specifics stay in the matter like the trunk and in the wood fiber material, the more noble are getting into the tender leave construction, the still more noble determine the fruit itself including what occurs before and after, and the most noble already unite in an intelligent germ life, which has the ability to either awaken itself to a similar new life, to start the old activity anew, or unite immediately with the

soul of an animal or even human soul by being eaten by an animal or human respectively.

[12] Therefore man mainly only enjoys the fruit of plants, so that the plant germ souls can immediately unite with his soul, the coarser parts of the core and the fruit only with the blood and flesh and with the cartilages and bones, which after the separation as still impure has to reach purity by several cycles in the kingdom of the plant world, until it fully matures as a germ spirit to be taken up in a new animal- or even human soul. – Now you know by the way, how these tangles originate and what happens to them, and what their final goal is, and therefore you can continue with your observations and see, if there is not another appearance coming up!

[13] But this, what you see here, is the explained ladder of Jacob, through which he saw heaven and earth connected and saw the powers of life and saw the thoughts of God rising up and down. Jacob certainly saw the vision, but neither he nor anybody else up to this hour ever comprehended it. I now have revealed it before you; but for that you all had to be placed in a sort of bright sleep, to see the revealed Jacob's ladder and finally understand it by My word, so that you know how the heavenly is linked to the earthly on the same ladder – the one always going over to the next. – Look over the lake, this means with your spirit or rather soul vision, and tell Me what you see!"

50. THE NATURE OF OXYGEN

[1] Says for once Zinka: "Lord, I see on the surface of the water like an immense number of fiery snakes moving to and fro; some dive below, however, the speed of their movement is not hampered by the water mass. I see right to the bottom of the lake; at the bottom there are large number of monsters of all kind, also countless many fish, and all snap at these fiery snakes. If the fish or another monster has devoured one or more of such fire snakes, they become more active and alive, and an expressive kind of lust flashes from these water beings.

[2] I now see these fire snakes, but only much smaller and less bright, also floating around in the air; in the region of the water they are most dense. Birds, which are in the habit to amuse themselves over the surface of the water at night, seem not to love them very much; but the fish are jumping out of the water to catch them. Those swimming above the water have the strongest shine and have a movement as quick as an arrow! – What, o Lord, is that? How should we understand this?”

[3] I said: “This what you see there, is the actual nourishing material of life, it is the salt of the air and the salt of the sea; some time in the future the nature-wise (scientist) will call this element oxygen. They will not see it, but observe it, and they will determine its properties and its occurrence more or less or also its complete absence.

[4] Water, as the main life element for plants, animals and people, must have this oxygen in abundance, especially the large world oceans. The animals in the water would not be able to live, if the water would not be continuously be filled in plentiful measures with this material.

[5] This material is originally the actual soul substance and corresponds with the thoughts, before they are even combined into an idea. But where you can find this soul life material in sufficient quantities compressed together, soon a form will show, either animated, this means as tender and moving, or as completely stiff like a rock or like a piece of dead wood. Just look especially at the shores, and in some places you will discover a particular, dotted stinging lightening; this originates from the crowding together of this life material.

[6] You can see it now how our fire snakes here and there are coming together like a lump by the hundreds of thousands in numbers. Such a lump formed like by coincidence, produces for a short period of time a very bright light. This intensified lightening is the moment of seizing-each-other of a great number of these life fire snakes; with this seizing an idea with a form is already completed.

[7] Once the form is in order, a state of rest takes place, and the

particular lightening has stopped; but therefore a creature has already been formed. It shows either in the form of a crystal or as a seminal grain or egg or even already in the form of a completed water animal or at least as a little water moss plant – which is also the reason why you quite often see with your eyes of the flesh the shallow and level shore areas covered richly with all kinds of water plants. And where such plant location are present in abundance, there will also be no shortage of all kinds of larger and smaller water animals.

[8] You ask now, who models these life spirits, of which the one looks the same as the next, into either stiff or life-moving shapes?! This question will be best answered by My Raphael. Come, Raphael, speak and show yourself to be practical!”

51. RAPHAEL SHOWS THE CREATION OF ORGANIC CREATURES

[1] Here Raphael comes forward and says: “God in Itself is everlasting and infinite. Infinite space is filled only by Him. He as the highest, purest and greatest thought and the everlasting most perfect idea in and out of Himself, can only, as everything from eternity, create continuously thoughts in His whole infinite space, and it is full of the same out of Him; we (the primordial angels), as His for you people unthinkable times already matured and now independent life ideas full of light, wisdom, realization and will power, have an infinite number of serving spirits underneath us, who so to speak form our arms and recognize our will and execute same immediately.

[2] The pure thoughts of God are the substance, out of which everything which infinity contains, has originated: originally only we by the will of the most highest and almightiest spirit of God, but then all these things and beings through us, who were the first and most superior receptive vessels for the thoughts and ideas coming out of God – and will from now on in an elevated and increasingly more perfect manner remain such forever.

[3] We take the life thoughts coming from God, which present

themselves visibly to you in the shape of long tongues, combine them and form continuously according to the order of God in us, forms and beings; and if someone would ask you, from where God or we as His so to speak already everlasting servants, messengers and workers, have taken the physical material to form the beings – there in front of you, you have it now! These snake-like and fiery long tongues are the spiritual building blocks, out of which everything, whatever the whole of eternity contains as material being-like, is made of.

[4] How this making is executed, the Lord Himself has already shown to you very clearly. But you will all this only then understand in the fullness of true life clearness and perfectly comprehend, if you are yourself completely as life-perfected standing before God the Lord in the spirit and not in the heavy flesh anymore.

[5] But so that you according to the will of the Lord, as it is possible for you now, can see, how we mighty and old servants of God from these thoughts of God which are floating around in this space, can create forms and beings, look with the eyes of your souls, and you will learn something, what until now no mortal has ever seen on this earth!

[6] See, in the name of the Highest I now have instructed my serving spirits, to bring quite a lot of this necessary material here to me! And look, we already have a bright shining lump of our fiery long tongues in front of us, which does not have any other form than this of a round ball of fire! Just look, how these fiery long tongues are cuddling and crowding together, as if each one wanted to creep into the centre! It seems that after a while they are coming to rest; nevertheless, this is no rest, but only an obstacle by the increased crowding towards the centre, to get closer to the centre.

[7] Yes, why then does everything strive for the center? See, if I have separate same size balls to throw, then the one which is heaviest can be thrown with the highest speed and will travel the farthest distance, or it will at an equal distance and concurrent start certainly arrive first at the set target! It is similar with the

endless many being-like thoughts emanating from God. Among them there are so to speak quite heavy ones, which are almost already equal to an idea, whereby the less heavy ones are still just very mature thoughts; then there are lighter thoughts which are less mature and less light-fed, following are very light thoughts which just have been thought as something, and finally there are very, very light thoughts. They are those which can be compared with early-germs or better the early buds of a tree. In themselves they are already something, but do not as yet have reached the required divine maturity, that, when looking at them in isolation, one could say: 'They will take on this or that shape!'

[8] If now someone of us wants to form a being from this now known life-substance to you, according to order of the divine will and actually must according to the most inner impulse of the most highest spirit, he calls the spirits serving him, and they have to bring together sufficient quantities of this known substance; and it is here spiritually as easy understandable as of course physically seen, that the heavier thoughts will be here quicker than the lighter and even very light ones. The heaviest apparently form the centre, while the lighter, arriving later, must be content with the more and more outer zones, while the very light ones are forming the extreme outer shell.

[9] Since the central thoughts are already most richly nutrient-fed, the more empty, poor and still hungry are crowding against the rich, to yield something from their abundance to become saturated. And therefore you have the phenomena in front of you, how and why the most outer fiery long tongues continuously strive for the centre and finally seem to come increasingly to rest, although their striving is still the same, to come to the centre as close as possible, in order to consume more of the nutrient rich centre.

[10] Thus you see here a lump, which is to the greatest part still very hungry and does not want anything else than sufficient saturation. It is similar to a ball polyp of the sea, who sucks its food from the mud of the sea with its thousand times thousand

little sucking proboscises, until the ball polyp finally starts to grow protrusions from overeating, by which means he can reach further away from him and in time also can move away from its location. With the gluttonous arms it also obtains a more personal and distinctive form and distinguishes itself to quite an extent from its original ball shape.

[11] All of you are secretly astonished about this my derived explanation of the first primordial beginning of a being and its form by means of a presentation of a growing being, as it only can be and never could be otherwise; just turn your sight to the outer nature of things, and you will find the same only too easy and soon!

[12] Just take for example the ovary of a hen and look closely at the clustered little egg lumps! You will notice that some are still very small, like small peas, others are already like berries, and still others like small apples. Inside a light skin is nothing else than the yellowish yoke material! Still how shapeless is this being!

[13] But now this central material becomes more fed and begins to deposit the clear. After a while of feeding the coarsest is separated from the clear, however, it does not move away from the egg, but it deposit itself as a very firm shell around the egg and serves it as protection against being damaged during birth. Observe now a laid egg; how different is it not from the first egg-embryo in the mother's body!

[14] Now the hen sits on the egg and warms it for some time. What changes are taking place inside the egg! In the yoke it starts to stir and to bring order, the right thoughts (fiery long tongues) find and connect with each other and attract the closest relatives to them. They unite again partly with the first and even more among each other, but attract immediately the closest relatives from the outer, this means the lighter ones, to them. Within a short time you will already discover the little chicken's heart, head, eyes, entrails, feet, wings and little down feathers. Once the being has progressed so far, the orderly arranged parts attract more and more of the same kind from the

available material to it and develop from moment to moment more and more.

[15] Once the form and the organism is nearly completely developed, during such continuous activity also the original main- and middle thought was more and more being strengthened, supported and saturated and begins now, with the exceeding abundance of its life, to go over into the organism and takes over the reins, and the being becomes visually alive and only then completes its development completely.

[16] Once it has been completely developed, the life-thought which has been gone over into the whole organism, which is actually the soul, soon discovers that it still lives in a prison. Because of that it stirs with more strength, breaks open the prison and walks completely exhausted and full fear into the big world, since it does not feel sufficiently strengthened. It immediately starts now, to take in outer world food, and thereby immediately starts to grow further, and this for so long until it has placed himself with an easy feeling into balance with the outer world nature.

[17] And we now see a fully developed, fertile hen in front of us, which again has the ability, to take in, partly from the air, partly from the water and to the largest part from the already soul-containing organic food, the feeding soul-specific parts, where the spiritual parts are used for the further development of its life soul and the coarser parts, not only for the preservation of its organism, but also for the new creation of little egg lump deposits, from which according to the orderly development as shown to you, again a hen, male or female, will emerge.

[18] The gender originates from each times greater or lesser of the original heaviness, degree of maturity and strength of the living soul basis thoughts. If this is already from the beginning fully matured, so that it is already in itself an idea, its development will lead to a male form; however, if the primitive of the basic life thought is standing on the second and lighter level, the development will move towards a female shape.”

52. PROCREATION OF ANIMALS AND MAN

[1] (Raphael:) “Through mating by animals only the impulse is provided for the orderly activity of the basic soul-life-thought already present in the egg, since without this impulse it would remain in its dump gorging rest, live from its neighborly surrounding and this vice versa from it, and this goes on for so long, until they have consumed each other up to the last little point. But this can also happen with the other eggs which have been excited during mating, if the necessary later development requirements have been missing or are not added in the right quantities.

[2] With all animals the act of mating provides only the impulse to what is already present in the female body; since plant- and little animal soul lumps continuously gather in certain numbers and arrangements at certain places in the mother body. Once they are there, they first excite the mother, she excites through her excitement the male, and he then fertilizes the female, but not like placing a new seed in the mother, but only for the active awakening of the little life lump which is already present in the mother.

[3] This occurs thereby, because the male seed, consisting of more free and unbound life-spirits, as such encourages the bound life-spirits in the little life lumps of the mother to a proper revolution and force them to become active, since without such compulsion they would remain in their sweet sluggishness, and never would seize each other to form and to get organized to become a being. The male seminal spirits continuously tease and itch the life-spirits in the female and give them no rest, while the mother’s life-spirits continuously oppose such teasing, yes sometimes, if they are very powerful, can even make the male seminal spirits go quite – which act in the agricultural language is called ‘spilled’, what quite often especially happens with cattle, but also with other animals and even occurs very often with people. Because the life-spirits in the mother life lumps are destined too much for rest, rather than

too pleased being engaging in any continuous and orderly activity. But once they are sufficiently and properly excited, the process will move forward.

[4] And see, exactly such a mother life lump we have here in front of us for an open observation! Look, how it already came to rest during the time of my explanation to you! If I would leave it like this, it would in its striving shrink more and more towards rest, since its parts would more and more be drawn to the centre, sucking it completely empty and finally have to waste away with it. Because such life-spirits are so to speak like little children, shy and timorous, and take, once they have wrapped themselves up, no food from the outside anymore, but keep sucking continuously in their mother centre, they must shrink up to a point size little lump. But now we will draw strong and as such excited primordial male life-spirits closer for activity only, and let them continuously stroke this sluggish female lump, and you will see, what effect this will have on the female lump.

[5] See, by means of the many subordinated service spirits I now have according to the will of the Lord, as you can see, the very bright shining, long-fire-tongue like primordial thought life-spirits, which were playing at the water there, drawn to here! Look rather closely now, how they start to eagerly romp around the floating female life lump in front of us! And see, already all the smaller female life spirits begin to stir again, and are trying to get rid of those lively, male life-spirits; but they never give up, and the excitement of the female life-spirits goes deeper and deeper up to the main life centre!

[6] Now also even this start to act, and since the life-spirits surrounding the centre become quite hungry by the strong activity, they are obliged to take food from the light of the male life-spirits, and thereby become themselves again brighter and fuller, but also the central main life-thought gets a male nourishment. Compelled by this activity, the core surrounding spirits receive an impulse from within to get more and more organized into a kind of well ordered bulwark. However, the

more powerful life-spirits towards the centre, now properly bright, recognize themselves and their purpose and their order and group according to their kind of purpose and their relationship; and already you can see organic connections forming form it, and the outer changes into a form, which more and more starts to resemble an animal being.

[7] By this activity and by this battle all life parts become more destitute for nourishment, and this is increasingly provided by the males. The outer life-spirits which are getting more and more organized, are starting to become familiar with the male spirits disturbing them, the old fear and shyness disappears, and this also transmits to the inner spirits. Everything starts to stir and move more freely, and the result is a perfection of the being, which in a very short time has developed to such an extent, that you are, the children of the Lord, can already determine which type of animal is starting to appear. See, a very strong female donkey grows from it, and the Lord wants it to stay and does not get dissolved anymore!”

[8] Note Hebram and Risa: “The good Raphael must be in the mood to create donkeys! Two days ago to our astonishment he also was quickly ready with one!”

[9] Says Raphael: “Let it be, what at that time had to take place for your education! This female donkey means something completely different here; it is for you all a necessary symbol of the right humility. It is also with you people on earth not otherwise, if you rush your judgments and decisions, and finally as a result normally only a donkey or at least a good piece of it appears. Here the issue is, to show you in a very short time the development as from the primordial beginning, and because of the rush also a female donkey appeared, if you had to joke about it.

[10] This female donkey will be mated by the donkey from yesterday, and in the following year a person from Jerusalem will buy both of them, and its colt will be thought of for eternity!

[11] But nothing further about that; it is sufficient that you have

seen, how from primordial life-spirits (single thoughts of God) a natural being originates without a mother, like from the primordial beginning. But if you want, I also can produce other beings in all quickness!”

[12] Say all: “Mighty servant of the Lord, this is absolutely not necessary; since for our education this one quite wondrous example is more than enough! More could only confuse us than enlighten us!”

[13] Says Raphael: “Good, then listen a little longer to me! I now have shown to you the fathering and the development of a being, irrespective of its kind, once in an already existing mother’s womb and here now a free one, as it is and exists on every new planet, or on any newly formed island on an already old planet, what from time to time always takes place.

[14] But now you should not associate this example with the coming into being and fathering of people, namely on this earth; although many similarities take place, nevertheless the reason about it is very much different!

[15] A female person also contains some nature-material in herself; but if fathering takes place in the manner familiar to everyone, also a little lump is fertilized and excited, but it is torn off like a single grape from a bunch, brought to the right place, and an already completed soul is added, looks for some time after this life grape, until the material in it has developed to such a state, that the continuously contracting soul can penetrate into the still very fluid embryo, which activity takes the soul two month to accomplish. Once it has completely empowered the embryo in the mother’s womb, the child becomes immediately noticeably alive and quickly grows to its orderly size.

[16] For as long the nerves of the flesh child are not fully developed and are not active, the soul works with self-consciousness and with all zeal and arranges the body according to its needs; once the nerves are all fully developed, its continuously developing spirit becomes very orderly active, the soul then is getting more and more to rest and finally goes to sleep in the area of the kidneys. It now does not anything of

herself anymore and only vegetates, without any recollection of an earlier naked nature state. Only a couple of month after birth it slowly starts to wake up, what can be observed quite well by the decrease of sleep addiction; but until it recovered some of her consciousness, it requires a longer period of time. Once a child masters speech, only then does the right consciousness gets into the soul, although without any recollection; since this could certainly not be of any use during the higher development of the soul.

[17] But the soul, completely stuck in the flesh, sees and recognizes now for the time being nothing else, than what is presented to her it by the senses of the body, and cannot recognize anything else in itself, because it is and must be darkened by the flesh mass to such an extent, that it most of time does not know, that it exists even without the flesh. For a long time it feels completely identical with the flesh, and it takes a lot, to bring a soul in the flesh so far, that it starts to feel and to view itself as something self-like – what is again absolutely necessary; since without it, it could not hold a spirit inside of itself and of course never could have awakened him.

[18] Only when the spirit starts to awaken in the soul, it becomes lighter and lighter in the soul; it starts to recognize itself more precise and discovers deeply concealed things in itself, with which it of course does not know much what to do.

[19] Only if the spirit and its mighty light becomes a full deed in the soul, then all recollection returns to the soul, but of course everything in a transfigured light. There is not any delusions or deceptions anymore, but only the most bright, heavenly truth, and the soul is then one with her divine spirit, and everything in it and outside it becomes the highest joy and bliss!

[20] Do you all now understand a little the picture of the mysterious ladder of Jacob? – Until this far me, what further the Lord Himself with you!”

53. WHY THE LORD IS REVEALING THIS

[1] “What can there be what we still do not understand?!” said all present after the lesson by Raphael.

[2] And the captain Julius added: “If this goes on like this, we ourselves will be transformed into gods! Would it be possible to maintain this clairvoyance whenever we choose, we could, with a strengthening of our will, become gods ourselves and produce wonders; but this our clairvoyance is only the result of the magic light from the sphere over there, and our will is weak like our recognition, and therefore we are and stay only weak people!

[3] When I just look and think all the things which are possible for the angel, however, not one iota of it for the most will-powerful person, one only then recognizes the infinite difference between God and between humans. One can understand it with the hands: God’s everything and human’s nothingness. May these great depths of God’s wisdom and power amuse anyone, but do not please me; since I feel just too clearly in me, that I am a perfect nothing compared to such an angel as Raphael. What am I then compared to God?! No, no, this is and called: nothing!

[4] One knows and realizes quite a lot and sees miracle over miracle, so that one can lose ones sight and hearing about it, and should one try afterwards one’s own will, if according to it also such long fire tongues might move and struggle form a pure lump only, o, not one single atom will move from its locality, not mentioning one of these fire tongues! Therefore I regard it as better, if one knows and recognizes a lot less, because then one is not tempted, to also produce miracles. I’m already getting fearful and frightened because of all this enormous amount of knowledge and recognition! Why must I see, hear, recognize and know so enormously many things?”

[5] I said: “So that you at the same time also can recognize, how little a person is out of himself, and that his being, knowledge, recognition and ability only depends on God!

[6] With your own will you of course will forever not achieve anything, just as this angel could not achieve with his own will; but if you have made My will your own will, then you also will be able to do what this angel can do!

[7] But for now it is alright that you recognizes and understand all this, but at the same time also practically begin to comprehend, that your own will beyond your body can do only very little or nothing. You can recognize and understand everything what the angel understands and recognizes; but if you do not have made My will and also My wisdom your own, all knowledge and recognition is of course of no use to you. It serves you, if you are addicted to action, only as a torture. And this is also good; since only by humility does man become man and a true child of God!

[8] By the way, this is not shown to you to imitate, but only, so that you can completely recognize God in Me, to even more determinedly do, what I as the Creator of all life, have taught and recommended to you for the sake of the perfection of life.

[9] You thereby must first reach the rebirth of the spirit, since without it My will cannot vigorously take root in you. If you only can take hold of My will in so far that you voluntary subordinate your will to Mine by the deed and practice this diligently, so that My will as recognized by you totally gets the upper hand, then My spirit will become fully alive in you and will soon penetrate your complete being.

[10] My earlier diligently practiced will by you will reach its full power in you, and what he, completely equal to Me, then want, this will happen; however, as said, only then – and not earlier!

[11] The recognition, however, should only be the reins, by which you can draw your will into Mine; since you have to recognize by My deeds, that I surely am, as what I continuously present Myself to you.

[12] If you fully recognize this, it will be so much easier for you, to follow My will, which has its roots in the everlasting, most unmistakable truth, and make it thereby your property.

[13] If someone recommends a road to you, and you notice in his speech that he himself is not completely familiar with it, you will certainly hesitate, to walk the road which he has shown and described to you, and you will say: 'O, then we rather stay where we are!' But if you quite easily notice from someone's speech, that he is completely familiar with the road, since he from there, to where he described the road to you in every detail correctly and truthful, you will say: 'He has knowledge and the best will, he cannot and does not want to deceive us, and we will walk the road without any hesitation!' See, thereby you will on the grounds of the good and firm trust, subordinate the own will to the will of him, who, as a complete expert, has shown to you the good and right way!

[14] And see, the same is here the case! If I would appear before you in a misty and mystical half measure, then there would always remain some doubts in you, and it would be very much forgivable, if any doubts would rise in you. However, since I already have revealed Myself to you to nearly the last atom in word and deed and show to you with all My wisdom, love and might, that I really am as what I have introduced Myself to you, the outcome is certain! First it is impossible for you to have any doubts about Me, and secondly the observance of My will, which is the only way by which your spirit can reach the fullest rebirth, must be very easy for you, because you will only too clearly recognize, that by following My will is not just hitting the blue, but must lead you to reach the everlasting true reality. I think that you now will recognize, why I do all the unheard before you and fully reveal and show Myself to you!

[15] A quite perfect wise master does nothing without a reason, and as such also I do nothing without a reason. I do not teach you only for the sake of yourself, but also so that you later on can become teachers, guides and a roadmap for your other blind brothers and sisters in My name, and therefore you must even be deeper introduced into the secrets of My kingdom, My being, and also must understand your fellow-human in his entire being, from his deepest origin up to his highest and possible perfection

and fullest God-resemblance!

[16] Since by your fullest and most living trust can soon a similar trust be awakened in your disciples, whereby also they soon can see and understand the hidden things which you are now able to see and understand.

[17] Do you have understood Me quite well, and do you understand why I reveal all this before you?"

[18] Say all deeply moved: "Yes Lord, our Master, our God!"

[19] I said: "Now then, awaken again in the physical world, so that I can show you still other things; since you must recognize and understand other things still further and deeper!"

54. THE LORD SHOWS JUDAS' INNER WORLD

[1] After this My word all went back to see with their eyes of the flesh again and are full of highest amazement about everything they have seen and heard, and all started to praise Me loudly for half an hour.

[2] After all expressed their recognition by their loud praising, that they have recognized Me in the true depth of life, also Judas Iscariot came to Me and said: "Lord, for a long time I was an unbeliever; but now also I fully believe, that You are in all seriousness Jehovah Himself, or at least a right son of Him! But there is something which I still cannot understand about You, and this is the following:

[3] How could You as Jehovah who is infinitive, leave this Your infinity and squeeze Yourself into this highly limited form? However, during this, the old infinitive space stayed the same as it was from eternity! You as Jehovah are the very infinitive space itself! How can this exist in its unchanged, endless being and You as the infinite One Himself in this narrow human form?!

[4] See, Lord, this is an important question! If You could give me a proper light therein, I will be most zealous among all Your disciples – otherwise always a small doubt will cloud my soul!"

[5] I said: "How is this possible that all can see now and only

you have become blind?! Do you think that this shell encloses Me?! Or is the sun with its active light only there enclosed where it is active?! How could you see it, if it would not have reached further than to its most outer skin surface?!

[6] I'm only the everlasting centre of Myself; from there I still fill forever in an unchanging manner the infinite space.

[7] I am everywhere the everlasting Me; but here among you I am in the everlasting centre of My being, from where the whole of infinity is forever and ever and unchangingly maintained in the same manner in its most infinite, everlasting extent.

[8] Since eternity I resided in My inaccessible centre and in My inaccessible light out of Myself. However, for the sake of the people of this earth it has pleased Me, to step out of this My very same inaccessible centre and the very same light – which since eternity was also entirely inaccessible to the highest angels –, came to this earth and am now accessible from all sides by all of you people and you can endure My light.

[9] When we moved away from Sichar and went to Galilee and rested after midday on a mountain, I showed to quite a few of you by deed, that My will also reaches to the sun. Recall this from your memory, and you will see how I am everywhere at home and can be by the outflow of My everywhere equally powerful active will!”

[10] Says Judas Iscariot: “I can recall that at that stage You made the sun for a few moments lightless, if I remember correctly! Now, this is of course not a trifle matter – however, it is said, that also the old Egyptian magicians were able to do this; how, this is of course another question! In the great nature there exist strange, secret powers; You know them, and the old magicians have also known them and used them. Of course, according to our knowledge until now, nobody has performed such deeds like You!

[11] However, even You are not without any worldly school! Since quite a few things are said about the skills of Your father Joseph and even about Your mother Maria, who was a disciple of Simeon and Anna; and if an intelligent young man has such

parents, he can achieve something. But this is only my worldly opinion; since I for myself believe, that the spirit of Jehovah resides and works in fullness inside You.

[12] What use would the everlasting invisible Jehovah have for me, who sits high above all stars in His inaccessible light and never shows Himself to His creatures, performs no miracles except for the daily stereotypes, which, however, could just as well been performed by nature itself?! Therefore You are, at least for me, a real Jehovah, since You have shown Yourself before our eyes only too openly and too tangible as a perfect master of all nature and creatures through words and actions. Like You have given back the life to the dead, and rules the elements, and call out of the air brand new donkeys and fish into being and to fill the pantries of the old Markus with bread and wine also out of the air, is for me the only true God, and all the others I don't care! You could have gotten Your pure divine abilities from wherever You want, You are still a right God for me! Am I right or not?

[13] I have not really fallen on my head to such an extent as thought by my brother Thomas. I know what I know and what I say; but if brother Thomas always thinks that I'm a donkey or an ox, he is greatly mistaken with me. If I could speak with him as I can, upon a thousand he would not be able to answer me only one! If I did not have smelled the true Jehovah in You for a long time, I would have went back to my pottery business a long time ago; but since I perhaps know best with whom I have to do in You, I stay and leave my very profitable art, despite that I also not an enemy of gold and shining silver – since I prefer rather Your spiritual gold and silver!

[14] But that Thomas secretly whispered in my ear, when the angel according to your will called a completely healthy donkey into being, that this miracle took only place for the sake of me, to show to me in a living picture, who and what I am, I just cannot accept that so easily! If Thomas thinks he is wiser as what I appear to him, then he should do so; but he should leave me alone! Since I do not put anything in his way, and even if he

calls me a thief, I surely never have taken anything from him!

[15] Before you have given us all a marvelous and exceedingly divine wise teaching about the sickness of a human soul and showed us in its foundation, how one should have even more patience with a sick soul than with the sick body of a person! Why does a wise Thomas does not write such teaching behind his ears, regarding me who also can be still soul sick, if there is no place in his heart for such pure divine teachings?! I do not claim at all that he should ask me for forgiveness, because it pleased his wisdom to call me a donkey – since as meek as he thinks he is, I'm likewise! But I was urged, to openly confess here, that I am actually a soul sick person, but do not envy a Thomas for his great soul healthiness! I therefore still want to always stay his friend and a good brother, as I always was, but there is only one thing I wish from him, that he in all future should test his correctional zeal with someone else than me; since until now I'm still what he is, namely a disciple like him called by You, my Lord and my God!"

[16] I said: "It is not very creditable from the side of My Thomas that he always keeps you in his sights; but it is also known to Me, that you first have made a very untimely joke during the completion of this here still present donkey, which was the actual reason why Thomas hit you a little with your own words!

[17] Tell me, on what grounds did you made the remark, according to which you said and actually meant: in the end all My miracles would end in the production of completely healthy donkeys! See, this your remark was quite spiteful and very much deserved the opposing remark from Thomas! I do not reprove your faith, according to which you view Me as your only God and Lord, I only admonish you that such your opinion only exists in your words rather than the life of your soul.

[18] Since in all truth you still regard Me as a real old-Egyptian wise man and as magician familiar with all the secret forces of nature, who quite well understands how to use these forces, that they do not deny their services to him. You see, this is very

reproachable in you!

[19] What hundreds take as the purest truth with their hands, you still can raise one doubt after the other and quite openly make assertions, which always puts Me in a doubtful light with some weaklings. When I gave back the life to a few totally drowned people, you immediately stated that here the place itself and the position of the stars contributed a great deal, and that it therefore was very easy for Me to perform all kind of miracles; at another place I would not at all be able to do this! In Nazareth, Capernaum and in Kis, in Jesaira and even in Genezareth I also performed great miracles, but not as many as at this very place. But if you in all seriousness regard Me as your only God and Lord, why do you always cast suspicion about Me with strangers?!”

[20] Says quite perky and resolutely Judas Iscariot: “When watching very closely the world and nature, it seems that God always considers the favorableness of the location, if He wants to produce something extraordinary! If we go on a very high mountain, for example the Ararat, and we will see nothing than bare rocks and snow and ice. Why do no grapes and figs, apples, pears, cherries and plums grow there? It is my opinion that Jehovah does not regard this place as sufficient favorable, to produce these sweet miracles there as well! It then seems if Jehovah Himself considers the favorableness of a locality very much, otherwise He surely would also have placed the nourishing sweet-miracles there!

[21] And I believe, that I do not take anything away from Your divinity, if I assert that You for producing miracles always regard one locality more favorable than any other, like for instances Nazareth, where You did not overreached yourself with miracles. As Jehovah you could also easily transform the great desert of Africa into most blissful and flourishing fields, if You would regard this territory as favorable! However, since the mentioned territory is still a desert and most likely will stay that way for a very long time to come, I believe, that You will not suffer any limitation regarding Your divinity, if the great

African desert Sahara will stay what it is for a long time to come. – This is my opinion, although brother Thomas will probably not agree with it!”

[22] Comes Thomas on a sign by Me closer and says: “What you have said would be quite in order, if you also would feel like it in your soul and would regard and recognize this as the full truth; but about this no trace of it can be found inside you! According to your inner recognitions the Lord is in the first place is still a wise eclectic person, who understands it, to pull together from the many to him known teachings, one most wise teaching, and secondly has mastered all magic to such an extent, that at certain opportunities and favorable conditions nothing can fail Him. Only this is yours together with Satan’s closely related idea, that such a quite great magician, who understands to submit all the even most secret forces of nature to his will, in the end cannot be a real God!

[23] It shows here, that the Lord Jesus from Nazareth corresponds perfectly with such your requirements, and so you also have no scruples to totally dethrone the old God of Abraham, Isaac and Jacob and to place this your magician on the throne instead! That you regard the spirit of this holy Man from Nazareth as the same who once thundered His laws to our forefathers on Sinai, you do not have even the slightest idea in your heart.

[24] And since it still looks the same with you, I cannot otherwise than to reprimand you at every opportunity, if you want to show off at such opportunities and show your always perfidious, bad double tongue; since everyone who thinks and feels otherwise than what his tongue is saying, is a betrayer of the holiness of truth. Therefore you should hereby accept this admonishment and in all future never speak differently from what you think and feel! Since this is the manner of the tearing wolves, who walk around in sheep’s furs, to make it easier for them to get an innocent and gentle lamb into their deadly paws. Understand me well; since I completely look through you and admonish you only then, if you appear loudly, because then I

can immediately see that you are always a liar, since you speak differently from what you think and feel. As a sick soul I am certainly not your enemy, but against the sickness itself I am!”

55. THE REBUKE OF JUDAS

[1] Says Judas Iscariot: “If this is how things are standing, then I must state my case; because the Lord always gave to others the opportunity to rid themselves completely of their evilness and falseness. If this privilege was given to strangers, why is it kept away from me, who actually belongs to your group and always have shared happiness and grief with you?!”

[2] Says for a change Bartholomew: “With foreigners it is an entirely different case! In them from ancient times there was mainly already established falseness. Basically they could not help it that they were bad and evil; but when they heard the light words of the everlasting truth, it started to boil and cook in them, and they started to rid themselves of the old feculence, and became pure. But you are standing for a long time already in the fullness of the spiritual truth-light and have for the fullest authenticity of it already received thousands of the most living evidence in words and all kinds of miracles! But all this does not make an impression on you; but you would like to work wonders yourself, so that you, just like the Pharisees in the temple, can earn as much gold and silver as possible. For yourself you do not need a God, except for one, who can provide you with a lot of money, so that you can live on earth in all extreme comfort and without consideration of the truths of life heard here from God, and sin yourself to death!

[3] And with such your inner way of thinking, there is nothing when it comes to ridding your inner self, since it cannot better you and does not provide us with any means whereby we, by words and actions could create a new heart in you, and without it you will stay as you are.

[4] But if the Lord’s almighty word is not able to change you, what can our human after word achieve with you?! Rather go

back to your old place and in future do not disturb us with your most trifle chatter! – I have finished speaking!”

[5] Upon this very forceful reprehension Judas wanted to say something; but Cornelius said to him: “Open your mouth only then, if someone asks you to do so; otherwise keep quiet and do not disturb the Lord at work! But if you really want to talk, go deep into the nearby forest and speak there with the trees and bushes; they will not back chat, which could annoy you and finally offend you! Or go down to the lake and talk there to the fish; they also will allow you everything! Because of this what is spoken here, and what happens here, you anyway understand as much as nothing; and your sullen stupidity and from it the continuously anew awakened selfishness and greed disturbs us in the for us so necessary deeper considerations of the great life-truths out of God the Lord above all!”

[6] After these words Judas Iscariot retreats far into the background and does not speak a single word anymore; since he had an immense respect for Cornelius because he just knew too well his zeal and sense for Me and My teaching.

[7] After this was appeased again I said to all: “To him, who has, will be given even more; but who does not have, from him will also taken what he had!

[8] You now have convinced yourself that worldly greed and avarice are evil things; therefore preserve your hearts carefully from it! Since for a greedy heart it is impossible to comprehend spiritual things and can also not be enlightened towards this end, to understand what is necessary for its salvation.

[9] You all have now comprehended quite difficult things, although only being a few days around Me; this disciple is now already nearly half a year around Me and was an eye- and ear witness of all kinds of miracles and teachings, and still he cannot grasp the truth! The reason for this lies in his excessive greed for money, resulting from his severe laziness and sluggishness.

[10] A truly diligent person easily acquires his daily need, and even something beyond which will be quite useful to him during

his old days; and even if he could not save anything, because he willingly gave of his access to the poor and needy, during his old days he will still be provided for.

[11] But a lazy person loves idleness and wants to ride on the back of his diligent neighbors; he therefore becomes a liar, a swindler and a thief to gather as many treasures to be able to live like a king.

[12] But with such greediness he darkens his soul to such an extent, that it cannot understand anything anymore about some pure spiritual matters; and even if his soul is enlightened by the highest and purest spiritual light, it soon transforms it into its selfish, most coarse being and again only recognizes nothing else than material things.

[13] But how the spiritual transforms into matter, you have seen from the coming into being of this grazing donkey here, and I do not have to explain it any further to you. Since those of you who have comprehended this, have understood this easily and immediately; but who did not understand it easily and immediately, will not grasp it for a very long time, and certainly not ever in this world!

[14] Therefore all of you should ask yourself, where you are standing with your ability to understand! Who has it, has it; who does not have it, will not have it for a very long time. In whom the soul is spiritual, can easily understand spiritual matters; but in whom the soul longs for matter, can impossibly understand this highest and purest spiritual!"

56. THE EDUCATION OF CHILDREN

[1] (The Lord:) "There must be differences among people; but nobody has been placed in this world with such a neglected soul, that it had to become completely matter. Since also not one single human soul has been stuck into the flesh without the free will and individual intelligence.

[2] The main reason for the destruction of the human soul lies principally in the original, normally baboon-love upbringing.

One let the little tree grow as it grows, and by the untimely pampering and all other things, let the trunk grow askew as possible. Once the trunk has hardened, normally all efforts to make it straight again are of little or no use; an askew grown soul very seldom becomes a completely straight trunk again!

[3] Therefore you all should straighten your children during their easily steerable youth, and soon there will nearly nowhere be such a material soul, which could not understand the spiritual and easily submit itself to right actions on the road of the true life order out of God! Remember this well; because therefore I have shown to you the incarnation of a soul in the womb!

[4] A child until the seventh year is still by far more an animal than a human. Since this what is human in a child, lies generally buried in a deep sleep. Because a child is by far more animal than human, it also has many animal-like, but only very few truly human needs.

[5] Only the necessary should be given to them! One should accustom them from early on to all kinds of privations, never praise the well-behaved excessively, but also not be too hard against the less capable and less behaved, but treat them with the right love and patience.

[6] Exercise them in all kind of good and usefulness and do not make even a very much well-behaved child vain, self-loving and regarding itself better than others. Also with children, especially those who are formed quite well, one should not make them even more vain and proud by beautiful and rich clothing than such children already love to be by nature. One should keep them clean, however never turn them into so called house idols, and they will be placed right from birth on that road, that they can attain during their more adult youth what you all have attained through Me only just now.

[7] The virgin will reach full of chastity and discipline the state of a respectable mother and the youth will with a man-mature soul and awakened spirit in it, enter adulthood and will be a blessing for his family and for the earth and all its creatures.

[8] But if given in too much to the animal-like desires and

passions of your children, you will open with them a new and wide gate for all vices, by which they will penetrate in masses into this world bringing destruction; and once they are there, you will in vain fight them with all kinds of weapons and will achieve nothing against their great powers and rule!

[9] Therefore look after the little trees, so that their growth becomes heaven-striving straight, and clean them carefully from all after outgrowths; since once the trees have become big and strong, and are full of bad curvatures in form, which the evil winds have caused them, then you will not be able to straighten them with all kinds of violent means!

[10] Earlier you have seen the fire tongue lump before you. In its soul specific loose and free state it was by far not determined, that it will become a donkey mare; only after the subsequent arrangement by the angel the parts started to seize each other to become an organism so that in the end the form of a donkey had to appear.

[11] But since the donkey is already perfectly completed, a transformation into another animal is almost impossible! There is in fact nothing which is impossible for God; but then this donkey had first to be completely dissolved and all basic specifics had to recombine into a completely different organism with the acceptance of new specifics and with exclusion of many required for the being of a donkey. But certainly this would be a hundred times a bigger effort and work than to create from the primordial thoughts in the right ratio a completely new being, which never existed on this earth before.

[12] Similar it is also much easier to make anything from a child, while a man or an old man accept only very little or nothing.

[13] Therefore be especially concerned about a true and good upbringing of your children, and it will be easy for you to preach to the new nations this My full gospel, and the good seed will fall onto a good and pure ground and will bring a hundredfold harvest! But if you let grow up your children like the apes their young, they will, as weeds, be as useful to you as

the young apes to their parents: what the old gather, the children consume and destroy intentionally; and if the old want to prevent them from such wrongdoing, the tender young immediately show them their sharp teeth and chase the old away.”

57. THE LIFE OF JUDAS ISCARIOT

[1] (The Lord:) “In the disciple (Judas Iscariot), however, you have a speaking example. He was the only son of a very wealthy father and also a fool of a mother who loved him to death. The result was, that both parents spoiled their son to such an extent that they allowed him everything and also gave him everything whatever he desired; the further result of that was, that the son, when he gained strength, chased his parents out of the house and amused himself with venal prostitutes whatever his nature could stand.

[2] It did not take long and the son squandered the wealth of his parents to such an extent that both became beggars and soon afterwards died of grief and distress.

[3] But the son, also now completely poor, went a little inside himself and finally asked himself and said: ‘Yes, why did I became like that and not otherwise? I have not born myself, even less conceived myself; I also could not have educated myself – and still every person shouts me in the face, that I am a wretched scoundrel and villain, who by his dissolute and evil pranks squandered the wealth of his parents, turned them into beggars and also brought them to their early grave!

[4] How can I help it? All this might have been quite bad by me; but what can I do about it if the old did not educate me better?! But what should I do now? Poor, without money, without home, without work and without bread! Stealing and robbing would be the easiest, and it would be the quickest way to reach a good destination; but as a unskilled thief and bloodily punished, does not taste sweet at all! With robbing it looks even worse! But now I know what I will do! I learn some skill, and even if it is

the old stupid pottery, which has made my father rich!

[5] Said and done! In Capernaum he went to a quite cozy potter as an apprentice and learned with a lot of diligence his art within a short time. But the old potter had a daughter who soon became the wife of the art scholar.

[6] But just as wastefully our Judas was earlier, he now became hard and stingy as a potter master. His wife quite often had to endure his hardness. He made good products and started to visit all markets, and left his people at home suffering and work sweating blood. If he returned from a market with a lot of money, he gave little to the diligent workers; but if he returned with only a small prey home, hard things occurred in his stingy house.

[7] To earn some extra income alongside his pottery business, he leased a fishery business and a few years ago began with natural magic, because he quite often saw in Jerusalem, how much money some of the Egyptian and Persian magicians earned. But he did not make a success of it despite spending a lot of money on it. He also took some lessons from a few external Essenes, who made him believe, if they wanted to, could create a world with everything it consists of and carries.

[8] But he soon realized that he was the one being cheated and turned his back on his fine masters. During that year he heard of all the things I did, and that it exceeds everything in the highest degree whatever is called on this earth a 'miracle-making'.

[9] This was then also the actual reason why he joined Me, left everything at home, only to learn from Me to perform miracles and after that to earn a lot of gold and silver.

[10] My teaching concerns him only very little. When he pays attention to My mouth, he only wants to hear an explanation, in which way and with what means I produce the one or other miracle. Now, about that he never hears something useful for him and is therefore always sullen.

[11] By the way, regarding this world he will find a terrible bad account with me. A perfidious action and afterwards the darkest desperation will make him commit suicide, and a rope and a

willow tree will be his sad end on this world! Since he is someone who wants to tempt God, which is and must be a great sin. However, who dares to commit a crime against God, will not omit to carry it out on himself. First against God and then on himself!

[12] But I say to you, that in the beyond self-murderers will not likely ever see the face of God! I also could even show to you a mathematical specific reason for that; but it is truly not worth the trouble. It is sufficient that you believe Me what I have given you, which is the result of suicide. Its reason is always a kind of stupidity, arising from desperation, and this is a result of any crime against God or against His commandments.”

58. THE CONSEQUENCES OF A BAD EDUCATION

[1] (The Lord:) “One finds the laws of God quite good and right; but you also find people who do not according to action want to know anything about it, and only living for the world. With such people one of course can do no business or only the worst of the world. Who enters in a business arrangement with them, is from the start seriously cheated and outwitted. But him, who gets involved with such worldly people, to profit something from them, must be quite stupid; since otherwise he would have scrutinized his allies more closely, before entering into business with them.

[2] However, such an at least half-stupid person is still better hearted, although still somewhat profit addicted, but because of his stupidity fainthearted and trusts God very little. He always thinks and says: ‘Let me first become quite rich! Only then I will become the best person of the world and will acquire all means, by which it will be possible for me, to familiarize myself and get to know the mystic being of God better and brighter! I will then carry out all conceivable charity for the poor world, and millenniums will carry my name in their mouth! But let only the rich world people become servants of mine, and everything else will suddenly become right!’

[3] With such blind hopes such a fool walks around, make plans and attempts and approaches with his plans the great and rich, who will see with their sharp world intellect a use for themselves in his inventions. The stupid speculating person falls for them and is at the same time cheated in an unspeakable manner and lead behind all light.

[4] Now he is standing with all his plans and hopes completely plundered and without any means and does not know how to create a way out. The faith in God and a more firm trust in the power, goodness and help of God were ever since almost zero. Through deception, which made him loose everything, he lost all contact with the world. His mind is too stupid and cannot, despite all searching and despite all efforts, find a way out.

[5] What is the result of that? Desperation and the most burning tiredness of being, since no only half-tolerable prospects want to become visible for it! In such a heated state of mind such a fool normally takes his own life and becomes a self-murderer. That he thereby causes his soul not seldom a boundless harm, you can clearly infer thereof, that such person for a very long time continues to destroy himself more and more, since he once has created the most deadly hate against his being, for without it he could not have become a self-murderer. Nobody has been born with a deliberate stupidity, but is only the result of a bad and wrong upbringing.

[6] Who truly loves his children, it certainly above all must be important to him, to form their souls in such a way, that they are not devoured by matter. If the souls are brought up in the right order, they soonest will become able to absorb the spirit in themselves, and never become stupid and there will of course never be any talk of suicide.

[7] But with your ape-like upbringing of children, especially in the cities, it cannot happen otherwise. Accustom your children from early on to search for the true kingdom of God in their hearts, and you thereby have decorated them more than a king and have given them the biggest and best inheritance time wise and forever!

[8] There will never ever come something life-big from spoiled children! Even if nothing else bad happens to them or they otherwise do not turn into something bad, in time a certain weak side begins to develop, which no person is allowed to offend, not even touching it. If such a weak side is touched or even offended, then such a person is at break point. He will become quite raving and fierce and will try to revenge himself in any conceivable manner with the offender, or at least give him a terrible serious warning, to avoid such jokes in future, since to the contrary he will have to deal with horrible negative consequences.

[9] Such a weak side is basically not something bad arising out of the free will and recognition; but it is still a leak in the soul, where she can be injured, and this not only here but also for a long time in the beyond.

[10] Therefore you should take extreme care that no so called weak sides develop in them, because they become for the soul that, what the so called chronic, half-scarred illnesses are. If it is always nice weather and a good wind together with it, they are quiet, and the person, who owns them, feels quite healthy; but if the air starts to prepare itself for some bad weather, the leaks in the flesh immediately start to stir and often drive the person to despair because of pain.

[11] Nevertheless how difficult it is for a doctor to cure such old bodily harms, it is often even more difficult to heal such old soul leaks. If the skipper wants to protect his ship of the leaks, he must not sail to places where there are all kinds of rocks and coral reefs, but only there, where the water has the necessary deepness. In the same way the educator of children as a truly life knowledgeable coxswain, must not guide his little life ships into all kinds of worldly rocky shallow waters, but must venture immediately to the inner life's deeper parts, and he will preserve the little ships from the dangerous leaks and thereby earn the crown of a true life's coxswain!

[12] Good to everyone who also takes these words to heart; they will not be without any blessing for him and his family!

[13] And now, since we also have discussed this secondary matter which arose by the appearance of the disciple Judas Ischariot in a useful way, let us return again to our considerations of coming into being and the ostensible destruction and take a special closer look at the latter!”

59. FEAR OF DEATH

[1] (The Lord:) “The becoming to be of a thing, a being or even a person does always carry something joyful in it, but the visible disintegration and the dissolving, especially of a person, is only something sad, which fills the feelings of every person with melancholy.

[2] But I ask and say: Yes, why so, if there is still a belief left in people about the immortality of the human soul?! The reason lies deeper than you might think. Foremost this sadness originates from the fear of death and afterwards many others, which I cannot reveal to you all at once, in order not to confuse you in this and soon in something else.

[3] Once a soul has been completely reborn and gone over in all true life activity, all sadness and all the empty fear of dying or passing away is of course something of the past; but with souls who do not have reached the right degree of the inner life perfection yet, there always remains something of a sadness about their diseased next of kin and in themselves something of a fear about death, of which they in this world can only completely rid themselves, if their soul in their spirit and the spirit in it has grown up.

[4] Just look at a properly spoiled child, if it has not been in time made used to more and more activity, what a terrible sad face it will make, if after the twelfth year it must perform a serious and continuous work, although within the boundaries of its strength! It starts to cry, becomes full of sadness, full of sullenness, full of annoyance and also full of rage against those who started to drive it to a continuous work.

[5] Compare it with a child of the same age, which has been

from its earliest youth kept busy with serious work according to its compatible strength! How joyful and with how much pleasure will such a child romp about the whole day, without becoming tired!

[6] Just like a sluggish soul has a great fear about all serious and continuous work, from the same source originates the fear about death in the soul, yes even about a somewhat dangerous illness.

[7] You also will have quite often experienced the opportunity, that quite diligent and very busy people by far does not have such a great fear about death, as those work-shy but nevertheless pleasure seeking and lascivious people; and this fear does not disappear, until such souls have taken up the serious job.

[8] You of course think that this fear is only a result of the uncertainty of knowledge and recognition of the beyond. But I say to you all: Absolutely not, it is only the result of a deep rooted work shyness of the soul, and because the soul feels it secretly that with the removal of her body her further existence will be highly active, she is quite disconsolate about it and falls into a kind of fever, in which then also a kind of uncertainty about the future existence arises. – think about this a little and we will continue with this very important matter!”

[9] Upon these My words, Mathael stands up and says: “If it is permitted, I want to add a word to this matter for the better understanding!”

[9] I said: “Just keep on talking what you know and how you understand it; since your knowledge and insight is standing on the best ground!”

60. SEPARATION OF SOUL AND BODY AFTER DEATH

[1] Thereupon Mathael started to speak and his words sounded as follows: “Dear friends and brothers, I do not know how I came to it, that by times from my earliest onwards I could see spirits and could even talk to them, what then also was a main reason why I in fact stepped into the walls of the temple; since I was told that therein the spirits who became quite tiresome would not have any power over me anymore, and that from then on I also would not see them again. Now, this was correct and quite in order; because when I dressed myself with the consecrated clothes of the temple, my seeing of spirits came to a complete end! How and why I cannot say; but it is completely true and correct.

[2] Although I have been freed from this plague by the walls and the clothes of the temple, the spirits still knew how to revenge themselves in another manner. My subsequent dreadful state of being possessed was surely a sorrowful result of it! Anything further about my extremely unfortunate state is known and I do not have to waste a single word about it. But from my earlier state of seeing spirits I still remember a few occurrences, and if I tel you my new friends and brothers now a few events, I think that at least at this occasion I can serve you with a small service.

[3] When I was about seven or already eight years old, five people suddenly died of a plague-like epidemic; it was the neighbor’s wife, two of the elder daughters and two otherwise absolutely healthy maidens.

[4] It was however strange that from this unusual epidemic only grown up and otherwise absolutely healthy maidens and women died. When in the neighbors house the wife became ill, while the day before already the two daughters and the two maidens died, the neighbor came full of desperation and grief to us and imploringly asked us help him to, if possible, save his wife from death; for my father, who owned quite a nice property nearby Jerusalem and who also lived there most of the time, was also a

doctor during emergencies, and it therefore was more a kind of duty, to follow the call of the unfortunate neighbor. That I was not allowed to stay at home you will easily gather from the circumstances, that I not very seldom gave my father quite good remedies, since my spirits not seldom trustingly revealed them to me.

[5] My father was very confident that I will meet with spirits in the house of the neighbor, who will tell me something to cure the critically ill neighbor's wife, and so I was *volens volens* (meaning: if I wanted to or not) taken along. My father was not mistaken; I actually saw a lot of spirits – surely a mix of good and bad ones. But with the recommendation of a curing remedy there was nothing happening this time round; since a great spirit dressed in a light gray pleated dress, said to me, when I approached him about a cure on request of my father: 'Look at the person who passed away! Her soul already rises above the pit of her chest, which is the usual exit of the soul from the body!'

[6] I now had a closer look at the dying person. From the pit of the chest a white smoke rose, increasingly expanded above the pit of the chest and also became increasingly denser; but I could not see anything about a human form. When I looked at it questionably, the light gray large spirit said to me: 'Just look how the soul leaves her earthly residence forever!' But I said: 'Why does this parting soul has no form, while all of you who are also souls, have very proper human forms?' Said the spirit: 'Just wait a little; when the soul has left the body completely she will collect herself properly and will then become quite beautiful and friendly to look at!'

[7] When I saw the mist still expanding and condensing above the pit of the chest of the ill person, the body was still alive and groaned now and then like someone who is plagued by a heavy dream. After about the quarter of time of a roman hour, the mist, the size of a twelve year old girl, floated about two spans above the dying body of the woman and was only connected to the pit of the chest by a finger thick column of vapor. The column had

a reddish color, became longer and shortened again; but after each elongation and shortening this column of vapor became thinner, and the body entered into a visible painful convulsions.

[8] After about two roman hours of time, this column of vapor became completely free from the pit of the chest and the lower end looked like a plant with many root fibers. In that moment when the vapor column was completely separated from the pit of the chest, I observed two appearances. The first consisted of the complete dying of the body, and the second, that the very white misty vapor mass transformed within a moment into the well-known wife of the neighbor. She immediately clothed herself with a white, pleating rich shirt, greeted all the surrounding friendly spirits, but also asked pertinently where she is right now and what happened to her; she was also quite amazed about the nice area where she was now.

[9] But from the area I couldn't see anything. I therefore asked my large light-gray where this nice area could be seen. And the spirit said: 'You cannot see this from your body; since it is only a product of the life imagination of the person who passed away and will only later change into a larger and more permanent reality!' With these words I was put off and the spirit started to speak in a tongue completely foreign to me; but he must have said something very pleasant to the now free soul because her face became very joyful.

[10] But it was odd to me, that the now free soul apparently did not worry at all what has happened to her earlier body; she immediately conversed quite well with the spirits, but everything in a very foreign tongue. After a while also the two daughters and the two maidens who passed away were guided to her and greeted her former mother and mistress in a most friendly manner, but not as if the first two were her daughters and the other two were her former service maidens, but as real, true, good friend and sister, and this in a foreign and completely incomprehensible tongue to me. But no one looked like if worrying in the slightest about their former body which certainly is kept in honor; it also seems that they do not see

anyone of us mortals.

[11] Though strange, that the soul of the just passing away woman, immediately after the exit from the body, still expressed her amazement about the beautiful surrounding in Hebrew; but after she has so to speak collected and condensed herself more, she made use of a language, which, according to my poor knowledge is not spoken on the whole earth and among all its mortal people.

[12] I therefore turned again to my light-gray and asked him: 'What is it the five new arrivals in your kingdom are talking about and in what tongue?'

[13] Said the light-gray: 'What a curious boy you are! They are talking for the sake of you in this specific spirit tongue, because they do not want to be overheard by you; since they know and feel it quite accurately, that you are here as someone who can see and speak to the spirits from his body just like a Burmese from High-India. They also know and feel it that their bodies are still here; but it does not concern them more as an old shirt to you which you have, as totally shredded, thrown away. You could now show them all the kingdoms on earth with the prospect of a life full of health for a thousand years, they would still never return to their bodies! But this what they are talking about you would not understand, even if it was in your tongue; since they now see in this very moment, that the great promised One is already as a person on the physical world, although only as a tender child. If you are a man, you will recognize Him in Galilee.'

[14] This was all the information which the light gray quite courteously and friendly revealed to me. This was certainly a very memorable occasion, which I have seen as a boy at that time just as true and vividly as I see you all right now; and that the light-gray did not tell me any untruths, the proof lies therein, that I now have found You, o Lord, actually in Galilee, just like the light-gray have told me.

[15] I just want to know a little more why the soul during the moment of separation rises as a mist from the pit of the chest,

and why not as a fully developed human form. – Lord, You most loving, You wisest Master of all life, could You give us an explanation about it?”

61. THE PROCESS OF SEPARATION OF SOUL AND BODY

[1] I said: “This you should have straight away; and so listen then! The visible mist – nevertheless the size of a person is the result of the great distress of the soul during the moment of separation, in which she, because of all the fear and terror, is for a few moments kind of unconscious.

[2] It is an extraordinary activity strain for the separating soul, to maintain herself in her self-conscious existence. All her parts are placed in an exceptionally violent vibration, so that even the sharpest eye of a spirit cannot discern any specific form.

[3] An example from nature would be the deep sounding string of a harp. When pulled strongly, for some time it will quickly vibrate back and forth so that you can see the body also only as a transparent mist-like thread; after the string has ended its vibration, its actual form becomes visible again as a result of its state of rest.

[4] You have the same phenomenon when looking at a humming fly, whose wings you can only see as wings after the fly has stopped flying and thereby also stopped humming; during the state of flying you only saw it surrounded by a small cloud of mist.

[5] When the soul exits during the moment of separation from the destroyed, sheared and in future unusable body, it often vibrates in span long oscillations, and this so fast, that you can take it as one thousand oscillations to and fro and up and down in one moment; during the time of such soul vibrations it is for the allotted viewer completely impossible to discern any kind of a human form. After a while the soul subsides more and more and becomes visible as a human form; once it enters a state of complete rest, which occurs immediately after the final

separation, it can be seen as a perfect human form, provided, that it is not too much deformed by all kind of former sins. – Do you understand this?”

[6] Says Mathael: “O Lord, You most Wise, how could I not understand it most clearly? You have made this phenomenon so clear that I can touch it with my hands! But now, Lord – forgive me my thirst for knowledge – I also would like to know, in which tongue the five souls talked to each other! I myself am able to speak various tongues; but despite this I could not understand one syllable what they have spoken to each other. Is there in this world any similar tongue?”

[7] I said: “O yes, the Burmanese priests are in possession of this tongue (i.e. Sanskrit), and this was the primordial language of the first people on this earth; yours, the old Egyptian, and amongst others also that of the Greek, originates nearly completely from this one and first language of mankind. Do you think that you would understand father Abraham, Isaac and Jacob if they would be here talking like they have talked once? O certainly not, you would not understand one word! You already have difficulty to understand the books of Moses, which are nearly a thousand years younger than Abraham, how much less the arch fathers themselves! Yes, many things have changed for the Jews, also the language, without a second Babylonian language chaos. Do you also understand this?”

[8] Says Mathael: “O Lord, also regarding this I’m in the clear now; I believe also all the others, and as such in the name of all I would like to implore You for further teachings!”

[9] I said: “These will not be missing; but you have made a lot of experiences in the field of dying and must therefore tel us the most noteworthy for the sake of your brothers. If something is unclear to you or somebody else, I will make it clear for you.

[10] I have previously showed you the becoming to be until the point of transition by the loss of matter. The bodily death is still the fright of all creatures. The reason for it I have explained to you in all shortness; same will at another opportunity be explained more extensively to you. But now you can start

speaking again!”

[11] Says Mathael: “O Lord, only because of Your so exceedingly loving instructions I will tell more such cases, as I have seen them with the eyes of my soul!”

62. WHAT THE CLAIRVOYANT MATHAEL SAW DURING THE EXECUTION OF THE ROBBERS AND MURDERERS

[1] (Mathael:) “When I was a boy twelve years of age and already able to think and to speak seriously like a man, several robbers and murderers of the worst kind were destined to be crucified in Jerusalem. There were seven of them. At that stage it caused a great sensation, not only in Jerusalem but also far and wide in the whole country. At that time a certain Cornelius, a Roman senior captain, was the *ad interim* governor. He was exceedingly upset about these arch villains, since they killed the trapped people truly tiger-like and in an indescribable horrible manner tortured them to death just for pleasure and the longer they were able to torture them the more fun they had. In short, the reference ‘devil’ would be far too good and honest for them!”

[2] Here Cornelius interrupts him and says: “Friend, do not forget your words that are very precious to me! But I must note here in support of your faithful story, that I was this Cornelius! And now you can continue; since until now there was not a single untrue syllable among it!”

[3] Continues Mathael: “Very quietly and notion-wise I thought so, since your face is from that time on still familiar, and it is for this my story even better, that in your high personality certainly a speaking and most trustworthy witness is present! And as such hear me out!

[4] Because the described seven were such evil devils, Cornelius decided to carry on with them in a most gruesome manner as a deterrent example. This included that they were prepared for death for fourteen full days and during that time tortures which they could expect were read to them daily in the

most glowing colors; by the way, during this time of fright they were quite well fed, to make them experience life's pleasantness, so that the expected most tortures death appears even more bitterly to them.

[5] I have visited these criminals with my father five times, and in the end saw them steaming and smoking still like a half-charred and still glowing wooden log; and this smoke and steam spread at least for my nose an intolerable stench which most certainly does not have its likeness on this earth! The longer they were exposed and the nearer their doomsday came, the more penetratingly became the steam, smoke and stench. It goes without saying that the seven devils started to change their color more than a chameleon.

[6] Finally their doomsday arrived. The henchmen and bailiffs came and the seven were openly in the presence of thousands undressed except for their private parts and were bloodily castigated. I could see this execution only from far off, but still could see how during this treatment a great number of black bats left the castigated like a swarm of bees and flew away; also like small flying dragons rose from the castigated, and they already steamed and smoked quite less.

[7] But when looking a bit closer I discovered soon and easily that this steam and smoke seized itself in all kind of horrible forms, which then as the earlier indicated black bats flew away; also the small dragons developed from it. How many of such creatures from hell might have left the seven during the past fourteen days?!

[8] After the seven have been castigated in a most barbaric manner, I discovered that their earlier very devilish looking faces started to look somewhat more human and that the offenders began to become weaker and more frightful; they appeared to me like drunks, who almost have no idea what is happening to them. The whole thing looked quite peculiar to me, how these former brutes began to change into a kind of lamb nature.

[9] After the castigation seven crosses were delivered and each

criminal had to carry one on his shoulder to Golgotha, which was for a long time already the general place of execution of the Romans; but nobody was able to carry the load of death for only one step, despite being pushed, hit and abused. Therefore a big cart was brought in with two strong oxen in front, first the crosses were loaded and then the criminals on top and everything was tied together with cords and chains before driving out to Golgotha.

[10] On arrival, alongside me and my father not too many folks followed because of the too dreadful cruelties, everything was untied, the blood dripping criminals thrown off the cart and one by one bound enormously solid to the cross bars with very coarse ropes containing entwined thorns; the crosses were then placed into the holes which had been previously carved into the stone. Only now the criminals started to howl and wail most terribly!

[11] This must have caused them unbearable pain; since first they were already completely torn to pieces by the flagellation – secondly by the ropes with entwined thorns, and thirdly by the coarse and rough wood! Because a cross like this, nevertheless how firm, is still left as rough as possible and must cause any very healthy person tied to it the most unbearable pain at the hands, feet and body, not mentioning to those who already were torn to pieces beyond measure. I have only added this to the scene which I observed very closely, that you my brothers in the face of the Lord can more easily understand the following, but at the same time also to show, how the high Cornelius fulfilled his judgment unchangingly to the dot.

[12] The longer the seven hang on the cross, the more hideous became their screams and the more awful their blaspheme and curses, until after about three hours very hoarse and completely voiceless only a bloody slaver was driven from their mouths since they have bitten their tongues and lips in small pieces. After seven full hours they started to quiet down and it appeared if a nervous impact were hitting them simultaneously.

[13] I must openly confess, as much as they have acted as true

devils in their free state and certainly no person in the whole of Jerusalem and Judea existed who would have pitied any one of the seven, in the end the matter did not appear to me as quite right! But as the case may be, the law prescribes this and in the eyes of the world they deserved it!

[14] What we have now heard and seen out of Your mouth, o Lord, at that stage of course no person had the slightest idea about, and so it was right and equitable, to punish these seven with the sharpest severity of the law as a deterrent example for the many who walked similar ways. But as outrageous horrible the whole story was until now, everything was purely nothing against that, what I will tell you immediately afterwards.

[15] From the seven a strange kind of absolute soot-black mist and smoke started to develop above the area of the pit of the chest and grew and grew to double the size of those hanging on the cross; I also noticed a certain rope of mist whereby the exiting mist was connected to the still feverishly and convulsively twitching body. The black smoke mass, however, did not develop into a human form, but into most horrible, biggest and completely black tigers that were striped as with blood. When these black monsters were sufficiently developed, they soon started to terribly frightfully rave and tried to separate themselves from the body with all force. But to no avail; since the life strings were so stubborn, that they could not be torn by any violent act.

[16] The scene looked too chaotic and horrible to me, and since it was already a good hour after midday, I and my father went home, and only when on our way I told my father everything I have seen during the crucifixion. He confessed to me not having seen something similar, but observed diligently my eyes and from their staring to and fro he knew that I was seeing something unusual; and from the loyalty of my words he accepted that I did not tell him anything untruthful. He, as a doctor in an emergency and at the same time a philosopher and theologian, found a lot of noteworthiness in it, although, despite all his philosophy and theology, could not make anything more

of my narrative than I am; but he decided to go back to the scene in late afternoon, so that I could make more observations, and to tell the Sadducees when the opportunity would arrive in a rather crude way, that they are the biggest oxen and donkeys, if they deny the immortality of the human soul.”

63. CRITICISM ON THE ROMAN PUNISHMENTS

[1] (Mathael:) “We ourselves had an arch Sadducee with all his family as a neighbor, who was as a person quite civilized, good and tolerant, but with whom one never could speak a word about God and the immortality of the soul. He regarded everyone as highly limited minded who believed in such things and about me he said that I had the best talents to become a poet, since I had such a living imagination. In short, by times my father spend a lot of effort on him, but it was all in vain.

[2] This time my father asked him if he did not want to come with us to Golgotha. And he said: ‘Not for the whole world! I cannot look at an animal dying or even been slaughtered, not mentioning humans, despite they had committed even more atrocities than those seven. If tearing beasts come close to us, good, you hunt them down to put them out of action, and by doing so you have served humanity well! One should also do it with such people who are not good anymore for a peace loving human society! One should simply kill them, but they should not be tortured; since they can’t help it in the least that they have become tearing beasts! Nature, temperament, complexion and upbringing are always the causes for such degenerations.

[3] But if one says that this is done as a deterrent example, I can only start laughing about it; since we, as peaceful and properly educated people, do not need a deterrent example, and for those who are targeted will not be any fools, to come here, to quite comfortably look at the seven deterrent examples!

[4] But most certainly will these examples have the praiseworthy effect, that the other criminals who are not yet caught – perhaps a thousand in number – will subsequently

inflict a lot more cruelty to those falling into their hands than until now! Especially a Roman can be congratulated who easily can be lucky enough to become a victim of the still free criminals! Truly, for all the treasures of the world I do not want to be in his skin! This can be the only advantage of such too martial law!

[5] Who cannot remember the times before the Romans?! The laws were always of a serious nature, but at least reasonable, and one never heard something about great cruelties. But now the wise heathens have blessed us with the most sharpest political and martial laws, those high pompous improvers of worlds and conquerors of countries and cities, and despite the tenfold reinforced roman guards, on the roads of our promised land cruelties are committed, which a civilized person cannot be told anymore, without fainting ten times! Therefore just go alone and look at the seven examples of the true roman cruelty, which will soon have a seventy-fold response from the other side as a result!

[6] People should stay people since everlasting nature has raised them as humans above itself! But if man with all his so high praising mind in the end becomes an even by far more gruesome animal than all the most tearing beasts of the woods, than man has lost it all, and it is high time that we go to the wild and tearing beasts in the woods, to learn from them natural humanity! Just go to Golgotha, to this most cursed place on earth, which is saturated with the blood of people like a butcher's booth with the blood of cattle, lambs and goats! What you will learn there will truly not be of any good reputation!

[7] You recognize a God and believe in the immortality of the soul and still can light heartedly look at, how spoilt and deeply lost people are tormented namelessly painfully for the whole day until their death by even greater brutes! Believe me, these seven would never become so evil without the Roman severity, as they of course were, shuddering to the skin! But who made them like that? Those, who torture them with pleasure for the whole day!

[8] And you as holy and in God believing Jews can look at, how the most despicable torment and torture the despicable?! You are rather nice people and neighbors! Truly, in my donkey stable it looks by far more humane and civilized as in your God believing house! Understood?’ – With that he left and we went our way.”

64. THE END OF THE CRUCIFIED ROBBERS AND MURDERERS

[1] (Mathael:) “Within half an hour we were back at Golgotha and except for guards nobody else was there. But the seven presented a sight of the deepest terror. I do not want to talk to much here about the awful appearance of the seven half corpses, but rather about their souls which were still not detached from their bodies, but made every effort to destroy and tear their bodies. Theses black and dark red bloody striped tigers attacked their own bodies and bit into them; but for that they had to feel a painful response from their still nerve-alive bodies. Since after each bite into their bodies, they made a painful furious face and immediately put their paws onto the place where they had bitten into their half-dead bodies.

[2] This maneuvering we watched for about an hour, and I had to tell my father what I observed at the seven. But the roman guard superintendent noticed this, who also watched my unsteady eyes for quite some time with the greatest attention. He came to us and asked us in the roman tongue, what we saw at the seven, since we, especially I, observed with great attention and had to report to my father. We should do this in his tongue, otherwise he would be forced to asked us to leave.

[3] My father talked to him in Greek, which he was more comfortable with than Latin, although both of us understood Latin quite well; since in Jerusalem even as a child one had to know three languages if one wanted to converse with the many foreigners. My father explained to him, the guard superintendent, that he was a doctor and that he with his son and

at the same time also scholar, conducted medical diagnosis and psychological observations, and that he encouraged me to describe all the symptoms in great detail; alongside he was also explaining to me this and that according to the teachings of Hippocrates.

[4] But the guard superintendent, a knowledge thirsty person, liked this, and requested my father to make his explanations in the Greek tongue, so that he also could profit from it. Now we were caught! Since that my father explained something to me, was only a feint to put the guard superintendent at ease, because it was only me making a report about the psychological scene to my father, which was certainly of such nature that the guard superintendent would have laughed into our faces, if he would listen to it. What should we do now? Both of us were helpless!

[5] But now I saw a spirit, standing in the air on a cloud descending, and in his right hand he carried a big, shiny sword. ‘What will he do here?’ I thought by myself. But the superintendent saw my fixed researching eyes and immediately asked me if I could see anything unusual. And I answered him in my way very brief and a little gruffly: ‘certainly, but if I told you, you still would not believe me!’

[6] The guard superintendent wanted to know more from me; but at that time it was already getting late and from Cornelius an order arrived to break the legs at the feet with axes according to the custom of the Romans, and if anyone was still alive, to put an end to him with a blow to the head and on the chest, so our guard superintendent had strict orders to carry out and we could continue our observations unhindered.

[7] I now looked at the Great Spirit, who was dressed in a dark sky-blue pleated garment, and what he would be doing at this scene. Listen! As the leg breakers waited for the command to smash the legs of the seven and to end the life of those who are still alive with the said blows, the mighty spirit lifted the sword and cut the strings by which the black tiger souls were attached to their bodies.

[8] When those awful souls were relieved from their bodies,

they suddenly became a little more human appearance, walked on their hind legs, but absolutely silent and with a very sad and sorrowful expression, and the spirit said in a sharp voice to them: ‘Go to the place of your evil love; it will attract you! As your deeds, so is your reward!’ But the seven souls shouted: ‘If we are doomed there would be sufficient time for it! Why was it necessary to torture us, if the everlasting damnation awaits us here?!’

[9] Said the big, mighty spirit: ‘Everything depended and still depends on your love! Change this according to the order of Jehovah known to you, and you will be your own saviors; except for yourselves nobody in the whole of infinity of God can save you! The life is yours, and the love is yours; if you can change your love, then this will transform your whole life and being! And now leave!’

[10] Upon these sharp words of the great and mighty spirit, the seven, under a horrible howling, quickly ran away; however, I was so perky to ask the Great Spirit, what will finally become of the seven.

[11] And the spirit rose again and said nothing else than: ‘Their very own will! With them it was not a lack of upbringing, not a lack of recognition, and they were not possessed – accept by their own evil will. The vermin you saw escaping when they were exposed and when flagellated, were no foreign daemons, but all of them products and creations of their own evil will. Therefore the judgment is fair; since it had to deal with seven perfect devils, for who in this world existed no teaching, no word and no improvement! But here with us, where everything is revealed, their destiny will be as they want it to be out of their love. The opportunities, even if only in appearance, will be plentiful to tempt themselves to more evil or also to betterment. Understand this, youth, and also explain this to your father, to whom is not given the sight for this!’

[12] With these meaningful words the big and mighty spirit disappeared, and the leg breakers began with their work. With five no blood came out of the wide open wounds; but with the

last two there was still some blood. They immediately received the ending blows, which, however, were a complete futile work and exercise; since when the good or evil soul for once has left the body, the body is for certain completely dead.

[13] After this rather not too inviting nice action, the henchmen went home and the corpses were handed over to the undertaker and his servants for further disposal. The way of disposal, however, was different and still does, with the only restriction that they were not allowed to be buried. Normally they were burnt with the cursed wood or dehydrated in the cursed water and only afterwards thrown to the wild animals as food. But the wild and tearing beasts who ate from it, normally perished, which was the reason for the undertaker to simply cook the corpses in the cursed water and sold it then rather well for quite a lot of money to people who wanted to kill wolves, hyenas, bears and foxes.

[14] This, o Lord, is now once more a little history which I have experienced during my youth, of which everything is clear to me, except the appearance of the souls, which were without any human form, and the previously countless many despicable vermin leaving the criminals as bats and small dragons. The big spirit did indeed gave me some explanation, that these were only products of the evil will; but how – this is entirely a different question, which, except for You, o Lord, nobody can answer and solve! Those two, o Lord, You could solve for us, if it pleases Your most holy will!”

65. THE DEVELOPMENT OF THE SOULS OF THE ROBBERS AND MURDERERS

[1] I said: “What you have personally experienced you have presented very good and true. The reason for the bestial appearance of the soul of the said seven great criminals lies in a certain free order, but of course only to this extent, as the working soul-specific-parts in the body seize or exchange themselves anew, similar to a cluster of worms creeping disorderly over and about in a continuous search for a more comfortable resting place. If they found it as either a good or bad type, the outer form will for certain become likewise to the good or evil type.

[2] Look here at the different plants; there is an alimentary plant and there a poisonous one! In the sun-bright light of our light sphere, look at the forms! See, how smoothly, delightfully, soft and modestly is the form of the alimentary plant to look at, and how corner-like, sheared and here and there quite suspiciously smooth the form of the poisonous plants looks like, but still both species consist of the same primordial substances, standing in the same earth, slurp the same dew, the precise same air and the same light!

[3] You have seen how a little while ago out of the absolutely similar glowing tongues or floating fire snakes, which could not be seen with the eyes of the flesh because of their tininess, a perfect, quite comfortable donkey has formed; do you think that, given another order for the seizing of the primordial substances into organic forms, just as well a tiger, a camel, an ox or elephant or anything else could not have developed?! O, most certain! And another orderly seizing would also have a complete different nature and characteristics in itself, which would be quite hostile towards another, and the reason for this is, that each differently organized individual form has the continuous main aspiration, to convert everything else and which is somewhat weaker into its own order.

[4] Out of this property goes forth love, the inner warmth,

aspiration, greed, hunger and thirst. If this greed, which is equal to a lust of power, becomes here and there too big and tries to grab too much to push it underneath its own original order, the consumed entity not seldomly becomes too powerful, seizes the first in being already existing soul-organic order, and pulls it into its own good, better, or easily also worse, more worse and finally most worse order!

[5] But what happens by that? Mathael, now we are coming to your seen tiger-like criminal's souls! The souls were too excessively taken over by the too greedily absorbed primordial soul substances which did not fit their (the souls) order; and only those absorbed primordial soul substances have turned the souls into their own exceedingly bad and thereby have changed the human souls into true tiger souls, and of the same origin was also all the vermin which you saw leaving in masses the frightened criminals. But now all of you tell Me, if you have comprehended this rich teaching in all its facets!"

[6] Says most of them: "Yes, Lord, we understood the teaching at least to some extent; but to boast that we feel quite at home with it, would be a lie. From the earlier forming of the donkey we have observed and seen, how from the spiritual primordial substances a thing or being is developed. We could almost see the grass grow, and how so to speak a donkey, by itself, created itself from the fire tongues. Yes, by Your goodness and mercy we even know, what, who and wherefrom these fire tongues are, and who they as related to each other can seize each other to create a distinctive idea and form. We know quite well how these Your countless primordial thoughts, of which the whole of infinity is overfilled with, although from the outer appearance looking similar, are nevertheless in themselves very distinctive, lighter and heavier, depending on the purpose and intelligence they carry which might be somewhat deeper, more serious and more good-quality, and how the related ones seize each other and start to form some organ.

[7] As said, all this we understand quite well; but there is still something which is a strong riddle to us, which You, o Lord,

could resolve for us, if it would please you. But we all surely do not have to tell You where we are running short; since You know all gaps which are in us, and will fill them with Your mercy, if You regard as necessary! If it is not of a great importance to us, then we are more than perfectly happy with that what we have and understand.”

[8] I said: “To understand the secret of the kingdom of God in all depth of depths, you all first must be reborn in the spirit, which is now impossible for you. Only if the Son of Man has returned from where He has come, He will send to you the spirit of all truth which is holy; he will awaken you entirely and complete your hearts and waken the spirit of all truth in you, which means, in the heart of your souls, and by this act you will be reborn in the spirit and see and understand in the brightest light what the heavens contain in theirs.

[9] But this, what I show and explain to you right now, is only a preparation for what the spirit will give you in all fullness. There are many things which I still have to tell you, but you would not be able to endure right now; but if the spirit of all truth will come, he will guide you in all wisdom! Since you know this now, we immediately want to start with a further considerable preparation at this place, and our widely experienced Mathael will tell us another little history from his experiences.

[10] And as such you, Mathael, can start working again and tell us the well seen story experienced in Bethany! We still have four hours until sunrise and therefore can still learn and experience a few things, and you, Mathael, can immediately begin with your narrative!”

66. MATHAEL'S EXPERIENCE WHILE GOING TO THE DYING FATHER OF LAZARUS

[1] Says Mathael: "Lord, am I also allowed to mention the strange phenomena of nature, which I and my accompanying father observed in the middle of the night towards the east when travelling to Bethany?"

[2] I said: "Certainly yes; since it has a strong relation with the occurrence which you have experienced seventeen years ago in Bethany! Therefore you can start right now!"

[3] Says Mathael: "Lord, I see, that nothing is unknown to You in the whole of the infinitive sphere of creation! For You I certainly do not have to tell the story; but for the sake of the other friends and brothers it pleases me to tell such higher things, especially where I can see that I believingly being listen to. Everything which I will tell you now has a very mystically and magnificently looking character; nevertheless, everything is true what you will hear, and as such pay me your attention once more!"

[4] Listen! It was already late autumn of the year. The high mountain peaks were covered in fog, and a quite unfriendly north wind whirled the dry leaves of the trees through the air; only in the east there were still some places, where the lovely stars looked down to earth like crying, which was a nature scene which I and my father, who was a great friend of nature also regarding its unfriendly workings, observed until midnight. When we got ready to go inside to take our rest, we discovered a person walking hastily towards our house with a lantern, made from the urine bladder of a sheep, in his hand, and it didn't take long and a quite sad, but still quite young man stood in front of us.

[5] Recognizing my father immediately as a doctor, he said in a wistful tone of voice: 'Friend and doctor! I'm coming from Bethany; my name is Lazarus and I am the son of the old Lazarus, whom I love above all! Quite suddenly he fell ill today, and it looks very bad with him! Our rabbi, who in an emergency

is also a little of a doctor, does not know what to do with my father! He himself sends me to you, since you are an extraordinary doctor and brought help to ill people in cases where no other doctor could find any remedy. Come and cure, if still possible, my suffering father!’

[6] Says my father: ‘If another doctor has brought an ill person close to death, we have to perform miracles! Everything would be alright, if it would be possible to do this immediately and everywhere! I will with this my only son, who must be at hand since he has the gift to see spirits and also in extreme cases can speak to them, go with you and see what can be done; if you had brought some horses which would have brought you quicker here and us more quickly back, an easier cure could be performed. But if the Hippocratic signs of death have already shown with him, there is no cure possible; since against the power of death no herb has grown, not on the Alps and even less so in any garden!’

[7] The messenger Lazarus was contented with this answer and regretted it badly, not having taken any horses along. Nevertheless, with a great hurry we started our journey; since with good feet it lasted about an hour to reach our destination.

[8] When we, absolutely quiet and deep in thoughts, walked our way, the fog in the east disappeared completely and it became lighter and lighter – yes, after about a quarter of an hour it was so light like half an hour before sunrise. This has taken up our attention to such a degree, that we, despite all the hurrying, had to stand still to see where this strange light was coming from.

[9] Finally it became completely daylight and above the eastern horizon almost a real sun rose, but with a much greater speed as the ordinary one, or – as one is used to say – the daily sun. But with this quickly rising light appearance, the lower end of the eastern horizon did not started to appear.

[10] This light phenomenon turned into a column of light, which within a few moments pushed its head up to the midday line and soon spread such light and heat, that we were forced to go underneath a still dense leafed fig tree, not to go blind because

of the light and not to perish from the heat. But soon this column of light became thinner and thinner and the light and the strong heat produced by the column of light, disappeared.

[11] After a very small quarter of an hour the light phenomenon was gone, but also our sight; since afterwards, when the light disappeared completely, it was so dark and our eyesight was so weakened, that we were not able to properly discern the lantern of our messenger.

[12] Only after about thirty moments our eyes started to win back the necessary eyesight, and we could again barely see the road by the very weak light of the lantern, during our walk. The whole story nevertheless delayed us with a good half an hour time and my father immediately asked me, if I had seen any spirits during the light phenomenon.

[13] And I said to him according to the fullest truth: 'In the light, which was in anyway much less to look at as the sun during midday because of its extraordinary brightness, nothing could be seen, but certainly with us on earth. A great number of figures were becoming halfway visible, but all like a very busy movement towards the west; their movement was thus homogeneous with the light appearance. Only one single spirit figure which came very close to us, was entirely visible, had a serious, old-manlike expression and appeared to have a great joy about the light appearance. But when the light phenomenon began to disappear from the sky, also the spirit figure disappeared quickly, and as it appeared to me, also to the west, but more so in the direction of Bethany!' I didn't see anything else and therefore could not report anything further to my father.

[14] Our guide was surprised about my seer's gift and believed my statement; since he thought that my fantasy and power of imagination could impossibly have reached such intensity, that I could so easily produce something like that. In this he was right; since I was never very inventively and as a boy and youth I had almost no fantasy or imaginative powers, but I had a lot of talent for learning foreign tongues.

[15] During these little small talk considerations we finally

arrived in Bethany and there at the very respectable house of Lazarus and found the sick person in his last convulsive minutes, of which it is said that for this no herb is grown.

[16] Around the bed were standing two people crying, but otherwise very lovely daughters of the dying person, and also quite a number of other relatives who sobbed and wept as it was customary at such opportunities. Our guide, as son of the house, also wept and because of all the sadness forgot to ask my father if it was still possible to help or not.

[17] Only the little rabbi came to my father and asks if there was still anything one could do for the old man to regain his consciousness for at least a short while. My father did not answer the question immediately but asked me in all quietness how it was going with the old man and if the soul was already starting to rise from the body.

[18] But I said to the father quite harmlessly what I saw: ‘The entire soul floats already half the size of a man above the body in a horizontal position and is only connected to the body by a hair-thin light thread which according to our experience will not likely lasts more than sixty moments; it will shear any moment. However, it is strange that the immense column of light which we saw on our way with the eyes of the flesh is again present above the head of the soul, has the same powerful light and also exerts a very wholesome feeling heat. The soul does not turn its eye away from the light column and it appears if the soul has a great feeling of well-being in it.’

67. THE RABBI TRIES TO RESURRECT THE OLD LAZARUS

[1] (Mathael:) ‘‘When my father heard such from me, he turned immediately to the already somewhat impatient little rabbi and said: ‘Friend, as I have observed this case, it would be a pity to waste even one drop of the strongest life balm; since his soul floats already man size high above the already practically dead body. Therefore you can begin to sing your sorrow psalter, and as a priest tell the people that no earthly help is able to do

anything!'

[2] At this explanation the rabbi made a somewhat angry face and asked the father how he was able to notice this. The father was never a man of too much politeness and said with dry words to the little rabbi: 'How and from where I can see and know this is none of your business; just do your part and I know exactly and quite well what I have to do!'

[3] In this moment the soul was completely separated from the body and a few very serenely and wise looking spirits received it among them, gave it like from the whitest byssus a marvelous pleated garment and one of them took the light column, bent it around the loins of the now free soul, and it became a belt with a brightness of the sun. At the same time a mighty spirit put a equally bright shining hat on the head of the free soul and said: 'Brother, be forever decorated with the light of wisdom of God shining out of you!'

[4] With that all the high spirits present together with the now free soul, immediately left the house, what I also straight away reported to my father, and the father said to the rabbi: 'Now, since the soul of the old man has entirely separated from the body, you can go to the nearly blind weeping relatives and announce the complete death of the old man?!'

[5] Said the little rabbi: 'O, why not! Now I will give him a stimulating drop on his tongue, and we will soon see, if his soul – provided and assuming the existence of a special soul in a person – already left his body! According to my well proven opinion, no person has a soul which reaches beyond the life of the blood and the nerves with a special spiritual life. Man, once he is dead, he is completely dead like a rock or a dry piece of wood, and to all what I can call holy, I swear to you, that then nothing stays alive in man. However, there exist arcana (secret remedies) in nature, which can awaken life anew in an already dead body; and that I will do now and will prove to you as a stiff Jew, that the soul has not left the body yet and also that it is not able to leave the body, since there never resided a real soul therein!'

[6] Here the rabbi pulled a golden little flask out of the pocket, showed it to my father and said: 'There friend, see here! In here is the soul of a person who is already dead!'

[7] Said my father with a smile: 'Just go ahead! My entire, large property which you might know about belongs to you if the dead person is moving for only a short while after receiving your drops; since your arcanum is familiar to me. I also have it, and with false dead people it served me well; but with false dead people the soul is still very much in the body. Therefore this arcanum is very useful with dead people where no Hippocratic symptoms are showing; but once the most well developed Hippocrates is showing on the face of a dead person, the soul has left, and you can give the dead ten-thousand of these little bottles, and still the body will not move, but be completely dead and lying there without feeling like a rock or a dry piece of wood. But now keep on going with your real Persian Farren herb oil, and as I have told you in front of many witnesses: my property is completely yours from the moment when this dead person, where already very slightly the smell of putrefaction starts to develop, only makes a single move upon your drops!'

[8] The little rabbi is somewhat concerned about this quite vigorous remark from my father, but, nonetheless, goes to the dead person, opens his mouth and dispenses him ten drops instead of the usual one, two at the most three drops on the already completely dry tongue. He closes the mouth again and waits now with great attention for the dead to move only a little bit. However, after one full hour and another hour, it already started to dawn, the dead did not show any signs of any movement.

[9] My father now asks the little rabbi if he still was of the opinion that the dead will start to move because of the real Persian Farren herb oil and perhaps even start to speak.

[10] Says the little man: 'Let's wait for another hour, let's wait until the sun comes up, and the dead surely will start to move; he also will speak!'

[11] Says my father, again smiling: ‘Keep going, I will not intervene; to the contrary I gladly would sacrifice my property for the recovery of this old, to me well known, God devoted, honorable person! And should you lose against me, I do not ask anything from you, except that you believe in the true, forever living God of Abraham, Isaac and Jacob and in the fullest immortality of the human soul!’

[12] Says the rabbi: ‘Yes, friend, this I will do; but I know it in advance, that you will lose this trade! Because secretly I belong to the reasonable sect of the Sadducees and want to curse my temple clerics right into the large sandy desert of Africa! But if you really should win me over, I will be glad to serve the temple again with everything I have!’

[13] Everything was quiet now and all waited with great anticipation for the moment of the revitalization of the old Lazarus.”

68. THE SPIRIT OF LAZARUS TESTIFIES OF THE MESSIAH

[1] (Mathael:) “Meanwhile the young Lazarus came to my father and asked him whether the secret drops of the rabbi indeed would not awaken the father again.

[2] Said my father: ‘I’m terribly sorry, my best friend, that I as doctor and as a human must confess to you in the fullest sense of the truth! In any way, what does it mean to keep a person suspended with blind hopes which never ever can take on any reality! But for your consolation I can tell you something much better, and this consists therein, that I give and can give you the most living and most truthful assurance, that your father is alive and in truth has never died!’

[3] Said sadly the young Lazarus: ‘Look at the bed! He is not alive and is over and over dead!’

[4] Said the father: ‘Yes, he for sure; but he was not your father, only the flesh coat of your father! My son, however, who is a perfect seer of spirits, can tel you something else; go and ask him about it, and you will find great joy in what he will tell you

about his vision he had here!’

[5] The son of Lazarus now turned to me, the son of my father, and asked me what I as the doctor’s son can tel him for consolation. And I told him in every detail and very extensively, what I have seen. There were a lot of hearing ears around me, but only a few with such a believing heart as our young Lazarus. The more I told him about my vision, the more joyful became his face, what also was noticed by his two sisters who still belonged to the most tender female youth, and they asked him what it was that he suddenly became so happy. Lazarus pointed to me and said nothing further.

[6] Then the two maidens came to me and ask me shortly and modestly what I have told the brother according to which he suddenly lost the great sadness and is now so cheerful as if never something sorrowful happened in the whole house. I should also tell the same to them!

[7] But I was at that stage a little naughty and said: ‘O, it causes you girls not the slightest harm if you mourn a little! I tell you nothing; at the right time you will be told by your brother Lazarus!’

[8] After that the two girls did not asked me any further, that I should tell them what I have told their brother. But they nevertheless became less sorrowful, and my father turned to the rabbi since the son was standing completely crimson above the horizon and said: ‘Now friend, where do you stand with your Persian Farren herb oil drops? The dead person still lies there motionless like an old piece of wood! How is it then? The sun has already come up, and everything is quiet and dead calm! Who won the bet, me or you?’

[9] Said the rabbi: ‘Friend, I give up, and from now on I will believe what you believe! You are a wise and widely experienced doctor, who does not easily believe something without a good reason. Even if I do not see the reason, I still will believe, because you are believing it, and surely knows the reason for it! I hereby take the belief of respect and remain with what you have told me. You have won this important bet and

I'm your prisoner!'

[10] Said my father: 'Not my prisoner but a freest man in the name of Jehovah!'

[11] Hereupon the rabbi asked my father: 'Friend, what must I do, to completely win your friendship?'

[12] Said my father: 'You already have it! Believe from now on, and through your believe you will come into the right light!'

[13] I now went to the father and said what I just have seen: It was a great spirit who came into the room and gave me a sign and said that the children of Lazarus should get ready, their fathers spirit will return once more and bless them and give them a great promise. I also told my father that he should announce it to the three; and the father did that. The son of Lazarus and both of his still very young sisters, maidens of fourteen and sixteen years, were very happy about it.

[14] It did not take long, and the spirit of the dead Lazarus, full of a heavenly brightness entered the room, and all three could see him and also could hear his voice.

[15] But the spirit of light said to his son: 'You are an adult; be a good foster father for your young sisters! Let no evil thought penetrate your heart; because look at me, I live and have not died! What has happened, the Lord wanted it like that. He has chosen our house, and the miracle of all miracles will take place in this house.

[16] The Lord already walks this earth as a son of poor parents. He, the Everlasting, the Holiest, has already begun with the great task of redemption. He wants to become a Father for ever to all people who are of good will. From now on the people of this earth should not have an invisible forever inaccessible, but an accessible and always visible Father. And this God, who created everything that exists in the everlasting infinity, will visit this house on a regular basis. Therefore keep your hearts from impureness, so that this house becomes worthy, to endure Him, whom heaven and earth cannot enclose!

[17] That I live you can see; but also see to it that you will live, like I now live forever in God, my and your Father! With that

take now my true father's blessing, which I give to you now, not in the flesh anymore, which lies there on the bed as a worn out old coat and awaits redemption by the jaws of worms, but as a perfect spirit in the Paradise of God, the kingdom of the pure spirits! Keep the commandments of God and praise and love Him above all and you will already on this earth make a bigger harvest as the one, which I now enjoy in the brightest Paradise of God! God the Lord will be with you, Amen!

[18] Hereupon the spirit disappeared, and the three children became full of joy, which I could not describe."

69. THE RABBI DOES NOT KEEP HIS WORD

[1] (Mathael:) "All present were astonished about the joy about the incomprehensible edifying cheerfulness of the children of the old Lazarus. Except for me and the three children, nobody else has seen anything; but nevertheless it was noticed by all present. Some thought that the three must have had a comforting vision. A few Pharisees who also were present, thought, that the children, because of too much grief, became insane; but the little rabbi thought that my father has enchanted them in a very secret manner.

[2] But then I intervened with the little man and said loudly: 'Man, don't you remember what promises you have made to the face of my honest father?! How can you judge the extraordinary mercy of God in this way?! Be careful that Jehovah does not punishes you this very moment! Because you are not a person but a wretched animal!'

[3] Now, these my words made such an impression on the little rabbi that he became hypocritically pale like the corpse on the bed, and he started to tremble with his whole body.

[4] My father noticed this, went to him and asked him what has happened to him, that he became pale like a corpse. But the little man told him with a shaking tongue all the evil things I have revealed to him.

[5] But my father said to him: 'It serves you right! Why didn't

you stay with your believe which you have promised me so dearly?! With God and His spirits one cannot make any jokes! Do you understand this? Either you believe, even if only on the grounds of those whose experience can forever not be denied – or you stay as you are!

[6] What you are, be it entirely, either an angel or a devil! The worst of worst however is: wanting to be a double being, an angel and a devil in one and the same person! Sure, both of the arriving Pharisees made by their entrance your head and your heart glowing?! You became fearful and began, as an earlier follower of the sect of the Sadducee, to dance according to their music, like the Greek let their bears dance to their music in before us; but at the same time you forgot to whom you have broken your oat! What do you want to do now, you wretched person?’

[7] But the rabbi covered his face and went away, and retreated most likely to Jerusalem to his living room, to think about all his mortal sins. What has happened further to him, until this hour I don’t know; I only know that the father as well as I am, has seen him in Jerusalem at several occasions, but he always purposefully avoided us from far away. Why, out of rage or a kind of shyness, I also don’t know. He also never came back to the house of Lazarus, although he forgot his enchanted flask there – which we easily learned, since the young Lazarus and his sisters visited us afterwards quite often.

[8] Now, Lord, this is the story of me and my father in Bethany which we experienced as true and faithfully as I have told it here. At that stage everything of course was a indissoluble riddle to me. A lot is now much clearer to me, only the two phenomena are still a riddle to me, and despite Your many explanations I still do not understand them. And these two phenomena are: firstly the light meteor at the physical sky at midnight and the accompanying spirits towards the west, and secondly the similar, pure spiritual light above the head of the already free, floating soul above the corpse.

[9] Also, with this soul I did not saw an actual mist cloud

beforehand, but only the same very properly developed form of a human, which only was connected to the body with a very light purple thread, which also sheared completely, upon which the soul immediately as completely free was standing with a brilliant-white pleated dress of the finest byssus among some wise and mighty spirits, as I have mentioned earlier.

[10] How these things and appearances are interconnected, I and certainly also all the others, would like to hear from Your mouth! O Lord, explain this to us!"

70. THE LIFE'S STORY OF THE OLD LAZARUS

[1] I said: "I will explain it to you; but all of you must be very attentive, otherwise you will not understand the whole matter! Since this death is a quite peculiar case, has not occurred for a long time and will not appear for even a longer period of time.

[2] The old Lazarus as a great, primordial created angel spirit, was according to his very own will incarnated into the flesh of a person, namely under the most difficult living conditions imaginable everywhere on this earth. From the cradle until his forty-seventh year on earth he had to endure things and trials, which cannot easily be repeated here. How many times did he have to fight with many dangers of life! Who from you is familiar with the life history of Job, can only form somewhat of a picture from that which happened to our Lazarus.

[3] Several times he was promoted to the highest world honors and came to great wealth, had a wife and the most beautiful and most well-behaved children, five in number, who loved him dearly as a good and wise father. When he was nineteen years of age he married the only daughter of one of the richest people in Bethlehem; his gold and silver and the most beautiful pearls and precious stones could not be easily carried away by a hundred camels. However, this great earthly luck lasted for only a short time. His treasures evaporated from year to year because as a good and too lenient person he was quite often seriously robbed; finally a fire erupted in his out of cedars built house, and from

all of his treasures he could not save anything else except the life of his wife and children and was forced to live from alms for three years.

[4] During the three years his wife and all his five dear children died. He himself became full of leprosy which he suffered from for a full year. Finally a doctor from Egypt came with an arcanum and cured him completely from this illness. After that, as still an attractive man of thirty-four years of age, on his way he was attacked by secret henchmen from outer Persia and was brought there as a slave without any consideration and sold to an extremely hard master.

[5] But since he was among all the many slaves of his master the most loyal one, and has endured all the hardness of his master with the biggest patience and abidance, his master called him after ten years and said to him: ‘I have watched you during all my hardness against you, that you were most loyal to me and did not shy away from great troubles and work to bring me quite often great fortune. If I requested a lot from you, you always did more and quite often to my advantage. I am a hard master – all the world gives me this testimony – nevertheless I’m not without eyes and not without insight and recognition; and since I’m not that, I give you the full freedom! You can go safely back to your home in your country. In addition, as a token of my appreciation for your loyal service, I give to you one-hundred camels, ten of my most beautiful female slaves and ninety servants; and so that you everywhere can buy something, can live and trade and carry on, my treasurer must pay you thousand bags of gold and two-thousand bags of silver! See, this is how a hard master rewards a most loyal slave and double this most loyal servant, which, however, I unfortunately never had! Go safely with everything you have received as a gift from your hard master!’

[6] Lazarus bowed deeply in front of his master and wanted to thank him. But he said with serious words: ‘Friend, who earned his reward like you, does not have to thank the giver after reception! Therefore go in peace; so be it and it happens!’

[7] Moved in tears, Lazarus left the hall, and when he came to the large palace yard, everything was ready: Camels, the ten female slaves and the ninety servants, and each of the strongest camels was loaded with gold and silver.

[8] Lazarus mounted his camel, and the march started. After ten quite joyful days of travel, he reached Bethlehem, stayed at an inn and enquired about his earlier property. But this was, according to Roman law, because the legal owner, despite all proclamations by special heralds, did not respond, sold as government property and became already three years ago the full property of the new owner. Since for seven years he was so to speak only a tenant; if the previous lost owner returned during the seventh year, he still could exercise the repossession law – he only had to repay the new tenant the highest offer including interest, since he was seen as a manager without contract and had to be rewarded for his troubles to run the estate. However, after seven years the tenant becomes the untouchable, full, new owner of such property. And this was also the case in Bethlehem with the property of Lazarus. The tenant was now the full owner, protected by Roman law, and our Lazarus, achieving nothing, had to move on.

[9] For a whole year he had to live in the inn, until finally a considerable piece of land became available for sale in Bethany which belonged to a Greek. For fifteen-hundred bags of silver Lazarus became the full owner and married in his forty-seventh year one of his most loyal female slaves, who also was a Jew, and with her he fathered the young Lazarus and his two sisters. After ten years he also gave the fullest freedom to all his servants from Persia; but nobody left Lazarus and today fifty-three of the servants are still alive. Already after two years all converted to the Jewish faith and became even more valuable and pleasant for Lazarus. The wife only died two years ago, and was an example of female tolerance and devotion; and since then the three, very well-behaved children managed everything alone; except for God they nearly have no needs and do a lot of good for the poor.”

71. EXPLANATION OF THE PHENOMENA DURING LAZARUS' DEATH

[1] (The Lord:) “Since the old Lazarus completed his earthly life so very well, he not only has lost anything from his former heavenly perfection, but has gained so much, that at the time of departure of our deeply tried angel who passed his test in the most excellent manner, myriads of the most perfect angels united and influenced the nature spirits of this earth in such a way, that they were forced to perform on the same level of activeness as the nature spirits of the sun must be active. By this extraordinary activity of myriads of spirits concentrated in a small space, the light originated which was seen by you, your father and the young Lazarus, precisely in that moment when the angel soul and spirit of the old Lazarus began to unwind from the bonds of the flesh.

[2] The spirits you saw, accompanying the light towards the west, are not really especially related to the phenomenon, other than that they were also being unusually excited by the extraordinary activity of the nature spirits which normally stand under their command and, not knowing what was going on, were urged to a partly transient partly sharply observant movement and fearful activity.

[3] That the movement could be seen going from east to west according to your language art, means an important earthly death, corresponding to it, as everything on earth awakens with sunrise and everything dies in sleep with the setting sun. At the same time, however, the earthly evening corresponds completely vice versa with the spiritual morning and vice versa the earthly morning with the spiritual evening; since with the earthly morning, most people start as far as possible to engage in worldly worries, and this is a true and deep spiritual evening often without dusk, thus actually already a spiritual night. Only in the evening, tired of the worldly worries, many reluctantly start thinking about the flight of the temporal and turn to God, and this corresponds at least with a spiritual dawn.

[4] Thus this has explained according to your understanding only too well, and you now know how and why about the spiritual and physical relationship of the great light phenomenon and about its spirit-like company.

[5] Now we go to the death room of the old Lazarus! There you saw no disfigured smoke figure floating above the corpse, but already a complete human figure. The reason for this lies in the great love for activity, what indicates an already more completed inner, spiritual life, which is entirely without any fear about the coming great activity in the endless kingdom of the heavens. The fear vibrations of the soul can then not take place, and therefore the human figure of the soul is immediately during its first exit from the body already perfected and can be seen as a fully restful condition, of course only to him who does possess the rare ability to see like that.

[6] The small and extremely thin thread between the soul and its body indicates the always very smallest sense for the earthly and therefore also the most easily and painless separation from the body. The same light phenomenon above the head of the soul indicates foremost the mightiest will of the soul herself, and by its extraordinary activity according to the order of the heavens expresses itself as a column of light above the head – a column, corresponding to its inflexibility, and as light which is always a product of a just activity, corresponding to the divine order of the heavens of God, which light always penetrates and fully enlightens the ability of recognition of the soul, so that the will does not act blindly but always with the brightest insight.

[7] But since the just thinking mainly occurs in the heart, just as the seat of love and the will can only found there, the free will-light of the soul, which during the earthly life acted in unity with the reason of the head, now becomes visible as the belt of the garment of love and justice, patience and tolerance around the loins of the free soul; but the hat is a testimony for a new gift of the purest light from the heavens, which, however, is only given to those, which already have accepted the true heavenly wisdom and from it have become humans full of love,

wisdom and the true heavenly justice. Such a light hat is then a product of the wisdom will of all of the primordial created angels of heaven and expresses with him who carries such a hat on his head, that he now is an entirely perfected being resembling God and is inaugurated in all wisdom and in all recognition of all heavens.

[8] Such a spirit of the heavens who also went through the flesh of an earthly life, recognizes on his own as much as all the other primordial spirits combined who have not yet entered the way of the flesh, because such a hat is, just as a person's soul is a compound of all earthly intelligence particles, also a compound of all intelligence of the heavens, which surely says endlessly much.

[9] I am of the opinion now that you all will understand this somewhat unusual appearance. But if someone still has a query, now, he should ask, and there be light for him! Since the heavens give a right light to those, who are just and do have a good will. Therefore ask without fear, if there is something which you still don't understand!"

72. FOOLISH QUESTIONS

[1] Says Cyrenius: "Lord, we all cannot thank you enough for this infinitively great lesson which You have given to us all, and I do now understand an enormously lot more! Also from the last appearance, which viceroy Mathael once more gave us from his rich experience, there is nothing unclear to me; only the two or three great and mighty angel spirits who received Lazarus, I'm still completely unfamiliar regarding their status! Perhaps we could at least know their sanctified names, and what are the perhaps more detailed circumstances regarding the teaching to the children during his later appearance. The history was otherwise quite unusual, although I, frankly said, would be very pleased to know, how and where the body of the old Lazarus was buried and what became later of the little rabbi. Also a closer explanation of the famous Farren herb oil would not be

undesirable. Would You, o Lord, give us some further details about it?”

[2] I said: “But friend, these are just quite unimportant side issues, which existence we, regarding the main matter, can accept as absolutely not necessary, since it does not have anything to do with it and nearly bears no relationship! What lies in the empty names of the angel spirits who met Lazarus?! They did not need a travel document according to law, neither any worldly protective court. To what use would the names to you?! But since you are insisting, they were the archangels Zuriel, Uriel and deep in the background also Michael in the form of John the Baptist, of whom Zinka has told us a lot.

[3] But there were also many other spirits present, which Mathael could not see, since they, as still completely pure spirits, cannot be seen with the eyes of the soul, but only with the eyes of the purest spirit himself – an ability which Mathael never owned. Then, what lies in the burial of the body of Lazarus, what about the Farren herb oil which alleviates rigid cramps and kills the worms in the stomach if it is real; if it is not real it has no effect whatsoever! Therefore let’s leave it at that what is only very little or no use at all to us, and see to it to extend our recognition and knowledge with only spiritual matters!

[4] Ask therefore rather about something spiritual, still out of the spiritual sphere of what Mathael has seen, instead of things which are just as insignificant to the spirit as the snow which has covered the wild fields of the earth a thousand years before Adam! What matter is and how it originated, exists and still originates, has already made tangible clear to you, and as such we only have to worry about spiritual things. Of what use are all the knowledge and science of the whole world to man, if he does not recognizes himself up to the deepest root of life, in particular in his soul and his spiritual life and sphere of existence?!

[5] Will he ever can become truly happy, even when owning all earthly goods, if he from time to time has to ask himself and

says: ‘What will become after death about me? Will I continue to live with a conscience, or will it be over with me forever?’ If the fearing questioner does not obtain a satisfying answer, either from someone who is more experienced or even less so out of his own dark world life chamber in which never has penetrated a spiritual light of truth – what then? Will the serious questioner, no matter how rich a man, enjoy his great treasures and wealth? With only a little conscience of love for life, certainly not! Since what use can it be to man, if he earned all the treasures of the earth, but suffers damage to his soul?

[6] Therefore let’s rid ourselves what can be destroyed by rust and moth! Only what is of the spirit, remains unaltered forever; however everything belonging to matter is often subject to countless changes until it has reached the state of the spiritual. Therefore ask about the spirit and the soul but never about anything earthly!”

73. GOD’S WRATH

[1] Thereupon Cyrenius said, somewhat embarrassed: “Lord, no one but me has asked You anything, and it looks as if You, as God, as my Lord and my Creator, bear me a grudge because of this.”

[2] I said: “How can you misunderstand My words to such a degree? How can I bear you a grudge when I show you in full earnest and forever truly what is most necessary for your life and that of every other human? Behold, how limited your power of judgment still is. When will it become of age? To whom can the purest original love of all love in God ever bear a grudge?”

[3] Whenever you read about a wrath of God you should thereby understand the eternally even and firm earnest of His will; and this earnest of will in God is the innermost heart of the very same purest and mightiest love from which infinity and all the works in it have gone forth like the chicks are hatched from the egg – surely, this love can never bear anyone a grudge in eternity! Or does anyone of you think that God, like a foolish

man, could be angry?”

[4] Here the old senior priest Stahar comes to Me and says: “Lord, forgive me if I allow myself to make a remark regarding the point of the wrath of God!

[5] If one, connected with a firm believe in God, looks at the old world history, one cannot completely deny it, that God at times when man became too unruly, let them feel His wrath and His revenge in a especially pitiless severity.

[6] ‘The wrath is Mine and the revenge is Mine!’, speaks the Lord through the mouth of the prophet. That it is like that, is demonstrated by the casting out of Adam from Paradise, the great flood during the times of Noah, the acceptance of the curse of Noah over one of his sons; later the destruction of Sodom, Gomorra and the surrounding ten cities at the locality which we today call the Dead Sea, still later the plagues befalling Egypt and the Israelites in the desert; then the most murdering wars against the Philistines, the Babylonian exile and, finally, the total subjugation of the People of God by the might of the heathens!

[7] Lord, who looks a little at this behavior of God against the sinners, who are nobody else than we the people, and takes this to heart, can impossibly come to no other conclusion than a real wrath and the most perfect revenge of Jehovah!

[8] Of course one could say: This is how God raises in all seriousness His people and entire, large nations with the appropriate punishing stick in His hand! But the strikes and blows certainly does not look like coming from the hand of a most loving father, but everywhere a terrible furious judge on life and death and pestilence and fire is visible, even if in certain aspects quite justifiable!

[9] This is just my opinion, this means if the world history is telling us the full truth; but if all the sad examples of this what God has done, is only fiction, than this what one calls wrath and fury of God, can indeed be the core of His everlasting and purest love. I only have brought this forward, since You, o Lord, have mentioned the topic regarding wrath and fury

Yourself earlier on!

[10] It will most likely be as You, o Lord, have told us earlier; but it is strange that always during historic times when the fury of God was announced and people did not better themselves and did not repent their sins, the most material punishment without mercy followed, and this on a large scale but also localized, and in general but also specifically! Now, how this is harmonized with the most pure love without wrath or fury, it would surely be worth the trouble if we can be a little enlightened about it during this opportunity!”

74. GOD’S WRATH WITH ADAM AND EVE

[1] I said: “Friend, as you now have spoken about the wrath and revenge, justice and love of God, in the same way a completely blind person speaks about the harmonious splendor of the colors in a rainbow!

[2] “Have you not understood as yet that all five books of Moses, all prophets and the writings of David and Solomon can only be understood and comprehended by way of inner spiritual correspondence?!

[3] Do you seriously think that God chased Adam out of Paradise by an angel carrying a blazing sword in his right hand as a weapon for expulsion? I say to you: even if it was put to Adam as an appearance, it was only a correspondence of what actually took place in Adam himself and formed part of the act of his education and to establish the first religion and primordial church among the people on earth.

[4] However, on earth there never existed a material Paradise where the cooked fish swam into the mouth of the people, but they had, just like now, first be caught, cooked and only then consumed sparingly; but if the people were busy and collected fruit which the earth had offered them, and thereby build up stock, then every place on earth which was cultivated by man, was a real earthly Paradise!

[5] What would have become of the spiritual development of

man, if he would have lived in a truly laziness and gluttonous paradise where he would have no worries whatsoever and, as said, the best fruit would have grown into his mouth when lying on the softest lawn and he only had to wish and everything would be there, and he only has to open his mouth and the best food would enter his mouth?! When would such a person according to such methods of education reach the necessary life independence?! I say to you that man according to your concepts of paradise up to this hour would be nothing else than a quite well conditioned gluttonous ox or a gluttonous polyp on the bottom of the sea.

[6] What was therefore presented by the appearance of the angel with the flaming sword? What does this metaphor say? Man was naked; since until now no person ever entered this world with clothes. Even if he had no childhood just like this donkey here, and had a height of twelve shoes and Eve not that much less, regarding the original experiences about the workings of the earth, he nevertheless was a child and had to be educated mainly by experience.

[7] During the warmer days in spring, summer and fall he was able to endure the weather with his naked skin; but in winter he started to feel the pinch of cold, and he asked himself in his heart which God increasingly awakened in him by spiritual and physical influences: 'Where I am? What happened to me? Earlier I felt so comfortable and now I'm cold and the cold winds causing pain to my skin!' Obviously he had to look for shelter to protect himself against the winds and started to cover his body with all kind of leafs from trees. By this forced activity the process of thinking increased and soon became orderly.

[8] But he also got hungry; since many trees and bushes had empty twigs. He walked far distances and searched for food and found trees which were still full; he collected the fruit and carried it to the cave which he used as a good dwelling. And his already more experienced heart again told him: 'During this time the earth is cursed, and you person can only gather food by the sweat of your face!'

[9] However, after the first human of this earth endured winter once in the cave on these heights which forms the north-easterly border of the promised land, to which also belongs our Galilee, he and his wife found the time to look and searched deeper in themselves. There he found the need for a greater society. In a dream he was taught what he had to do to get to such greater society, and after such teaching he started to father Cain and soon afterwards Abel and Seth.

[10] It was his wife who gave him the first impulse to father; since the wife received the first vision how the process of fathering was going to happen. We do not want to extend on this matter, and I now say to you, My friend Stahar; everything progressed quite normally and nowhere something unnatural has happened. But Moses still realized that everything occurred only to the will of Jehovah; by the spirit of God he realized, that all this quite natural guidance along the way of experiences was guided by Me, which means by My spirit, and therefore he placed God by corresponding metaphors at the side of the first human couple and also personalized My influence with the shortest, but nevertheless corresponding metaphors, as they were customary at that time and also had to be, since everywhere such metaphors were necessary to guide the nation and nations.

[11] By the way, it is self explanatory that God and the angels realized and understood it quite well, to let grow up the first human couple in one of the most fertilized places on earth.

[12] When later and specifically admitted natural phenomena forced the first humans to leave their first food garden and to look for places elsewhere on earth, this also did not happened because of a kind of divine rage, but only out of love for the humans, so that man was awakened again from his sluggishly becoming sensuousness and become active again and to make extended experiences.

[13] When Adam and his wife and his sons found that nearly everywhere on earth there was something to eat, they started to undertake more extended travels, whereby they got quite

familiar with Asia and Africa. This added a wealth of all kinds of experiences to them. Secretly guided by the spirit of God they returned to their first Eden and stayed there, from where the population of the whole earth took place.

[14] Tel Me in your heart: Do you recognize any rage or revenge of God in this?"

75. THE FLOOD

[1] (The Lord:) "Yes, God's wisdom can surely become angry, when already developed and at least half matured people wantonly and willfully defy God's order; but this is what God's love is for, which in its great patience knows how to find the appropriate means by which to guide people back onto the right road, whereby My final goal for mankind must always be reached, without forcing man, like a machine, through some almighty revenge on the part of God.

[2] But even these means are not to be regarded as a consequence of divine wrath, but purely as a consequence of the wrong actions of man. Yes, God gave the world and nature its necessary and immutable must-laws in the right order; but man, too, has such laws as concerns his form and his physical being. Whenever man tries to rebel against this order and change the world he is not punished by a spontaneous wrath of God, but by the offended, severe and fixed divine order within the very things which must be what they are.

[3] You are now asking yourself whether the Great Flood is also to be regarded as a natural and necessary consequence of wrong actions. And I tell you: Yes, it is! I awakened more than a hundred prophets and messengers, warned the people against their own actions which were contrary to the natural and the divine order; for more than a hundred years I seriously drew their attention to the terrible consequences arising from such actions for body and soul. But in their willful wantonness they went so far as to not only in their blindness mock, but even kill, the messengers, thus engaging in a veritable battle against Me.

However, I did not become angry or revengeful because of this, but allowed them to continue in their actions and experience the sad fact that foolishness and ignorance – being responsible for what they are – can by no means deal with the great nature and order of God as they please.

[4] See, you are free to climb on the nearly five-hundred man-height high rock located there towards the south from here, and then throw yourself headfirst over the edge! According to the necessary laws of gravity of all bodies, such wantonness will most likely cost you your life. Ask yourself if this happened to you because of My wrath and My revenge!

[5] There, towards the East, you see high, densely wooded mountains. Travel there with a ten times hundred-thousand men, set fire to them and burn all the forests; and the mountains will soon be completely bald. What will be the consequence of this? The many nature-spirits that will now be naked and deprived of all action will begin to rage and storm in the free air, and uncountable flashes of lightning, most violent cloudbursts and incessant hailstorms will ravage the land far and wide. All this is a natural result of the devastation of the forests. Say whether this has anything to do with the wrath and the revenge of God!

[6] When ten times hundred-thousand men strive eagerly to level mountains and fill in great lakes or construct the broadest highways to facilitate warfare; when people escarp whole mountain ranges extending over several days' travel to a height of 400-500 fathoms or dig 200-300 fathom deep moats around the mountains, thereby tapping the earth's interior water-reservoirs so that the mountains begin to sink into the now empty great reservoirs and the water begins to rise so much so that in Asia it rages, like the sea, almost over the highest summits – add to this that, along with the mountains, also many hundred thousand times hundred thousand acres of the healthiest forest land were destroyed, on which occasion countless myriads of earth and nature-spirits that formerly had been fully occupied with looking after the most beautiful and lush vegetation have suddenly become free and unoccupied -,

ask yourself what an uproar the spirits might have started in the atmospheric regions. What storms and what enormous cloud bursts, what masses of hailstones and what an uncountable number of flashes of lightning have thereby been flung from the clouds to the earth for more than forty days, and what enormous masses of water must have risen over nearly the whole of Asia, and all this for natural reasons! Say, was that again God's wrath and His implacable revenge?

[7] Moses described this event, like everything else, in the manner then in usage, that is, in metaphors – in which he, inspired by the Divine Spirit, always let My providence work -, which can only be presented by way of genuine and true correspondences.

[8] Therefore, can you call God a God of wrath and revenge, because you and many others have never understood His many great revelations?

76. ORIGIN OF CALAMITIES

[1] (The Lord:) “I say to you: Live only for fifty years according to the proper divine order – and you will never again see, hear, taste and endure any calamity!

[2] I tell you: All calamities, epidemics, all sorts of disease among humans and animals, bad weather, lean and unproductive years, devastating hailstorms, great, all-destructive floods, gales, great storms, locust-plagues and such like are merely consequences of the wrong actions of man!

[3] If man was, as far as possible, living within the given order, he would not have to expect any of these things. The years would pass by like pearls on a string, one as blessed as the next, and the habitable part of the earth would never be afflicted by too much cold or too much heat. However, since the clever and exceedingly shrewd people undertake projects by far exceeding their needs, as for instance, erecting too great edifices and under-taking excessive improvements, leveling whole mountains in order to construct highways for making war,

destroying many hundreds of thousands of acres of the finest forest lands, digging too deeply into the mountains for the sake of gaining gold and silver and, lastly, living in continual quarrel and discord with one another, while on the other hand, they are at all times surrounded by a great number of intelligent nature spirits who are responsible for the earth's weather as well as for the purity and wholesomeness of the air, the water and the soil – is it any wonder if this earth is more and more visited by an infinite number of evils of every kind and type?

[4] Miserly and avaricious people equip their barns with locks and bolts and even keep armed guards who watch over their overflowing treasures and possessions, and woe betide him who would approach them without being authorized; truly, he would instantly be sharply dealt with!

[5] By this, I do not mean to say that nobody should be allowed to protect his hard-earned property; I am here talking of the highly unnecessary, excessive abundance. Would it not be advisable to build also barns which are open to all the poor and weak, although under the supervision of a wise donor, so that no one might take more than what he needs? If, in this way, avarice and miserliness disappeared from the earth, also – now listen well to what I am saying! – All meager years would disappear from the earth.

[6] You ask how this is possible. And I answer: In the most natural way of the world. Anyone in the least familiar with the inner workings of the whole of nature must soon understand this.

[7] There, in front of us, is still the healing herb and there, a little further to the front, the very harmful poisonous plant. Do not both get their nourishment from the very same water, the very same air, the very same light and its warmth? And yet, this plant is full of healing properties and the other full of deadly poison!

[8] Why is that so? Because the medicinal plant, being of a well-ordered inner nature, in keeping with its good qualities influences all its surrounding nature-spirits so much so that

these, in peace and harmony, conform to it within and from outside and nourish it. Thus, the whole plant becomes wholesome and healing, and in the sunlight during the day its evaporations and the nature-spirits surrounding it up to a good distance, exert a most beneficial influence on humans and animals.

[9] With the poisonous plant, whose nature is of a selfish and angry character, the surrounding nature-spirits are seized by that same disposition and thus become perverted. They then, likewise, conform to the plant, nourishing it, and their whole nature then becomes homogeneous with the plant's original nature. Also its surroundings and evaporation, as it were, are poisonous and harmful to man, and the animals, with their sensitive nostrils, keep out of its way.”

77. THE INFLUENCE OF EVIL AND GOOD

[1] (The Lord:) “Even more so, an avaricious and greedy man is an exceedingly large poisonous plant of a far reaching influence. All the nature-spirits surrounding him up to a great distance, his emanation and his whole outer life sphere, will conform to his inner nature. And the corrupted nature-spirits around him will keep perverting into their own evil, avarice and greed the still good nature-spirits joining them.

[2] Since these nature-spirits are in constant conflict, not only with man, but also with the animals and plants, the water and the air, they invariably give rise to many battles, frictions and unnecessary movements in the air, the water, the earth, the fire and in the animals.

[3] Whoever wants to see a practical example of this, let him go to a very good man. All the animals surrounding such a man will be of a much gentler nature. The best example are dogs; within a short time, they fully adopt the nature of their master. The dog of an avaricious man will certainly also be an avaricious beast, and when eating it will not be a good idea to come too close to it. But go to a bounteous, gentle person and

you will notice, if he keeps a dog, that this animal will have a very good-natured character; it will rather retreat from the food bowl than involving itself in a vicious battle with any uninvited guest. Also all other domestic animals of a gentle and kindhearted owner will be significantly softer, yes, even with plants and trees a person with sharp senses will observe a significant difference.

[4] But look at the servants of a avaricious man, if they in general are also not becoming jealous and stingy and for that matter backstabbing, false and deceitful! Even an otherwise quite good and bounteous person, when for a longer time not in the presence of a miser who is stuck up to his neck in gold and silver, will finally also adopt a sparing system and start to think hard about exercising acts of charity.

[5] Added to this is the fact that, on earth, it costs much less effort for the bad to change what is good into its nature than vice versa!

[6] Look at a rather furious person who wants to destroy everything around him because of his fury and anger! Thousands of quite good people looking at him, will finally become furious themselves and want to attack the raging person to drive the fury out of him, if only their sharp, action addictive hands could find a place to grab his skin. Why does one furious person excites thousands to counter rage, and why not the thousands good-natured influence the one furious to become eminent good-natured?

[7] All this is based on the fact, because, especially on this earth and for the sake of the upbringing of the children, the temptation for the bad and evil is by far greater, and must be, as for the good. The reason for that in general I already have explained to you and do not need to explain it here again.

[8] Look again to these two plants and imagine yourself a very large steel boiler! In such boiler we want to brew a thousand of such medicinal plants to a healthy tea, and who has a chest illness and drinks from it, would soon start to notice its healing power; since the good nature-life-spirits would soon transform

the few bad ones in his chest.

[9] However, if we take this particular poisonous plant and throw it also into the kettle in which a thousand plants are cooking to become a health drink! Behold, this single poisonous plant will turn the entire remedial material into its deadly poisonous matter, and woe the sick person who would dare to take a sip from this tea! Truly, it certainly would cost him his life, and he could not be helped in a natural manner!

[10] But let's consider the opposite case! If we cook a thousand of such poisonous plants in the same boiler to a tea of death and finally add only one of these remedial herbs to the boiler with the thousand poisonous plants! O, just how quickly will all its good and remedial nature spirits be converted to the deadly poison of the thousand poisonous plants!

[11] But from this it is sun shine clear, that on this earth for the reasons given, the bad many times easier turns the good into its evil, than the other way round.

[12] Imagine now a great number of bad people in an area, or even in a whole country, and ask yourself according to what you already have heard, if in all seriousness it really depends on God's rage, if all kind of evil is occurring there! I say to you and especially to you, friend Stahar, that all this only and solely depends on the way of life and actions of its people, and that the wrath of God and His revenge has forever nothing to do with it, except, that I have placed such order in the nature of things, which naturally, as long as the earth exists, must remain unaltered, otherwise the earth would dissolve and could not provide man with a place to live during his trial life.

[13] Therefore it takes to seize all the good with all seriousness, with all strength and force, so that one does not get consumed by the many evil things.

[14] Try therefore to perfect your inner life by the actual observance of my teaching, so that the poisons of the world are not able to cause you harm anymore!"

78. THE MIRACULOUS HERB

[1] (The Lord:) “But for now let’s again return our cauldron of poison wherein a thousand pieces of poisonous plants are cooking! See, ten- or for that matter a hundred thousand of such medicinal plant will not be able to detoxify this cauldron full of poisonous tea! But on this earth, on the Indian High Alps and also at the Sinai, grows a very small plant and only a very small piece of it, about the size of an average blade of grass, if thrown into the cauldron full of poison, it would change in an instant all the poison into the most wholesome remedial tea!

[2] ‘How is this possible?’ would you, wise Stahar, ask quite surprised now. And I say to you, that this takes place in a very natural way. How, will in all clearness explained to you and all the others right now.

[3] See, if it is really pitch black dark in a moonless stormy night, it will appear to you if the whole of infinity is equally dark. This darkness, which is at least for the time being a deadly poison for the light of the eyes, because it robs the eyes of its ability to see, can be removed in an instant by the smallest spark of light from the sun and turned into a bright light.

[4] Can you already gauge where this is going to? You can gauge and feel, but you certainly cannot know for sure! Since you cannot know this, therefore listen!

[5] How can a spark of sunlight scare away the whole darkness, and why is it without the light in the first place darkness? The air consist out of the same spirits during the darkest night time as well as the brightest day!

[6] Once the sun has set, the nature-life-spirits soon come to rest, each one specifically for itself, and since they rest in themselves and their light little shells do not vibrate, the eye of the flesh do not detect their presence and being, and the tangible result for the flesh eye is the dark, lightless night.

[7] You of course say, that the wind also blows at night and therefore the nature-life-spirits do not rest! O, you are mistaken and do not have an idea of the inner specific movement of a

nature-spirit! The wind surely moves at night and therefore also the nature-life-spirits are moving, but not an individual movement in themselves, but only a general movement in a certain direction, forced by a higher standing spirit. If however at a certain point a nature-spirit or an entire, large society of nature spirits, which are those fire tongues that you and all present here have seen, excited to an extraordinary internal vibrating movement, it will at that location become extremely bright and light for the eye and this moment is an indication of seizing each other and that something is created.

[8] However, in such a moment an uncountable number of nature-life-spirits in the widest vicinity are also excited, and it becomes light and brightness in the whole surrounding. The more the neighborly spirits are excited by the active vibration nature-spirit sphere, the brighter the light of the whole surrounding, and in this way a whole crowd of spirits who seized each other also have a similar striving; and the light of the sun delivers through its productive force and influence on world bodies, which are sufficiently close by, the most obvious proof.

[9] The free nature-life-spirits on the planets are not the only ones who are excited by the sunlight to create something, but also those in free ether space; since often things originate by such seizing-each-other of the free nature-life-spirits, of which your wisdom could never have dreamt about.

[10] But as you have seen now, that a single spark of light according to the power of sunlight can instantly turn a tremendously large dark space into a bright light, in the same manner the said little medicinal herb can turn a large cauldron full of poisonous tea into a wholesome drink, because the nature-life-spirits in the small medicinal herb are too intensive active in the right order and therefore are able to force the more sluggish and disorderly spirits of the poisonous plant instantly into an orderly activity.

[11] It is the same with the influence of a truly life-perfected person – for once on his neighbors but also on the still free

nature-life-spirits in a wide surrounding.

[12] Actually good and well-arranged people will under more and less good influence also act good, and the less good will have quite salutary herbs in them. But if these only naturally quite good people come among ground-bad, evil and playful people, who carry their evil hairs on their teeth, they will easily get spoiled as well, since their inner life ordering strength cannot offer them any counterbalance; but if a person is perfected in himself, he resembles the small medicinal herb in the large cauldron with the poisonous tee and the little sunlight spark in the wide night space.

[13] If you also have considered this properly, you will finally fully understand, how all evil among the people on this earth does not come from the wrath and revenge of God, but only from the order of life of the people, just as the good often originates from one single perfected person.

[14] And since I have brought you on the right path by this instructive manner, it is again up to you, to ask Me about something else, which could be foreign to you regarding the dying story of the old Lazarus. – One of you still have a small question in the background; he should tell us!”

79. ORIGIN OF HEAT AND COLD

[1] Says Mathael: “Lord, this one will apparently be myself! Since in all seriousness I still have a little thing in the background, which, despite all my sharp thinking, I cannot make sense of!”

[2] I said: “Yes, yes, you are the one; let us know what troubles you!”

[3] Continues Mathael: “When I and my father went from our house together with the young Lazarus towards Bethany and saw the large light appearance on our way, we felt at the same time a considerable warmth. But when the light phenomenon disappeared, together with the sudden total darkness it became very cold, so that I started to shiver through and through. The

reason for this coldness I cannot figure out; if it pleases You, o Lord, I would like to know the reason of it!”

[4] I said: “Now, the reason for it is so close you could almost step with your feet on it! If you rub two pieces of wood against each other, they will get warm, heat up and finally ignite and start to burn. Why does this happen? Because the nature-life-spirits inside the cells and organs are awakened and excited from their dumb and dull state in a too forceful manner into a heavy individual vibrating movement, and start to show a light and fire, whereby the still sluggish adjacent spirits are also getting excited and finally all nature-life-spirits in the most excited movement vibrating or straight said, igniting. If the excitement or the burning comes to an end, all the nature-life-spirits are quickly cooling down; the more violently the excitement is activated, the quicker the fatigue of the nature-spirits, together with rest and with coldness.

[5] A glowing piece of wood or a glowing coal is even in its strongest burning state not nearly as warm as an equally glowing piece of metal. The reason for it is, that the nature-spirits inside the metal have the ability to become much more excited than those in the wood; but if the coal and the metal are cooling down at the same surrounding temperature, the metal will cool down quicker than the coal and in the completely cooled down state it will feel significantly colder than the completely cooled down piece of coal.

[6] If on a summer day it is very hot and muggy, the nature-life-spirits start to move, and this increasingly mightier movement also generates the increasing warmth and mugginess. If this becomes greater or more intensive, it is the result of the said spirits who start to press against another and soon become visible even to the flesh eye in the form of fog and clouds.

[7] But how at such opportunity the clouds are become denser and denser, is known to you, also how finally lightening will originate in the clouds and how it will start to heavily rain and sometimes even to hail, which is the effect of the peace-spirits with whom you are already familiar with.

[8] The more violent and brighter during a storm the lightening is, the colder the air will become afterwards – which is the result of the excited nature-spirits coming to rest, to which they are of course forced by the mighty peace spirits. It was the same with your great, mighty light phenomenon, and because of the same reason it became quite cold afterwards. – Are you also clear in that now?”

[9] Says Mathael: “Lord, I thank you for this clarification; I’m also clear in that!”

80. THE DEADLY FALL OF THE CURIOUS BOY

[1] I said: “If so, then you still have to tell us about the death case of a young boy who fell from a tree and shortly afterwards departed, and at the same also about the person who threw himself into the lake and drowned, thereby committing suicide. However, be short and only tell us the main points!”

[2] Mathael immediately started to talk and said: “I only beg you for a little patience; since I want to tell both cases at once and therefore I have to collect myself a little!”

[3] I said: “Do this; but I will put the right manner in your mouth, and it will just fine without collecting yourself!”

[4] Said Mathael: “Yes, if so, then of course I do not need long to collect myself and will immediately begin to tell both occurrences as faithfully and true as possible since they still stuck quite well in my memory!

[5] Say all loudly: “Now then, high viceroy of the nations around the Pontus up to the Caspian Sea, we are all especially glad to hear your story; since in telling stories you are an unsurpassed master!”

[6] Says Mathael: “For telling stories one need above all a few language skills and a great love for the truth. Who tells the truth always has an advantage above writers of fables! Nevertheless, what I have to tell you according to the wish of the Lord, is one of the stories which I have experienced many of them from the cradle until my twentieth year. I will give it to you with the

tongue as I have experienced it during my seventeenth year alongside my father, who was always at my side and became very wise because of my visions. Both stories are as follows:

[7] It was the time of the general cleansing of the Jews, where – as it is known – at the Jordan river a scapegoat is slaughtered and sacrificed for all the sins of the Jews and is finally thrown into the lovely Jordan river under all kinds of noise and prayer formulas and curses. Now, to say only one word more about it, would be a futile and worthless chatting, since these ceremonies are all too familiar to even the most simple Jew.

[8] What might be less known to you is the fact that during that particular scapegoat sacrifice ceremony an exceedingly huge crowd was present. Greeks, Romans, Egyptians and Persians were plentiful present. In short, there was no lack of inquisitive people!

[9] That the boys also wanted to see something of this spectacle is understandable to you, and equally understandable that the curiosity drove the non-seeing boys into the trees. It did not take long that finally the inviting trees were filled and the boys on the branches started to quarrel. Quite often they were asked to keep quiet, but these well-intentioned reprehensions were of little or no avail.

[10] I and my father were sitting on our camels, which my father received as a present from a Persian whom he cured from a bad illness; both had double humps and were for riding much more comfortable than the single humps. We therefore had a good view over all the proceedings. Not far from our point of view stood a rather nice and high cypress and on it's already by nature weak branches were sitting three boys quarrelling. Each one tried to entrust his weight to the strongest branches.

[11] But since this quite old tree actually had only two branches of such solid strength that one could entrust one's life to it, the three boys quarreled about the possession of the two strongest branches, while the third was forced to be satisfied with one of the twigs rather than a branch. Thus, on a height of 5 man-heights the third boy sat on his branch, which was more a twig

than a branch.

[12] The case went on for about an hour when towards midday a quite strong wind came up, which caused the top of the cypress to sway quite dangerously and the smoke from the severely steaming sacrificial altar blew straight into the faces of the three boys, to such an extent that they had to cover their eyes to prevent shedding a stream of tears in vain.

[13] In this extremely doubtful position I observed the boy sitting on the weak branch. When the smoke was, as one could say, blown really pound heavy into his face, I suddenly saw two quite large bats flying around his head. They had the size of two fully grown doves and drove the poor boy even more smoke into his face.

[14] I drew the attention of my father to the scene and told him that something bad was about to happen. I also told him what I saw and that the two bats did not appear naturally to me, especially for the reason that they sometimes got bigger and than smaller again.

[15] The father steered his camel towards the tree and called to the boy on the tree, that he should quickly climb from the tree, otherwise he would have an accident. Whether the boy had heard my father's quite loudly spoken words or not, I cannot really tell; since I only observed the earlier scene and how the boy sitting on the very questionable branch was increasingly rubbing his eyes, offended by the thick smoke, with both hands and must have been almost blind by now.

[16] Since my father saw that his warning call to the boy was fruitless, he distant himself from the questionable tree, came back to me and ask me if I still had the same vision. I affirmed the question according to the truth and emphasized that the boy, if not removed from the tree immediately, would surly suffer an inevitable accident. Said the father: 'Yes, my son, what can one do?! We do not have a ladder, and the boy will not leave the tree by calling him; one is therefore forced to wait, what God the Lord will let happen to this disobedient boy.'

[17] My father had just spoken the last word, when the weak

branch, bended too many times to and fro and up and down by the continuous movement of the boy, broke, and the boy of course without support fell from the height of five man-length with full force headfirst on a rock lying underneath the tree, smashing his skull and braking his neck, and thus died instantly. [18] About that a spectacle originated among the people; all crowded around the fatally injured boy. But to what use, since the boy was already dead?! The Roman guards finally drove the people away and my well-known father was called to examine the boy, whether he was really dead or whether one could apply resuscitation attempts to bring him back to life. My father examined the shattered skull and the neck and said: ‘No herb and no ointment will be of any use anymore! Since he died not only once but twice and will not live again in this world!’”

81. THE SUICIDE OF THE ESSENE WHO WAS CURSED BY THE TEMPLE

[1] (Mathael:) “Simultaneously the father asks me, if I have seen anything else about the boy.

[2] In Greek I said to him: ‘The large two bats have unified above his chest, namely in the form of a very sad looking monkey, and are trying to separate themselves from the body, but it appears if they still strongly attracted by it, so that it is for the time being not possible for them to completely separate from the body; but the longer their efforts lasts, the more they become one, and – there, now they are as a volatile being freed from the body! It still crouches and jumps around the body as if it is still looking for something!’

[3] ‘This will not be the soul of the boy?’ said my father

[4] Said I: ‘Yes, this I truly don’t know myself! Should such a neglected boy in all seriousness not have a better soul?! Now this strange being still sits at the bleeding smashed head and acts as if licking the blood from the large wound. But it does not succeed at all! It only slurps the barely visible blood steam and by that obtains a little more of a human appearance, but now

carriers arrive who probably want to take the corpse away! I am curious if this monkey-like being will accompany it!

[5] In this moment four bearers with quite a long pole arrived, bound the corpse with linen cloth to the pole, lifted it up and carried it away.

[6] Said I: 'However, the being stays and looks around like someone in a large emptiness, where he can see nothing. It appears that it cannot see us bodily humans. It now crouches at the place where the boy has fallen from the tree, and gives the impression if it wants to go to sleep. In all seriousness, it must be the soul of the boy!'

[7] Said the father: 'Now, fortunately the scapegoat slaughter proceedings are nearly completed! Only the aphorism (judgment) over those, who are because of their too evil sins have been excluded from this general cleansing and it will be over! Like all the years: always the same old story – for me without blessing, power and use, and I believe, also for everybody else!'

[8] Thereupon the father was quiet, listened to the judgment and was quite annoyed when the first curse was imposed over the Samaritans, only then over all the heathens, over the Essenes, Sadducee and, and in a lighter way also over unrepentant incestuous persons, brother-, father- and mother murderers, animal violators and adulterers and – with a severe judgment – at the end over the critics of the temple and its sanctums.

[9] After this certainly not edifying ceremony, at which each curse caused the garment of the high priest an immense tear, all retreated back to the city; only one person, who was probably more deeply affected by the well-meant curse judgments, kept standing at the pond, which was not far away from us and was a deep hole created by the Jordan river, of which some fools drivel that this hole with a diameter of about one-hundred man-lengths, drained all the water from the Great Flood from the whole earth within one year and a few days. That this pond is very deep, is true, but it will surely not be without a bottom.

[10] My father was quite suspicious about the way this person

was looking so very glassy and confused into the black pond from a protruding rock. He asks me if I could see anything unusual around this man.

[11] I said as it was the full truth: ‘I can’t see anything; however, I cannot deny that I do not like the person at all! I believe one does not go wrong in saying: He will soon, with his very own body, investigate how deep the pond is!’

[12] I give it to you as faithfully as I have said it at that stage, although my father never approved of it, when I started to joke a little about very serious matters – for what I had quite a special talent. Therefore, o Lord, be also merciful with me, if I use the same words here which I have used at that time!”

[13] I said: “The way you speak is right; since I want it like that, and besides, I Myself place so to speak the words in your mouth! Just continue to speak; all are listening to you with great attention!”

[14] And Mathael continued to speak and said: “I nearly haven’t finished speaking the last word, when the person raised his hands and said loudly: ‘The high priest has damned me because I was an Essene and have left the temple, to learn another and better wisdom, which I, however, did not found there just as little I couldn’t find in the temple of Jerusalem either. But I have ruefully returned to the temple and have prayed and sacrificed; but the high priest rejected my sacrifice, scolded me a worst kind of temple desecrator and cursed me forever, by tearing his garment seven times. Now, through this general cleansing I hoped for an alleviation of his curse; I only waited in vain for this! He only confirmed more so the old curse and made me a damned person before God and the people! Hence, I am cursed! – So be it that I am cursed!’ – with these words which he screamed exceedingly loud, he threw himself from the cliff into pond and drowned.”

82. THE CONDITION OF THE SOULS OF THE TWO PEOPLE WHO WERE KILLED

[1] (Mathael:) “It did not take long and I saw something like a gray human skeleton floating slowly on the surface of the water, accompanied by very strange looking black ducks. There number was about ten. Only the feet, but only below the ankles, had a little meat on; everything else was skin and fleshless bones, which appeared highly odd to me. In the beginning the floating skeleton had its face turned upwards; but after about an hour it turned around, started like a skilful swimmer to work with hands and feet and seemed to defend itself against the black ducks. However, they were persistent and did not want to let go of the gruesome looking swimmer.

[2] In this way the puzzling figure drifted for an hour around the surface of the pond in all direction, sometimes faster and then slower again, even dived a few times beneath the surface and appeared again. I would have taken this monster for a water animal, if my father also could have seen it; but despite exerting his otherwise very sharp eyes to the extreme, he nevertheless couldn't see anything, which had me to believe that the floating dead skeleton must have been something unnatural, thus soul-like and spiritual. After an hour it was completely still, and the black ducks acted as if nipping some last pieces of flesh from the skeleton.

[3] Since nothing happened of any importance, we returned to our monkey, who just started to get up and tried to stand on the two hind legs and even to walk shakily. But the walking went badly. Every five steps the being sank on its front legs to the ground, but quickly got up again and all the time was looking around in all directions, and from the appearance of eagerly looking around one could conclude that the being was afraid of something or that it was extremely hungry and was looking for some suitable food. With these walking- and standing efforts it came to our already mentioned pond. There it soon saw our skeleton which floated around the pond in the society of the

uncanny ducks.

[4] When our monkey, or the soul of our fatally injured boy, saw the skeleton, it yelled a loud whistling cry and observed the skeleton with a peculiar attention. After about half an hour it stood erect just like a human and I could clearly discern the words in a kind of lisping voice: ‘This was the unfortunate father of my bad body! Woe him and me; since the wrath and judgment of Jehovah has caught up with us! I still can be helped; but how can he be helped?’

[5] Here the monkey paused and showed a very sad face, while in the pond the black ducks still quite cheerfully kept teasing and chasing the skeleton which was not expressing much life. This state again continued for half an hour and at that opportunity all the people had left, except for a few Romans and Greeks, who however were consumed in a business discussion and did not at all took note of our quiet observations.

[6] My father was asking me whether I could see anything else. I said no and said shortly: ‘Not the slightest!’

[7] Then my father said that we should go, since everything notable and see-worthy was taken note of and anything further Jehovah will undertake with those souls, should not concern us.

[8] But I said: ‘Father, we already spent three hours with those two souls and do not have gained anything except a quiet, sad spectacle before my eyes; let us spent therefore another hour – perhaps something interesting will still come up!’ The father was with my recommendation quite content and we stayed. After a few moments of this exchange the matter suddenly became a different face.

[9] The monkey suddenly full of rage stood completely erect, jumped onto the surface of the water and started to catch the uncanny ducks, and woe for each he managed to catch! In a split second it was torn into a thousand pieces! Except for five he had them all destroyed; the other five, however, flew away.

[10] After these evil ducks disappeared in this way, the monkey lifted the skeleton out of the water and placed it about five steps away from the pond on a quite nice piece of lawn where I could

see them and he said: 'Father, in your great poverty, can you hear my voice, can you hear my word?' And the sitting skeleton nodded with the apparent skull and by doing so gave to his son a clear indication that he was able to understand him.

[11] And the monkey who increasingly took on a more human appearance, stood up as if he had a lot of power and said with a voice which was now very perceptible to me: 'Father! If there is a God, there can only be a good and just God! This God does not curse nobody; since if man is a product of this God, he could not be a botch-up, but only a masterpiece! However, if there would be a master who in all seriousness curses his work, he would be standing below the worst bungler; since even a bungler does not curse his own work, but regards it as something good. And God as a grandmaster of all masters should be able to curse His own work?

[12] Cursing and condemnation is an invention of people as a result of the blindness and lack of education of the human nature. The lapses which are committed by a developing person, are tries for the independent becoming person how to use his freedom of will, and the actions of man are an exercise for determining his own destiny in the sphere of recognition as well as in the sphere of the free will in a certain order, which is set through all the endless rows of the great creation of the one wise Creator, and that only in such an order an existence of the beings for temporary and everlasting is and can be conceivable.

[13] The curse of man is an evil piece from his dark side; they destroy themselves and their fellow people and finally cast entire nations into the biggest misery, biggest despair and in all desperation. You, my poor earthly father, were killed by the tenfold curse of the high priest, although you have made yourself not worthy of a curse by God. In your biggest despair you have taken your own temporal bodily life and now you are here as a saddest product of a pure human god-haughtiness; but perhaps I have received mercy from God and the necessary insight and power, to remove the tenfold high priest curse which tormented you in the form of the black water birds, and now you

are in the open and on dry land. But I will do now everything possible, to help you in your great misery and poverty, as much as my life's strength allows me to!

[14] During this speech the former monkey man took on more and more of a human form, and at the end of the speech the person had fully developed into a quite graceful human form and was dressed like from the air with a light-gray pleated dress. Next to him something was lying on the ground wrapped in a cloth. The now quite beautiful boy unpacked it and took out a long, but dark-gray shirt and said: 'Aha, this is a dress for you; allow me to dress you with it!'

[15] The skeleton person nodded affirmative, and the boy put the dress onto him in an instant and bound the cloth which was of a little lighter color around the forehead as a kind of turban, and the skeleton thereby became somewhat of a better look. The now very brave boy grabbed the old man under the arms and wanted to help him to stand erect; but he did not succeed.

[16] After a couple of attempts, the boy, already the size of a youth, called with a penetrative loud voice, which even my father pretended to have heard, but without articulation: 'Jehovah! If You are somewhere, send me and my father some help! He has not sinned but their greatest sin, of those who claim for themselves a divine reputation to draw even more respect and use from the world, have crushed him like a stone falling from the clouds, and now he lies here as a soul condemned by the world! Will he therefore also be condemned forever by You? Give him at least a skin over the apparent bones! Since I feel very sorry for my father's horrible nakedness! Help Jehovah, help!'

[17] Upon this call, soon two mighty spirits appeared and touched the skeleton at the temple. In an instant it got tendons, skin, a few hairs and – as it appeared to me – also eyes, but very empty and deep seated. However, no one of the two spirits said a single word, and immediately disappeared after this action.

[18] Thereupon the now already quite pleased looking boy tried to make the old man stand on his feet; and this time he

succeeded. When the old man was standing, the boy asked him if was able to walk. The old man affirmed such with an extremely screamingly hollow voice; but the boy immediately grabbed him under the arms and both moved now towards the south and became invisible to me.”

83. EXPLANATION ABOUT THE SOUL IN THE BEYOND

[1] (Mathael:) “These were the two histories which I have experienced. What happened further with those two in the spirit kingdom, I surely don’t know; and even despite Your earlier explanation I also do not understand what the two bats mean when the boy was falling down the tree, who later melted together into a monkey figure, and why the soul of the self-murderer appeared to me as a complete skeleton floating around the surface of the water. From where came the ten black ducks and why did they tease the skeleton? How could the still monkey-like figure of the boy become the master of the birds? What do the dresses mean, from where was it coming, and what was its effect on the two different souls?”

[2] Yes, there would be other things, for asking a lot of questions; but for me especially these points, about which I have made known my lack of knowledge through the questions, are of a particular interest, and about which a merciful explanation would be quite appreciated. If somebody else from us also wants an explanation of any trifle matter, will surely be allowed to ask about it?!”

[3] Said Cyrenius: “Friend, during those your stories I felt quite strange! The human life appears to me like stream on top of a plateau flowing quietly and harmlessly. But at the end of the plateau, the former so quiet stream dives with a thundering roaring and a most awful seriousness into an unpredictable depth and drills itself a dreadfully deep bed, but does not find any rest! Since it own falling power drives it further and further away from its rest with great force, and it must flee and flee, until somewhere it is consumed by the omnipotence and

immeasurable depth of the sea.

[4] O Lord, for our consolation, explain to us such frightening moments of the otherwise beautiful life! Just take the person, according to the story of our brother Mathael, who jumped into the pond, with which I'm quite familiar with, to end his life full of desperation. What frightening change immediately after he jumped! What uncertainty, what misery! Therefore, o Lord and Master, give us a comforting explanation about everything that brother Mathael has told us in such dreadfully faithful manner!"

[5] I said: "Yes, of course we here see some terrible sad looking moments of life, which surely are full of seriousness. But what do you want to do, to rescue a life which has been totally shredded by the influence of the world and its hellish cravings, and with time put the life back on the right path again, so that it doesn't melt away completely? Must such life not be seized with all seriousness?"

[6] Yes, it is true, this moment of seizure really is highly disgusting for the spectator! The transition through a most narrow opening is of course not so pleasant to look at, as at the face of a completely healthy maiden bride; but it guides the actual person into life, namely into a true and forever indestructible life! And for that reason such a serious moment of life, finally is for him who understands it, more comforting than the smiling spring face of a maiden bride. But now we will go over to the explanation of that what we have heard from Mathael!

[7] Even before, Mathael saw two big bats, flying around the boy when he fell from the tree and immediately lying dead on the ground. First, the boy was a pure descendant from this earth. However, the pure earth children, as you have heard by many of My explanations and also clearly comprehended, are according to soul and body composed from the entire organic creation of this earth. Proof for this are the most widely different types of food for the body consumed by humans, while the choice of food for animals is very limited. In order for man to feed all intelligence particles of which his soul is composed, with the

corresponding soul food from the natural nutrients he consumes, he is able to take in such a wide variety of food parts from the animal, plant and also mineral kingdom; since the substantial form body of the soul is fed and ripened, just like the flesh body, by the consumed natural foods.

[8] Now it also depends from which preceding creature sphere, according to climbing levels, a purely earthly person has received his soul. And it is then, especially with children, one has to consider the circumstances, that their souls still carry traces of those pre-creature types in them, from which the human form initially was composed. If a child is brought up properly right from the beginning, the pre-creature form is soon transformed into a human form and more and more hardens in it. However, if the upbringing of a child is neglected, the pre-creature form in the soul comes more and more to the foreground and even draws the firmly formed body to the said pre-creature form, and with some raw people it is quite easy to recognize which form undoubtedly predominate their soul.

[9] When I thus said earlier that the boy according to soul and body purely originates from this earth, you will understand with regard to his neglected upbringing, why his soul, when still on the tree before falling down, was in that moment visible as two bats, because he lapsed into a convulsive unconsciousness partly due to too strenuous holding on to the tree and partly by suffocating by the thick smoke, which kept him for a while in the tree, although by himself already not knowing what was going on.

[10] Since as long a soul during the moment of dying, is not completely separated from its body, for as long is it completely without consciousness, due to frightening perturbation. It feels like someone who is bound face upwards on a spindle, which rotates with extreme speed. He can look as much as he wants to, he will still not be able to see anything; he only might be seeing a matt-colored misty circle around him, which by increasing rotational speed and thereby increasing unsteadiness of the visual organ turns into a complete night.

[11] But just like the visual organ must have rest to look at an object to see what it is, the soul equally requires a certain inner rest, to obtain a steady and bright consciousness of itself. The more the soul is disturbed in itself, the more its clear self-consciousness vanishes; and once the soul is placed in a state of highest possible unrest, then it does not know anything about itself anymore, until it has returned to a state of rest again. And this moment happens to dying people in a more severe state, the more the soul was standing on a lower life development level. Ah, with a life perfected soul this somewhat sad looking state does of course not take place, as Mathael has seen this quite clearly during the dying moment of the old Lazarus, since his soul was never in any kind of unrest.

[12] The boy on the tree was for about a quarter of an hour bodily nearly completely dead and did not know anything about himself; his soul as well as his body were therefore surrounded by the most dense darkness. And a soul which gets to a state of too much unrest, starts to properly divide itself into the former, smaller and imperfect pre-life creatures; therefore the two bats were visible. Only after the boy by the smashing of his brain lost all bonds with his soul, came soon more rest into the destroyed soul, the two pre-creatures seized each other, and soon a monkey as the last pre-creature became visible; but it required a longer rest to a complete seizing itself, and even more rest until recognizing itself again and gaining its self-consciousness. This is why it crouched for a while at the place where its body fell from the tree, more according to instinct than knowing what has happened.

[13] Gradually, consciousness and self-awareness returned, and the monkey, looking more and more human, began to raise itself up. Its constantly expanding outer life-sphere enabled it to perceive the nearness of the soul of his perished earthly father. He left the spot where he was crouching and, following his inner promptings, moved over to the pond and now fully recognized the soul of his father, burdened and tormented by a tenfold human curse.

[14] At that moment, the filial love awakened in him and with it also the question about God and His true justice. Moreover, there awakened in him also a just anger against the curse which men in their boundless pride dare to fling at their poor, but actually much better, fellowmen. With this, the now much more perfected monkey-man became aware of his own strength to take it up with the ten curse-devils which in the form of black ducks tormented his father's soul unduly.

[15] With this increased self-awareness the monkey-man leaps into the pond and, driven by the love for his father, begins to play havoc among the ten curse-devils. In a few moments they are destroyed, and by that action the monkey-man now looks almost completely human.

[16] Now his love also begins to take new roots in the dead soul of his father. This fills the son with even more love and strength with which he pulls his father away from his place of destruction and perdition and onto dry land where, through the son's love, a solid resting-ground for the father's future existence forms and is found. However, as the son's love is growing, also his light keeps growing. Out of this light, he recognizes the limitation of his own strength and now properly turns to God, asking Him to help his father. And help is not long in coming; clothing is provided and the strength to move on to a better and more perfect life-sphere. There, the father's soul is nourished by the son's ever growing love, attains once more a spiritual flesh and blood and, finally, becomes able to recognize God and enter into His order – which is always exceedingly difficult in cases of suicide.”

84. DIFFERENT KINDS OF SUICIDE

[1] (The Lord:) “However, there are different kinds of suicide. The worst kind is when someone takes his own life because his great pride has been too much humiliated by someone else, and there is no possibility for him to take revenge. Such kind of suicide can never be completely amended in a soul. It requires thousand times thousands of years for a soul to be brought to a point where its withered, loveless phantom-bones can at least be clothed with some thin skin, let alone an incarnation (Here in the sense of a full wrapping of the soul skeleton with spiritual ‘flesh’) of its whole being; since the incarnation is actually a product of love and, in turn, awakens love.

[2] If somebody looks at a maiden, who is very completed in the form sphere of her flesh and is full of voluptuousness, he is immediately through and through seized by such figure, and his heart will immediately express a love-glowing desire, to call this maiden his own. Yes, why is this so? Because the maidens’ fully developed physical appearance is a product of a lot of love! The material which forms the basis of love can and must also arouse in the fellowman, what itself is.

[3] If we however are going to another maiden, who is terribly thin, and I say to you, that she will not turn on anyone’s heart in a passionate manner; secretly one will feel sorry for her, but it will be quite difficult for anyone to fall in love with her. Why is this so? Because her bones are covered with too little of the material, which is purely a product of love!

[4] A soul that already here has been pure love appears in the beyond immediately most appealing, luxuriant and absolutely perfect where its form is concerned. An avaricious and very selfish soul, however, appears very thin in the beyond. But there is still some flesh and blood left because such a soul has at least love for itself, whereas a self-murderer is also completely bare of this love, and his soul must necessarily appear as a skeleton in the beyond. The only question is, whether as a human or some animal skeleton.

[5] We have already mentioned that there are several kinds of suicide, and I have dealt in detail with the worst cases. Well, a suicide of the worst kind does not appear in the beyond in the form of a human skeleton, but as the skeleton of a dragon, a serpent or some other wild, ferocious animal. Why? That you can easily think for yourself! Such a soul will never be able to fully attain its life's perfection.

[6] Then there are those who committed suicide out of jealousy because of a virgin who, without her own fault, preferred another to the jealous fellow who, whenever they met, tormented her with all kind of reproaches, accusing her of infidelity which she never even thought to commit. Such a self-murderer arrives in the beyond as the skeleton of a wolf, dog or rooster, because the inner nature of these animals guided the mind and will of such a jealous fool, since as pre-creatures they are representing the actual main traits of the soul. Also these kinds of self-murderers will someday find it very difficult to attain even to some degree the perfection of life.

[7] Then there are still other suicides who have secretly committed a bad crime which they know is punishable by a disgraceful and painful death. They know that their crime must come to light. What does then usually happen? Driven by his terrible fear and his justified pangs of conscience, such a furtive criminal sinks into the fullest and deepest despair and kills himself. Such a soul appears in the beyond in the shape of the skeleton of its pre-creatures such as, for instance, salamanders, lizards and scorpions, which are all huddled together in a heap and surrounded by a glowing wall, usually in the shape of a glowing giant serpent. Also the glowing wall is part of the pre-creatures of one and the same soul and forms an intelligence-element of the same.

[8] In short, once a soul, on account of a bad upbringing, has become devoid of all love, even of self-love, the whole soul is permeated by hell as the worst enemy of life. The soul in itself then becomes an enemy of its own life and being and always endeavors to destroy the same in some painless manner. Being

thus inimical to life, in the end life itself must fall apart, and such a soul cannot possibly appear in the beyond other than dissolved into its individual primordial life-forms, and even then only in their fleshless skeletons which carry their necessary judgment within.

[9] With both man and animal, bone is that part which is under the most judgment and most devoid of all love. Since in bones, just as in stone, no love can exist, these remain in the end, even though only as substantial soul development particles, in which there can never be any love. But it is still easier for human bones to clothe themselves with life than it is for animal bones, let alone for the skeletons of insects and the gristle, cartilage and bones of amphibious animals.

[10] Now you can imagine what will happen when such a suicide, as described, appears in the beyond and what a difficult and long-drawn-out process it will be before such a soul can even begin to assume the shape of a human skeleton and clothe itself with a skin and even with some flesh.

[11] But, inwardly, you are now asking whether such a soul will also suffer any pain. And I tell you, at times the worst and most burning pain, and at other times none at all. When the soul is, as it were, stirred up by approaching spirits intending, if possible, to bring it back to life, it feels a terrible, burning pain in all its parts; but as soon as it comes to rest again, it has neither feeling nor consciousness and does, therefore, not feel any pain.

[12] There are still many more kinds of suicide which are not so detrimental for the soul as the two just described. However, no act of suicide has any good consequences for the soul.

[13] The case described by Mathael was still one of the better kind, and therefore the resuscitation and rescue of that soul proceeded quite easily and quickly. Nevertheless, there will always remain a leak in such a soul, consisting therein that such a soul can hardly ever succeed to become a child of God. A suicide soul can hardly ever reach the first, outer most and thus lowest heaven, not even its borderland.

[14] For the most part only souls from all other worlds attain to

the first or wisdom heaven, and from this earth the souls of those wise heathens who have lived a decent and just life, yet also in the beyond do not wish to hear of My person. If, however, they in time accept some of this knowledge, they can certainly enter into the second, the higher or middle heaven. But they cannot ever enter into the third, the inner most and highest heaven, the true heaven of love and life. For there, only those will enter who have already fully succeeded in becoming a child of God.”

[15] I think that also these kinds of deaths as told by brother Mathael, have been explained sufficiently; if, however, something is still not clear to someone, he or she is free to ask. There are only two hours left before the sun will appear above the horizon, and then we all will undertake something completely different. Who therefore wants something, should speak!”

[16] Say all: “Lord, everything is clear to us; since with such living manner of explanation nothing can be unclear to anybody!”

85. THE STONE OF THE SAGES

[1] Says again I: “Now then, since we still have a couple of hours left, Mathael should tell us a last, in a way most memorable death scene! But before that, since it is already dawning, Raphael should bring the ball of light back to its location and at the same time collect a few promised granulates for Cyrenius!”

[2] Raphael was soon finished with that and brought Cyrenius seven of such light globules, which were the size of a full pea. The pea-size light globules which Raphael handed to Cyrenius had such a bright luminosity, that nobody could look at them; since with a luminosity of more than ten-thousand most brightly burning lamps, one was already so bright that it could illuminate a large hall if placed in the centre on a higher point.

[3] Cyrenius did not know how to save keep these seven light

globules and ask Me about advice; and I again called on Raphael to bring Cyrenius a suitable holder for save keeping the seven light globules.

[4] And Raphael was already at hand to give to Cyrenius a box from pure gold, lightly filled with stone flax (asbestos), placed the seven globules in it and covered the box with a lid, which was decorated with meaningful and elated workmanship. After the seven globules were safely stored in this manner, he handed them to Cyrenius and said: “Keep them for yourself! Never should any of these most precious stones decorate any king’s crown, so that not another king’s desire for such a crown becomes a reason for war, where thousands of people tear each other apart like raging wolves, hyenas and bears, just for the sake of such a light globule!”

[5] Cyrenius thanked Me and also Raphael, who, however, immediately rejected the thanks and diverted it over to Me.

[6] But I said: “It is good, that also this matter has come to a conclusion! The promised globules for you, Cyrenius, are stored; never make any worldly use of them and never boast about them, even not to your next of kin! If you want to prophesy, place the holder on the pit of your stomach and you will have bright visions; but this should only be known to you, that you are strengthened to prophecies by the possession of such stones! The people should hear such prophecy and act accordingly, but nobody should know its origin! If you ever have heard something about the stone of the wise, you now have it in those seven globules; but only for you and nobody else!”

[7] Says Cyrenius: “Lord, however, if one day I will die, what should become of theses seven globules?”

[8] I said: “Then give them so Josoe and he will know it in himself, what he should do with it for the sake of the well being of the world! But now nothing further about that, and you, brother Mathael begin with your story; since it is thousand times thousand times more valuable to you than hundred-thousand of such luminous stones! Be short, so that the very memorable sunrise of today will not interfere with it!”

86. THE WIDOW AND HER POISONOUS SPHERE

[1] Mathael bows and immediately begins to tell the following memorable death case; and the story is as follows: "In a small place between Bethlehem and Jerusalem lived a strange widow. She was married twice. The first husband already died after one year. With him she had one daughter, who, however deaf and dumb from birth, was otherwise fresh, healthy and very cheerful, which is seldom the case with deaf and dumb persons.

[2] After being a widow for one year, a second quite strong man courted for her hand and married the widow, who was at stage still very beautiful. But the man did not last much longer with this woman than his predecessor; since he lived only for two years and a few months and died just like the first one of the general emaciation.

[3] This scared off all the other men, so that in future nobody dared to court for her hand. With the second, quite strong man, she did not have any child at all, while the deaf-mute daughter grew up strongly and already in her fifth year she was big and strong like nearly no other girl in its twelfth year, had a very beautiful face, and every man looked at this deaf-mute girl with great and often already quite desirable pleasure.

[4] The widow lived afterwards for another twenty years, remained very beautiful and even quite attractive, and her daughter enchanted every man; since something more beautiful and more attractive did not likely exist in the whole Jewish country! This girl was at the same time quite intelligent and quite well educated and by way of sign language knew how to communicate with everybody quite well, and always in a really artistically elegant manner, that every man was very happy to have communicated with her. Many wanted to marry the girl, but since according to law deaf-mute people were excluded from marriage, of which a sensible reason still eludes me, nothing could be done in this regard.

[5] The widow was quite wealthy and owned extended properties, and as such many servants and maidens, and was

towards poor people very charitable. The woman would have liked to be married again; but since nobody courted for her hand anymore and the woman also did not dare to look at anyone, out of fear and good will at the same time, not to become the murderess of a third man, she stayed single, led quite a moral and withdrawn life and was the comforter of many people in distress.

[6] At one stage a Greek doctor arrived and wanted to cure her from her odd peculiarity; but she send him away and said – as she has told my father at a later stage, and if my otherwise good memory does not deceives me, with the following words -: ‘My parents were good and god-fearing people, and as a girl I was known as an example for living puritanically. Prior to my first marriage I never have recognized a man. How such a bad property could have entered my otherwise well formed body, is a riddle to me; I am, however – Jehovah be praised above all! Otherwise very healthy and therefore does not need any medicine. It is thus God’s will, which I will endure with pleasure! You, pseudo Aesculapius (Aesculapius was the Greek and Roman god for the art of healing), can go, otherwise I breathe at you, and you are also hopelessly lost, irrespective that you are a doctor and want to help me, but as I can see, you are not even able to cure yourself from the hideous cervical goiter, as well as the limping of your left foot! A doctor should himself be a flawless and healthy person, if he wants to help the sick! The freshness and full healthiness of the doctor must give the sick person a certain confidence, so that he can believe that the doctor knows something; but if the doctor is standing there as a cripple himself and wants to help a healthy person, he should be laughed at hundredfold and if he becomes obtrusive in a home, he should be expelled immediately!’

[7] When the doctor received such a praising, he left the house growling and grumbling, but returned after one year, enquired about the condition of the beautiful widow and started to court for her beautiful hand.

[8] The widow, however, became impatient and breathed from a

distance of three steps towards the doctor and said: 'Go and do not come closer! Since you walk into this breath, you are child of death; not one year will go by and you will be rotting in the ground!'

[9] The doctor however laughed and slurped the ejected breath with joy and desire, to show the beautiful widow how little he was afraid about the trifling poison, since he was convinced that it would not harm him at all. The best about it was, that also the widow herself did not believe the slightest what she was saying, but only used it as a threat, because the people were spreading such rumors and therefore nobody dared to come too close to her.

[10] However, the people were not so wrong after all. If this our widow was not passionately excited, her breath was good and healthy; but as soon as she got a little agitated, it was not possible to keep up with her. Whoever took in too much of her breath did not live longer than a year and was a child of death. He became a kind of emaciation and could take whatever any proven wonder doctor could possibly prescribe to him, it did not serve any purpose; the sickness progressed with an iron perseverance and the sick person infallibly became its victim! And this also happened to our Greek doctor; soon afterwards he started to waste away and within eight months he became a most wretched and totally emaciated corpse, against which a by 3,000 year old Egyptian mummy would still look quite well fed!

[11] Our widow soon found out about it and from several sides it was whispered to her that she will be taken to court. The widow was very much disturbed in her heart by this; finally she herself began to ail and send for my father, who of course took me, his indispensable seer with him, to get to know something about this strange woman through my seer gift. With some care we came to the house of this strange woman and found her lying completely exhausted in a bed. Her deaf-mute but otherwise in all seriousness heavenly beautiful daughter and a few maids were with her and supported her.

[12] It should be noted here, that her strange breath only

effected men, but was not harmful to any women or maidens.

[13] My father said, when he came in to the room holding a little his breath: 'Here stands the called doctor from Jerusalem; what does the lovely widow wish from me?'

[14] Said the widow: 'What else does a sick person wants from a doctor, except that he should make her well?! Help me if you can!'

[15] Said the father: 'Allow me to observe you for a while, then I will know if you can be helped or not!'

[16] Said the widow: 'Do what you think is right!'

[17] Thereupon the father said in Roman to me: 'Pay attention if you are able to see anything around here; since her illness must have a very special reason!'

[18] I immediately tried very hard to see something, but initially was not able to see anything spiritual or uncanny. But about after an hour I noticed a bluish smoke developing above the bed of the widow and asked my father if he also could see it. He denied this and concluded that this was already something unusual. I continued my observation with the most concentrated attention and discovered within the blue mist a great number about finger long rattle- and grass snakes, which swam inside the blue mist like fish in the water, and flashed with their steel-like tongues quite exceptionally; but none of the many beasts moved outside the so to speak fixed mist circle. I immediately drew my father's attention to it and told him my opinion that it was not at all advisable to get too close to the bed. My father confirmed this my opinion, but also asked me at the same time, whether I could not find out about any means whereby the widow could be helped."

87. HEALING WITH THE POISON OF SNAKES

[1] (Mathael:) “As I was standing there, completely turned to the inside of me, I heard a voice as if someone was whispering in my ear: ‘Catch a rattle snake and a grass snake, chop off their heads, cook them properly and give such soup for the widow to drink, and show her, that the court which she so endlessly fears, cannot have anything against her, and she will immediately get healthy again! Should, however, someone in future starts to waste away by her poisonous breath, see to it that he drinks the soup of the said snakes, whereby also the old Aesculapius’s emaciation can be cured, and soon he will recover completely! The said snakes, however, one can find in abundance on the southern slopes of the Horeb.’

[2] This advice which I very clearly heard, I conveyed briefly to my father. He, completely beyond himself with joy, said immediately to the widow that she should not worry; since he will surely help her. However, foremost she should not be in the slightest way concerned about the court regarding the Greek doctor, since she does not carry any guilt about his death. He himself was quite familiar with Roman law and does not know, that such a case ever was suitable for prosecution.

[3] The completely serious representation of the innocence of the widow calmed her down to such an extent, that the bluish smoke above her bed disappeared completely, what I immediately conveyed to my father, about which he felt a lot of joy, and he immediately send for Horeb for the said snakes. There lived some of the best snake catchers and -spellers, and within a few days a few pieces of each specie arrived, of course already decapitated and properly sealed in clay, so that they properly were sealed from the air, and were prevented from decaying; since at the Horeb a kind of fatty, yellow clay could be found, in which corpses could be preserved for hundreds of years without decaying.

[4] After the snakes were transported on a camel, a section of them was cleaned from the clay, depending on how much was

required at one time, and then put on a fire in a good pot and cooked for about 3 hours, without the widow, still lying in bed, knowing anything about it. The time from sending a request for the medicine to Horeb until the actual cooking, took four days, during which time my father had to console the widow a couple of times per day and promised her a full recovery within already four days. Because of that the widow day by day became visibly better and already wanted to get out of bed on the fourth day. But father didn't want her to leave the bed, keeping her away from the preparation of the snake brew; because if she had seen something about the preparation the healing of the widow would become highly improbable. By keeping her in bed, she did not see anything, and when my father handed her the brew to drink, she drank it with noticeable pleasure until the last drop and finally admitted that the brew-like medicine tasted quite well.

[5] After a couple of hours father gave her another final portion of the brew, and afterwards the widow started to feel better, so that it was nearly impossible to keep her in bed for the fourth day. But on strict orders from father she had to stay in bed at least for also half of the fifth day since we have arrived here, after which she left the bed fresh and completely recovered. She rewarded my father extremely copiously and did not forget about me either.

[6] When we departed she asked my father confidentially if he knew the Greek doctor and if he would be able to help him.

[7] But my father said: 'Yes indeed, I have known this wretched charlatan quite well; he surely never have helped anybody – except into the grave!'

[8] With this remark the lovely widow was quite content and sent us on our way with a lot of goodwill. Father carefully packed the remaining sections of the in clay preserved snakes and together with other things and items of great value, tied them on the back of the camel; we also mounted our dromedaries and travelled quite cheerfully back home.

[9] With this medicine of the strangest nature, my father afterwards had healed many emaciating sick people, thereby

earning a lot of money and a famous name. Of course, because of that, he was not very much favored by the temple clerics and also not by the Essenes; but instead the Romans respected him even more, gave him all protection, elevated his art and science up to the stars and gave him the honorary name Aesculapius Junior. Whenever the snakes were used up, my father immediately ordered a new shipment from Horeb and cured with it the emaciating, of which, in all seriousness, nobody died.”

88. DEATH OF THE WIDOW AND HER DAUGHTER

[1] (Mathael:) “A few years have passed since the healing of the widow, without us hearing anything about our widow. Suddenly, one early morning, precisely on a Sabbath, a messenger from our widow appeared and requested the father to be on his way as soon as possible; since the known widow, together with her daughter, all of a sudden fell ill to such an extent, that nobody out of the circle of deeply saddened neighbors, dared to think about her recovery.

[2] That we upon this news were soon on our dromedaries, despite the Sabbath, goes without saying, and that father did not forget to take along the right quantum of the strange medicine is also self-evident; since he quite naturally was of the opinion, that the widow fell into a relapse of her previous illness, as this was not too seldom the case with this kind of sickness, and every doctor knows that a relapse of an old illness is much more stubborn than the first-time appearance.

[3] After a couple of hours we arrived at the familiar house. But already from a half hour walking distance I noticed that the whole, large dwelling was covered in a thick, blue smoke; and the closer we came to the well-known house, the more clearly I could see the already familiar beasts swimming inside the blue mist. ‘Stop’, I said to father when we were still about sixty steps away from the house, ‘for the sake of our bodily safety we should not go one step closer, if we do not soon want to become

a victim of death; since the evil blue mist with its extremely uncanny inhabitants is now wrapped around the whole house!’

[4] My father, now completely puzzled, suddenly stopped. He sent the messenger into the house of the two sick people, so that he could bring him news, in which state the two were. The messenger immediately hurried to the house and found both unconscious and in a full struggle with the relentless death.

[5] When father heard this from the messenger, he said to him: ‘Friend, I cannot perform miracles, and as such I have no other choice but to turn around, and the quicker the better! Since it is not advisable to come too close to both of these sick people!’

[6] But the messenger asked us that we should stay for another hour; since one could not know for certain, if these two could not regain their conscience again.

[7] Said the father: ‘You of course not, but the more certain I know about it! Everything in this world does quite often have in a wide circle around itself certain signs, from which someone knowledgeable with great certainty can conclude, how a case or thing is made up; and the same is also here the case! I even can recognize it from the house that both of them will and cannot live longer than one hour! Here every rescue attempt could be called futile!’

[8] All of you male servants of this house, look for rattle and grass snakes, chop of their heads, clean them and cook them and drink the brew several times, otherwise you all will die within one year of total emaciation; since the odor of those two female beings, which you do not know about, is of such nature that every man, who especially now is getting too close to them and is captured by it, will at the most not longer than a year and half from now turn into a complete mummy!’

[9] The messenger thanked for this advice and wanted to give valuable presents to my father; but the father did not accept anything and started to turn the dromedaries and the pack camel around, a work which is always not that easily accomplished with these animals, especially when they were exhausted and hungry. Father always was a little irritated with the turnaround

of our carriers, but this time it was to both our advantage. Since if our animals had quickly submitted to our will, we both, especially I, would have missed out on one of the most memorable scenes.

[10] In time the blue mist increased at least by half, raised soon above the whole big house like a giant ball and was filled not only by the two snake species, but with an exceedingly large amount of all kinds of nasty and among others also very gentle natured creatures. They flew around the giant ball like cranes when leaving the ground. However, the whole ball hang on only two weak looking strings or better straps. The one somewhat smaller half of the ball was somewhat lighter than the other half.

[11] It seemed very odd to me that a quite strong early evening wind was not able to cause the slightest disturbance to the hanging balloon. While I looked at the appearance in amazement and reported everything to my father in the Roman tongue, I finally discovered increasingly more examples of greater animals like rats, mice, rabbits, chicken, doves, geese, lambs, goats, hares, roe deer, stags, gazelles and a great number of other animals, fully developed floating inside the large ball.

[12] The father noted to me: ‘Son, are you speaking the full truth? Since this story is getting a little out of hand!’

[13] But I strongly confirmed to father that I only, as always, tell him what I clearly see before my eyes and not one word more and also not one word less. Father then was quiet and paid great attention to each of my words.

[14] When I looked at this most bizarre picture of an once in a lifetime experienced appearance more intensely and with greater excitement, the two straps on which the great ball seemed to be connected, suddenly sheared, and now there were floating suddenly two large separated balls, about two man-heights above the house. The continuously increasing stronger wind did not move them at all; like build the two balloons floated above the large dwelling.

[15] I did not saw any about the vermin animals in the separated balloons anymore, of which the one seemed a little smaller and

was also more brighter than the larger one; the smaller one also contained a mixture of all kind of more gentle animals, while the bigger one also contained wolves, bears and a lot of foxes, which alongside the many gentle animals quite peacefully floated up and down. It was also strange that I could see everything as clearly as if it was illuminated by the midday sun, despite it already being significantly dark dusk.

89. DEVELOPMENT OF THE SOULS OF THE TWO DECEASED WOMEN

[1] (Mathael:) “For about half an hour the position remained the same; but afterwards the situation started to change considerably. The reason for it was a quite naturally looking swarm of magpies flying by; there probably might have been one-hundred or so. They started to disturb both balloons to a considerable extent. The many creatures began to amalgamate and soon in both balloons only two gigantic, gray-white eagles could be seen, who snapped quite aggressively at the magpies pecking at them. Woe one of them which was caught; it immediately disappeared from its balloon-teasing existence! This story did not take too long – and all the magpies were consumed!

[2] When I faithfully told this my father, he said: ‘Yes, it certainly looks like if this were the souls of both the dead!? Look at the scene more carefully and tell me, whatever you see; since truly, such strange death scene you have never told me before!’

[3] Said I: ‘Father, what I see I immediately convey to you! The balloons are just becoming smaller and the gigantic eagles are changing into – bluntly said – two cows but without horns and I see a perfect human at the scaffolding of the roof climbing up and down, holding in each hand a bundle of hay; he certainly does not intend to feed the cows with it? Right! Both cows have floated downwards so that they quite easily reach the hay with their tongues; and now they quite casually consume the hay!’

[4] In such a way I told father immediately what I saw. After consuming the hay the person on the gable of the roof disappeared; but soon their came another who did not have the slightest resemblance with the first one, carrying two buckets of water and gave the water to the cows to drink, and both cows drank the water to the last drop.

[5] After this appearance also the second person disappeared with the buckets; but soon afterwards the cows started to rotate with great speed in a circle. The former misty balloons became completely invisible and because of the quick rotation I could not make out the form of both beings anymore. However, during this rotation the beings became increasingly brighter and finally reached the illumination of a setting moon.

[6] Soon the rotation stopped and in place of the former cows floated two somewhat meager looking human figures. Since their backs were turned to us, I could not make out the gender; but judging from the height it were most likely two female figures.

[7] After a while of a quarter of an hour I again saw a human being climbing onto the gable of the roof with two bundles and handed each of the two figures a bundle. The bundle bearer immediately disappeared again and both figures quickly untied the bundles, took from it a light-gray pleated dress and in one moment covered their bodies with it; only now I recognized with certainty that the two figures were in fact those of the strange widow and her deaf-mute daughter. They looked quite starved but nevertheless it was undoubtedly them!

[8] When they were standing as perfect female figures at the roof gable in front of my view, the two male figures in light green coats reappeared on the roof again and waved to the two to follow them, what the two also did without the slightest refusal.

[9] They travelled towards midday. Soon they disappeared completely from my view; thereupon I heard the clear words: 'To God the Lord alone all thanks and all praise and all honor for saving these two poor beings!'

[10] Who had spoken those words, I don't know; but I heard them very clearly! They could not have come from those two male figures, since they were already long gone. Somebody somewhere behind me must have spoken these words. But how, is an entirely different issue!

[11] Whoever had spoken them, it has very little to do with the whole story; but that the words were good and contained a lot of meaning, is certain! Since both beings have all in all lived good and virtuous, were very charitable towards the poor and on top of that also very God-fearing, why it is difficult to understand, why the voice has especially for the rescue of this widow and her deaf-mute daughter given thanks, praise and honor to God. This voice therefore must have known more, what my mind was able to comprehend.

[12] You, o Lord, does know anyhow, what will remain to us a riddle regarding this death case! I therefore does not want to ask any particular questions about the whole matter, since the whole story from alpha to omega is a question; therefore, o Lord, rather explain everything since I don't know where to begin to ask! Already the illness was on its own quite puzzling, not to mention the appearances during and after their death! The rising of the apparently soul-like bluish steam above the whole house, the animals therein, finally the separation of the one large balloon into two smaller ones, the teasing magpies, the gigantic eagles, the transformation of them into cows without horns, etcetera – in short, everything is a fable, which cannot be believed by anybody if told by someone in a light-hearted manner! If therefore You, o Lord, could most mercifully make this story a little more transparent to us; since up to now between it and me is hanging more than the threefold blanket of Moses!”

90. THE POISON IN MINERALS, PLANTS, ANIMALS AND MAN

[1] I said: "Is this story to all of you equally unclear?"

[2] All affirmed this question and asked for an explanation.

[3] And I said to all: "You have read about the children of the snake and act with this story as if you are completely lightless! See, on this earth there are poisonous minerals, poisonous plants and also poisonous animals known to you! The poisonous minerals are very toxic, the poisonous plants to the largest part and the poisonous animals, with regard to their whole being, only to their smallest part. But you also have heard that the souls of the people of this earth are a conglomerate of mineral, plant and animal souls. This is a matter which I already quite often have explained to you, although I only have spoken more in general than specifics and until now have not shown any special exceptions; but this is such a special exceptional case, and I want to make you all more familiar with it.

[4] You all know the just and true order of God, but also are familiar with the exceptions with it; you can think, feel and sense them! However, what you can do, also God can; He surely knows His everlasting order in the best and clearest manner, but in addition also all the possible and most diverse exceptions and violations of this order, must therefore also be able to think and deeply feel them.

[5] Yes, God must even place in the free and independently becoming creatures who also want to become free, especially in angels and people of this earth, as you know, the stimulus for an anti-order, so that therefrom for the named a true, freely acting self-determination can become a truthful reality. From this, however, it is clear, that the anti-order must be just as well known to God as the good, true and living order.

[6] The thoughts and feelings of the anti-order in God as well as in man among the orderly thoughts and feelings are corresponding to the poisonous minerals, poisonous plants and poisonous animals. Since, however, they are also God's

thoughts and God's feelings, they cannot disappear, but also stay in the form of fiery-tongue primordial intelligence formations, can as related seize each other in the negative sphere and form a separate string of beings.

[7] From this primordial source the greatest part of the whole physical and judged creation actually originated. However, since this is destined to serve the spiritual creatures not only as a testing life poison, but also as a salutary life balm when used orderly, the order is also arranged to such an extent, that the too anti-order primordial substantial thoughts separate from the much less anti-order and as already mentioned, form a poisonous string of beings in all three realms of the visible, outer, physical nature of things.

[8] At first the poisons are in the coarsest matter of the minerals, then they are getting, already somewhat softened, into the therefore suitable plants, and already reduced to a trifle they are becoming dangerous in the better, thus positive outer life of certain low level animal species, and can even under certain conditions injure the inner, very positive, true life, but not destroy it.

[9] Now, the soul-specific-potencies of these poisonous beings inclusive their intelligence ability finally seize each other, and in the end they also become a form, but only a female form, which then of course does not exist without a quite dangerous portion of poison. These souls are finally also getting on the road of the flesh by way of the known act of fathering.

91. THE POISONOUS CONDITION OF THE WIDOW AND HER DAUGHTER

[1] (The Lord:) “Once such a soul is living in the flesh, it places its poison into the flesh and blood of its own body, which does not really affect the body health wise in its life sphere too much, since it has been arranged to such an effect from the primordial beginning.

[2] But for a person originating from the positive order, it is never advisable to come too close to such a person; although it cannot really harm his soul, it can harm his body since it has not been suited for the adsorption of such poison. And now we are standing close to our widow again!

[3] Her otherwise quite good and in a good order passing soul has deposited its poisonous primordial element in the spleen and liver of her body, which behaves quietly and as such harmless, as long she is not excited by anything in a passionate manner; but once such a truly poisonous person has become excited, it is for every man high time to immediately withdraw from her poisonous sphere.

[4] Since this poison residing inside her body is of a nerve-ether nature, it penetrates the person’s outer-life-sphere. Who merges his own nerve-ether with the impregnated poisonous sphere by inhaling or prolonged close-by presence, is bodily lost, especially if he does not know about the antidote.

[5] Now, the antidote would be, if not all the nerves have already been too much irritated, the said brew; at the same time such animals should be suffocated in a large jar filled with olive oil and simultaneously with drinking the brew, the whole body should be rubbed quite well with the snake oil. Only thereby a complete recovery can take place, because the poison resting in the nerves partly unites with the primordial element of the brew in the stomach or with those resting in the oil and thus is unable to re-effect the nerves and cannot be harmful to them anymore.

[6] When you, Mathael, were requested to visit her the first time with your father, the widow became ill by her own poison

because the Greek doctor has excited her too much and could have died at that stage just as well as later; since it is very seldom that such poisonous people die because of any other illness rather than their own poison.

[7] The visible blue mist, in which a number for you unlikeable animals swam around, was such a release of the poisonous ether and by its visible inhabitants it clearly expressed who's spiritual product it was.

[8] When your father by his clever eloquence considerably calmed down the inner very excited fear of the widow, the evil ether withdrew again to the calmed spleen and liver; but the excess hardened in the gall of the stomach, was finally after four days totally adsorbed by the said brew and excreted by the natural process, and the widow thereupon fully recovered. But the voice which told you about the antidote came from a spirit who was one of the spiritual protectors of the widow.

[9] But when you and your father were called for the second time, the widow had a strong annoyance because of her deaf-mute daughter, who, despite her deaf-muteness, quite strongly began to fall in love with a somewhat playful person. Thereby the poison of the widow and her similar natured daughter was too intensely excited; both were like bitten by thousand of the most poisonous snakes in all their life nerves, and from this moment on, no bodily cure was possible – except of course by My power it would still be possible. Because of the great excitement both souls nearly completely dissolved, which means, they dissolved into their primordial elements and expanded, occupying necessarily a larger space, high and above the house in which both were lie dying.

[10] When the total separation from the body occurred and after subsequent further calming the primordial elements inside the life-mist-ball belonging together began to recognize each other again, and the former intertwined balloon divided into two separate balloons of which the bigger contained the life primordial elements of the widow and the smaller those of the daughter. However, the life primordial elements, by now

already calmed down considerably, recognized each other more and more, seized each other, and immediately a higher level animal species became visible inside the balloon.

[11] When in the ball of life and in its inner forms again more calm took place, the former soul forms recognized each other more closely and transformed into two female eagles. Soon you saw a swarm of magpies disturbing the balloons; these were the outer life spirits, which also had to unite with the two souls. When this happened, visible to you in a corresponding manner, immediately two cows appeared. This would already be close to man; but something of the primordial elements were still lacking.

[12] The two male souls, who were the former husbands of the widow, recognize this lack and bring it according to good order. Then a new life appears in the cow forms, everything is becoming mixed up, through which a new organic order originates, and soon two new perfect human figures appear. They are embraced by the two male souls with love, and this love immediately forms the just primordial material for corresponding clothing, and so the former much divided souls again become forever complete human forms, equipped with the necessary recognition, what is clearly indicated by the departure towards the evening.

[13] But the last thanking voice, which you, Mathael heard at the end, was again the same protective spirits, which gave to you two years earlier the right antidote to heal such illness. The spirit recognized the great difficulties which were required, to create from a direct anti-order a truly and heavenly order; since also there one can turn with a little poison a lot of balm into poison, but it is nearly impossible to turn a lot of poison with only a little balm into a healing balm. Only by God everything is possible, and therefore the last call for thanks by the protective spirit to God the Lord!

[14] Have you understood all this properly? To whom something is still unclear, should ask, and there will be light from him!"

92. CYRENIUS' DOUBTS ABOUT THE EARTHLY ORDER OF THE DEVELOPMENT OF THE SOULS

[1] Says Cyrenius: “Lord, You the only wise and just, regarding this story, it is totally clear to me; since I see this truly divine work of art created by You in its natural progression of creation, I see Your everlasting order and also see, that within this order all things are possible for You. But one thing which keeps me seriously in the dark, and I can think whatever I want, but it does not want to become brighter in me.

[2] I still do not understand why our human soul, before becoming a fully intelligent human form, must exist completely divided in thousand times thousand plants, yes, even minerals and in more than that number animals. Before becoming a perfect human soul, it must freed by lightening and rain from rocks – and who knows from what else – so to speak be broken loose by fire and then be washed out?! Afterwards this soul migration and soul amalgamation story continues boringly enough through the whole plant- and animal world, and finally it has the honor, as a stronger becoming human soul, to be slaughtered in at least twenty oxen and alongside also in about one-hundred sheep, calves and donkeys?! This is what we Romans call a *Doctrina dura* (a hard lecture).

[3] Would it then not be possible for God to immediately create a perfect human soul and then to clothe it with flesh and blood? What for such a boring progress? There, look at our Raphael! What is he lacking for a perfect life?! What are we patched up souls against him?! Does he not have in his small finger more power and wisdom than we are in our whole body composed of legions?! I do not want to see the destruction of a thousand legions of the best soldiers; in one moment he would crush them all to dust! This I call life perfection! Can it be given to him by You, why not to a human soul?! Or was it also for his spirit as a former soul necessary to have gone through this immense journey of who knows how many levels? This, o Lord, is my dark side! Give me also therein sufficient light, and I will not

bother You furthermore with such a silly question!

[4] In your Moses it says: ‘And God the Lord made man from the earth’s clay, and blew him a living breath into his nose. And so man became a living soul.’ According to these of course quite misty words – if one can take them as they are written – did You as God indeed blow man an already perfect soul into his nose, and the whole man would then be according to Your image become an already perfect soul. However, there the one is lightless as the other. Therefore I ask You, give us all just a little emergency light in this regard!”

[5] I said: “Yes, My dear friend Cyrenius, when here and there your memory starts to fail you, I can’t help it; since this, what you want to know now, I already have at great length explained to you quite some time ago! You just have forgotten about it; I will awaken your memory a little, and everything will become illuminated to you!”

[6] Says Cyrenius: “Yes, yes, Lord, You are always right! I am already completely in the clear now; on this mountain and in this night everything has been explained to us to the last detail, when we by the magic light of this certain light ball saw everything floating in front of us, namely the manner of creation and even the outflow of Your thoughts and ideas, their endless diversity and even our very own thoughts in the form of fiery tongues and little tongues! Yes, yes, all this we have not only already heard, but also properly seen!”

93. CYRENIUS CRITICIZES MOSES’ STORY OF CREATION

[1] (Cyrenius:) “Nevertheless, I still cannot really befriend myself with Moses. It must contain many extraordinary great and true things; but who, except You understand what he has written?

[2] Especially his history of creation is kept in the dark! At one place it says: ‘Let us make people, an image equal to us, who rule over the fish in the sea, over the birds under the sky, over the cattle and over the whole earth and over the worms,

creeping on the earth!’ And God created man according to His image, to the image of God He created him; and created a male and a female. And God blessed them and said to them: ‘Be fertile and multiply and fill the earth and submit it to you and rule over the fish in the sea, over the birds under the sky and over all animals creeping on the earth!’ And God said: ‘Look here. I have given you all kind of herbs, which seeds itself on the whole earth, and all kind of fertile trees, which seed themselves for you as food, and all animals on earth and all birds under the sky and all the worms living on earth, so that they eat all kind of green herbs!’ And it happened like this. And God looked at everything what He has made, and see, everything was very good! And from the evening and the morning became the sixth day.’

[3] With this text one should regard the history of creation as concluded; only, this is by far not the case! Later, after God the Lord looked at His creation and found everything very good, Moses again let God create the first human from clay or lump of earth and let God breathe a soul through the nose in him, and man would be perfectly completed; it only seems that God has forgotten, that a man must also have a woman!

[4] In the earlier text it says, however: ‘And God created a man and a woman’; but now, later, Moses leaves Adam alone for a long time and only then, in a deep sleep, let’s God create the first woman from his rib! Now, who can connect this in a sensible manner, apparently understands more than me!

[5] According to the first text, God immediately indicates to Adam and Eve, that they should rule over the whole earth and all creatures on it. He blessed them immediately; since it says: ‘And God blessed them.’ And therefore He also must have blessed the earth and its creatures; since it also is written, that God Himself found everything as very good, what He has created. However, what God regards Himself as very good, can impossibly other then already be highly blessed by the contentment of God!

[6] Thus, in the first text the whole earth and the first human

couple appear as blessed in the highest degree! However, in the after text everything becomes a completely different outlook: The earth has only one inhabitable garden, which of course must be pretty large, since in its centre four of Asia's largest rivers originating. There the first man was made by God from clay and a living soul was breathed into his nostrils; he saw and named the trees and herbs, the fish in the sea, the birds under the sky and all walking and creeping animals on earth.

[7] The insects, flies, bees, wasps, hornets, butterflies, and a great number of the smaller inhabitants of the air, which one cannot call worms, just like many of the countless inhabitants of the sea, except for the fish, Moses seems to have forgotten; since he talks in the air rather than under the sky, only about birds, and in the sea only about fish. This is also a little strange!

[8] But let's leave it at that; since under the word 'birds', in the broadest sense one can finally understand everything living in the air, and under the general concept 'fish', all the animals living in the water. But if Moses stretched his concepts as wide as necessary to correctly understand, I would not dare to say!

[9] Nevertheless, as it may be, with that one I still could go along; but how he in the preceding text on the sixth day of creation let God create, just after God's call 'Let us create people according to the image of God!', a man and a woman, but in the after text God has formed the man from clay long before, and the woman only very much later from the rib of the man, the whole earth also by far appears more unblessed, and there is no mentioning of a blessing of the first human couple, to the contrary by threatening them with death and cursing of the whole earth they are forbidden to eat the fruit from a certain tree, and as it happened that after violation of this commandment the earth in all seriousness was cursed and shall only carry thorns and thistles, and in addition that he must die and that he will be earning his bread with sweat in his face – yes, here not the slightest trace of any blessing and the mentioned highest contentment of the completed works of God as stated in the preceding text, is visible! Yes, You our most

divine friend, this surely is also a *Doctrina dura* (hard lesson to comprehend), and even with the best intentions one cannot find your way around!

[10] Frankly said: What You, o Lord, are and what You teach, I believe more than rock fast; but with the somewhat strongly confused Moses, stay away from me! If it is possible for You to enlighten me about it, it is appreciated; but if this is for the time being and according to You order not possible, at least for me, I couldn't care less! I and all of us have a perfect light from You and therefore can easily get along without the after light of Moses. To what use is a teaching to us, if we cannot understand it in its primordial truth?! Better one comprehensible teaching word, than ten-thousand words which nobody understands!"

94. THE CREATION OF ADAM AND EVE

[1] I said: "Your remark about Moses is not that bad, if measured with the scale of the actual world mind; but judged by the mind of the spirit, Moses is something entirely different as what it seems to you according to the letter of the word. By the way, according to the letter of the word, the preceding text does not differ too much from the after text, as you imagine; since the after text rather comments on the preceding text and describes the manner – although in an actual spiritual corresponding manner – more closely in which the creation of man has proceeded.

[2] The way coming-into-being should be understood in the natural sense, I already have explained, even to night, as far as it is necessary for you to understand. And Mathael who is quite familiar with the science of correspondence, has explained to you a day ago, how the scriptures of Moses should be understood; and I must again make to you, My friend Cyrenius, the remark, that you truly has a very short memory! I already have a while ago invigorated your memory, so that you, if you really want to, can move a bit more freely therein; with your doubts regarding the creation of man according to Moses, in a

correctional manner I want to add that much, so that you and also a few others, can learn from it, how things are really standing with this matter.

[3] See, everything that Moses is saying with his genesis and actually wants to say, refers foremost only to the upbringing and spiritual development of the first humans in general, and only by correspondence also to the very first human couple.

[4] By the way, Adam's body has been formed and created according to My will and determined order, as I have showed you right now, from the ether particles of the finest clay of the earth; after becoming full of experience by My will and once has reached that particular strength, by which with him a most intensive outer life sphere must have formed, and when he at one stage, tired by work and travelling, fell into a deep sleep, the time has come, to place a nature soul composed of all the levels in nature familiar to you, into the outer life sphere of Adam.

[5] This soul, being present in the outer life sphere, immediately began to form from these for her very lovely outer life particles of Adam, or from the richest life mist, like still today some souls of dead people are doing, if they want to appear to people for a few moments, a corresponding body according to My will and My order, and completed it within three days.

[6] When Adam awoke, full of amazement and full of joy he saw his image beside him, which of course was very fond of him and had to be, because bodily it originated from his being.

[7] However, in the area of his heart he felt as if something was pressurizing him, but quite pleasantly, at times he also felt an emptiness – this was the beginning of sexual love – and he could never separate himself from the image, which caused him so much pleasure. Wherever he went, the wife followed him, and wherever the wife went, he surely could not let her go alone. He felt the value of the wife and her love and therefore said in a clairvoyant moment: 'We, I as a man and you as a woman, grown from my rib (area of the heart) according to God's plan, are therefore one flesh and one body; you are my

life's most lovely part, and so it will be, and the man will leave father and mother (the man's seriousness and his worries) and will hang on to his wife!

[8] But where it says that God covered the part of Adam with flesh, where he took his rib, hopefully nobody of you will be as stupid to assume, that God really wounded Adam by taking away a rib, so that from this a large woman can be formed. The ribs are an outer, firm defensive shield for the soft, inner life organs.

[9] When David said: 'God, our firm castle and a strong shield!', is God then really a steady castle build with bricks, or a large, metal shield?!

[10] The same applies to the rib of which Eva has originated! She, the rib, is only a sign for the issue; but the issue is the inner, mighty love life of Adam. And the rib, as the shield for this life, was used by Moses in his scriptures for the following reason: first, since it protects the life and therefore, being the outer shield for the life, it also represents it figuratively; secondly, later on a good, loyal and dear-good wife can also be regarded as a protection, shield and screen of the life of the man and can therefore also very pointedly in a corresponding manner be regarded as a rib of the man; and thirdly, the outer life ether is also a most powerful protection of the inner soul nature life, without no human could live longer than ten moments.

[11] Now this Eva, according to its tender bodily being, has originated from the exceedingly abundant outer life ether of Adam; and since this life ether arises from the area of the ribs and pit of the chest and afterwards surrounding a person in all directions for a considerable distance, Moses could, who had a fluent use of the corresponding figurative language, quite rightly let Eva originate from the rib of Adam and let God cover the wound with the flesh of Eva. Since Eva actually was the flesh which originated from the outer life sphere of Adam and with which God replaced the missing outer life sphere of Adam and thereby covered the wounded place with the to him most pleasant flesh of Eva, which was in fact also a flesh of Adam."

95. THE FOURFOLD MEANING OF MOSES' STORY OF CREATION

[1] (The Lord:) "See, Moses must be read in this manner and also understood in the natural mind! Of course there exists a deeper, inner, pure spiritual meaning, according to which the whole of Genesis must mainly be comprehended as God's business to develop man, so that they recognizes and love each other and Him as their everything. In this sphere God walks with Adam spiritually and teaches him, gives him laws, punishes him if he transgresses, and again blesses him, if Adam or in general the first primordial mankind of this earth recognizes God, loves Him and walks in His Order.

[2] Even if this did not take place too much in the physical world, it nevertheless happened spiritually, and this also with very pure, unspoiled and extremely simple people as well as quite visibly natural. One can therefore read Moses even four-fold and always understand him quite well.

[3] First: purely on a physical level, from which one can recognize a necessary coming to be in certain periods according to the everlasting unchanging order of God. From that all physical scientist can replenish their minds and draw their impossibly otherwise than extremely shallow conclusions; along that road they can discover quite a lot, but thereby will never reach a firm and steady ground.

[4] Secondly: physically and spiritually mixed. This likewise highly truthful sphere is suited best for the people who strive to please God, since there both take place hand in hand, clear in action, and became visible and comprehensible in appearance. (Nota Bene: In this manner also the 'Household of God' is given.)

[5] Thirdly: pure spiritually, whereby not the slightest consideration is given to the physical appearances and its temporary steadiness and changes. There only the spiritual development of man is referred to, which Moses quite pointedly has presented with corresponding figurations from nature. All

God-wise people, to whom the inner education of people is entrusted, have to understand this.

[6] And finally, fourthly: pure heavenly, where the Lord is all in all and everything is in relation to Him. However, how this must be understood, you cannot comprehend until you have become one with Me through the full rebirth of your spirit, as also I am one with the Father in heaven, however with the difference, that you all will become one with Me as separate individuals, while I and the Father, who is My love, are perfectly one with each other as a forever inseparable personality.

[7] I now hope from you, dear Cyrenius, that you have a better opinion about Moses; or do you still think that Moses – according to your interpretation like a blind man – did not know what he wrote?!”

[8] Says Cyrenius quite contritely: “Lord, let me feel completely embarrassed and be very quiet and dumb; since I already realize my great and coarse stupidity. From now on I just want to listen but not speak one word anymore!”

[9] Comes Cornelius to Me and says: “Lord, now, before the sun will be up entirely, allow also me to speak a little word and to perhaps ask a not too unimportant question or actually make a remark!”

[10] I said: “Just go ahead; whatever is bothering you, must come out!”

[11] Continues Cornelius: “With the scriptures of Moses it will certainly be as You have now given us the most clear explanation about it, and we humans probably would be able to decipher the first, second and third sense by corresponding considerations; since there must exist correspondence between all spiritual and physical. But who, except You, has the right key for that?”

[12] That, what You now have explained to us, we understand of course quite well; but as far as I know, Moses has written five books. They have more or less the same style and the same spirit. Who can read and understand them? Now, would it not be possible to give us just a kind of general instructions? Because I

for my part will from now on keep myself busy mainly with the Holy Scriptures of the Jews, since I was able to obtain a good copy from the temple, but I also want to understand what I read therein.

[13] I am also completely fluent with the Hebrew language and fully understand the words of the scriptures; but what use are to me the words and its material meaning, if I cannot fathom the spirit thereof?! Therefore, o Lord, give us some instructions therein, so that we can understand what we read!”

96. THE KEY TO SPIRITUAL SCRIPTURES

[1] I said: “Yes, My friend Cornelius, there does not exist any rules or instructions in the outer life sphere for that; the only thing providing you with a key for the spiritual understanding of the scriptures, is your own, by Me and My teaching reborn spirit. As long you are not reborn in the spirit, no rule is of any use to you; however, once you are reborn, then you do not need a rule anymore, since your awakened spirit will easily and quickly find its equal without any rules.

[2] But if you want to understand the physical sense of scriptures better as it was the case until now, then you have to familiarize yourself quite well with the language of the Illyrians, which has the biggest resemblance with the old Egyptian tongue, and this is nearly one with the primordial Hebrew language. Without this language knowledge you will never be able to properly read the scriptures of Moses, not even properly understand the meaning of the words. Therefore, if you do not even understand the earthly pictures contained therein, how do you want to obtain the hidden spiritual meaning, even with many thousand rules and instructions?!

[3] The present tongue of the Jews is nearly totally foreign compared to the original language which was spoken by Abraham, Noah and even Adam. But you stay with Me in faith and in love, and the right understanding will be given to you by itself, and this in a not too long time from now on! By the way,

it will do you no harm if you read the Script more often; since by doing so, your soul will remain active in searching and thinking. – Are you happy with this answer?”

[4] Says Cornelius: “Certainly, Lord and Master! A just and on save ground standing hope is worth more than the full ownership of this what one is hoping for. And thus I will be happy for what I own from You. Receive my heart’s warmest thanks for it!”

[5] After our Cornelius was satisfied with this, immediately the former head Stahar came to Me and said: “Lord and Master, this, what we all now have heard from Your mouth, is a teaching which we will understand now; but will also somebody else understand it, if we convey this to him? How many things did we already have learned, heard and seen, so that we also are able to understand this; but those who we should educate, have not learned, heard and seen anything before! How will they be able to understand this in a useful manner?”

[6] I said: “Friend, where did you have your ears, when I right in the beginning said and even commanded you, not to disclose to any person anything which you have seen and learned during this night?! This must be kept hidden from all the world! Who truly is reborn in the spirit, to him everything will be revealed anyhow; but who stubbornly remains in his worldly outer appearance, this will be a foolishness to his great annoyance, if he heard something about it. Therefore it is better that the world does not learn anything about it; but for you it is for the sake of your strength necessary, to understand the secrets of the kingdom of God, and this is enough for all the world!

[7] What you should teach in My name, to the largest part you know already; everything else is a blessing for you, where you more or less has been elected to be teachers for the people, so that you undoubtedly believe, that I am alone be the Lord and Master since eternity. Because if you have the right and invariable steady believe, you will also easily awaken the same steady and living believe in your scholars, by first showing them your own strength of faith. However, so that you can show them

this with all power, it was necessary that you have recognized Me first, that I have gone forth from the Father, to show you all in your flesh the path of live.

[8] If you hopefully have comprehended this, then you will also know, what you at this stage, once you will have been sent out by me, have to preach to the people. Love God, your everlasting Father, above all and your neighbor as yourself and keep the commandments, which God has given to all mankind by Moses, then you already have everything together what you preach to the people; it does not require anything else.

[9] Everything else, however, what you learn here, belongs to you, as I have explained it to you repeatedly just now. Now you hopefully know, what you have to do and to observe for the future, and can therefore again go back to your place!” – With that Stahar returns to his place.

[10] Now the king Ouran rises and asks Me by saying: “Lord, Master and God! You know why I undertook a trip! What I searched for, I have found. This find pleases me a great deal; it will certainly please everyone likewise, who found it just like me! But without teaching, nobody can find it! The question therefore arises, who should teach and what does it take to be a teacher for the people! Should the teachers like messengers travel from town to town and move from country to country, or would it be better to found public schools, equip them with qualified teachers and prescribe laws to the people, so that they have to attend such schools? Lord and Master and God, I beg You, to give me most mercifully some instructions in this regard; since I will and shall do everything, what You want and wishes, that I should do!”

97. TRUE TEACHERS OF THE GOSPEL

[1] I said: “I like your truly serious will; but also your memory is somewhat short – since about that I gave you, and especially Mathael as your senior advisor, sufficient instructions. Just think a little and you will find it! By the way it goes without saying that he who wants to lead the blind, must be able to see himself, if he does not want to fall with them into the same pit. You cannot say to your brother: ‘Let me take the splinter from your eye!’, if a whole beam is stuck in your own eye.

[2] Hence, a true teacher must be free of flaws which can be an obstacle to him during the execution of his duties; because there no teacher is better than an imperfect one! Since I train you as teachers, I therefore show and explain to you so many unheard issues; thus every perfect teacher must be taught by God, just as you are taught by God. The Father in heaven must draw him, otherwise he cannot get to the truth in its fullest light depth; but who doesn’t get there and does not become light himself thereby, how should it be possible for him to illuminate the night of his neighbor?!

[3] What should illuminate the night and transform it into a day, must itself be like the sun, which is about to rise. If the sun would be dark and black like coal, could it transform the night of the earth into the most beautiful day? I think, it will make the night even more black and lightless, as it was before.

[4] Therefore a teacher, who is not educated by God as a teacher, is worse than no teacher at all! Since such a dark teacher is nothing else than a bag full of bad seeds, from which all weed of the darkest superstition is strewn into the furrows of, by nature necessarily spiritually always poor human life.

[5] If you want to learn your people to read and to write and to calculate, you can employ suitable worldly teachers and teach already the children in the schools; however, My gospel can and may only be preached to the people in a useful and blessed manner by those, who possess the properties in the fullest measure, which I pronounced earlier and are a requirement for

such an office.

[6] For that, however, it does not require any special school buildings, but a right heavenly messenger goes from community to community and says: 'Peace be with you; the kingdom of God has now come close to you!' If the messenger is accepted, he should stay and preach; but if he is not accepted by the community, which is too much of the world and the devil, he should move on and should even shake off the dust from his feet! Since such a community is also not worthy that such a true heavenly messenger carries its dust on his feet.

[7] However, this My message should not be forced on anybody, but one or several members should first hear the effusively great advantages of My preachings from heaven. If the members want to listen, it should be preached to them in a short and summarized manner; however, if they do not or showing little interest for it, the heavenly messenger should immediately move on – since the valuable pearls should never be thrown to the pigs for food!

[8] Now you know, how the spreading of My teaching is carried out; but from now on you should not again forget these My instructions! By the way, leave this holy and most holy task to Mathael and his four companions; since they know exactly what they have to do and to arrange and will also remain in their hearts with Me in dialogue, which is also a necessary prerequisite for the true spreading of My teaching.

[9] Since who teaches his brothers, high or low, in My Name, must not lade from his own, but always from My well! It should not be necessary for him to think: 'What shall I say about the word of the Lord, if I get to him or her?'; since when necessary it will be given to him in his heart and tongue what he should say.

[10] But to whom this mercy is given, should not hesitate to speak loudly about it perhaps out of fear or shyness in front of a ruler, as if he could offend or even anger him with that! Since who fears the world more than Me, is not worthy of Me and also not of My smallest mercy, and is never suitable to become a

heavenly messenger.

[11] However, in your kingdom you will have less difficulty where you are a lawmaker and uppermost judge and the people are fearing you, because they know your unchanging judgments; but where a teacher as a messenger of heaven gets to a place which is ruled by a hard monarch, he clearly requires more courage as you are who is a feared monarch in your wide country.

[12] But who is or want to be a true messenger of heaven, should not carry a stick, nor any other weapon, he should also not carry a bag with him to put something into it; since I Myself will awaken friends for him, and they will to him what he needs as a person of flesh and blood. In the same manner a true messenger of heaven, except in winter or in the cold northern countries, should not wear more than one set of clothes, so that nobody can accuse him of having too much and somebody else too little instead. However, should someone give him a second or third, he should accept it; since he will find more than enough opportunity, where such devout gifts come in quite handy.

[13] With that, Ouran, you have all the rules under which a true teacher should operate; only one thing I add to this and say: Every true messenger of heaven will receive the ability from Me, to cure every sick person by laying on of his hands. And the true messengers should also heal any sick in a community; such will awaken a good inclination in the community, and they will more easily accept the new teaching from heaven, than any still so well-prepared speech.

[14] Every person anyway rather listens to the words of a doctor than to those of a still so shining prophet. What I do, also should be done by a true messenger from heaven, send by Me to all the countries of the world. A true messenger of heaven should also recognize, if an illness is not of such nature, whereby the person is already more in the beyond than on this side. Once the true messenger of heaven sees a soul outside the body, he should not lay his hands on him, but only pray for him and bless in My name the parting soul from this world. In short: every true

messenger of heaven, when the time comes, will recognize what he should do. – Are you, Ouran, in order with all this what you wanted to know?”

[15] Says Ouran: “Yes, Lord and Master and God, the only True One! My warmest loving gratitude for this! And my people all over the country should and will thank and praise You, that You have given so much undeserved mercy to their old king, through which also they will benefit. Therefore, once again my most loving gratitude for it!”

98. THE BEAUTIFUL DAWN

[1] Upon this really warmly felt and with all warmth spoken gratitude, Ouran went back to his place; and in this same moment the sun started to rise in a manner never seen before, and because of the brightness of the whole horizon nobody hardly dared to look at it. Thousands of little clouds waited in the brightest light, like shaking in deepest reverence for the marvelous day-mother.

[2] After a few moments the great sun started to rise with the brightest light of a rainbow over the far away mountains. The diameter, however, seemed this time ten times bigger than otherwise; at the same time many present noticed great crowds of birds circling more or less high up in purest, light-colored ways of the air, which also added a worthy side movement to the rising sun.

[3] The wide mirror surface of the lake was covered by a light mist, which reflected the rainbow colors of the sun in the most marvelous manner. At the same time a great many large, white seagulls flew over the wide, brilliant white shining surface of the lake, and their wings shone as if they were diamonds and rubies.

[4] At the same time a pleasant, fresh smelling, cool morning breeze was blowing, so that Cyrenius and many others with him exclaimed loudly: “No, never before has a mortal eye seen such a marvelous morning and no person’s sense has ever felt such

revitalising morning freshness!”

[5] Also Jarah, who was quiet for the whole night and kept busy with seeing and listening, suddenly screamed of delight: “O, this is a morning, like the angels enjoy it in heaven! O, o, what beauty, what indescribable enchantment! This is a corresponding morning like the one which rose in the most exceeding abundance in our hearts during this night! Isn’t it true, o Lord, You my only love, this is such a quite meaningful heavenly morning?”

[6] Said I with a smile: “Quite so, My most dearest rose daughter, if everything in a person has become heavenly, also everything surrounding him will also become heavenly! The mornings become heavenly mornings, the days heavenly days, the evenings true heavenly evenings, and the night becomes a rest of heaven, but not dark anymore, but full of the most marvelous light for the pure soul united with its spirit in a person. Just enjoy to the fullest extent the strengthening beauty of this most fresh smelling morning!”

[7] The girl cries tears of joy and rises from her seat to indulge with her whole body this fresh morning smell.

[8] Just now also Marcus the innkeeper arrives. Since he arranged for the morning meal, he missed the rising of the sun. But since the sun shines in its fullest and brightest rainbow colors from the sky, he asks quite astonished, what special morning this was; because he was already quite an old man, has travelled Europe, Africa and Asia far and wide, but he never has seen the sun and the little morning clouds in such a light! I should tell him what this means.

[9] I said: “See, if the emperor from Rome would come here, all the subservient nations would arrange all kind of celebrations for him, partly because of joy to have the opportunity to see their emperor, but partly also to receive some mercy or forbearance, if he would be in a joyful mood. See, here in My person, there also sits an emperor and a sole ruler over all the heavens and worlds!

[10] The inhabitants of the heavens, like our Raphael is one of

them, know, what great revelations of life I have given to you this night, and that it is allowed to see Me among the people as Father face to face, teaching and visiting in this My person. The highest and most blessed joy which they feel right now, they are also expressing by the activity of the nature spirits of this earth.

[11] However, not only on this earth, but on all worlds in the whole, infinite creation celebrations are held during this time, namely for the duration of seven hours. During this time in the whole creation no created creature will die and also not procreated. Once the seven hours have expired, the celebrations will end, and everything will proceed normally.

[12] Now you know the reason of the marvelousness of this morning! But go now and arrange for us an especially good morning meal; since also we want to celebrate a special festival!”

[13] Marcus hurries to fulfill My will; all present, however, join the joy of the heavens and praise Me, but Jarah the most.

[14] After all present have praised Me for an hour long, Marcus arrives and invites us for the morning meal. But many want to stay for a while longer on the mountain.

[15] But I say to them: “Down below at the tables in the open the same morning occurs like here on the mountain; on the short route below you will enjoy it, and below you will enjoy it twice as much! Our bodies need strengthening, therefore let’s quickly go to the tables below!”

99. ABOUT FASTING

[1] Upon these My quite natural words, one of the thirty young Pharisees remarks: “Now, for a change also a natural word out of the mouth of Him, in whom resides the very highest spirit of Jehovah in all its fullness of His divine wisdom, love, strength and power. Nevertheless, one still cannot trust it, whether behind it does not lies a deeper, spiritual meaning. Who can find it, except Himself, should be rewarded with a kingdom! I will not become a king.”

[2] Says a colleague to him: “This remark was already too stupid to think it very quietly, not mentioning handing it over to the air loudly! How can He say something without an inner, deeper spiritual meaning?! Even if it appears to us still so normal, it still remains a remark by the very highest spirit and therefore cannot be otherwise than full of the most deepest spiritual meaning! Both of us will most likely in all eternity not fathom the depth of this so lightly breathed sentence; but I feel it clearly that something infinite is hidden in it. Therefore refrain from such exceedingly silly remarks in future!”

[3] Says the first one: “Now, now, certainly this was silly of me, I admit this quite willingly; nevertheless, nothing evil was meant by it!”

[4] Says the second: “Now then, do you feel sorry that you did not mean to make a joke about it?! During this night together with me you have heard, seen and felt so much of the highest wisdom – and now suddenly it occurs to you to permit yourself to make some lukewarm jokes?! See, because we are so stupid and closed up and pitch black like darkest autumn night, the Lord did not call on us to tell a miraculous event like the exalted Mathael! Quite a nice difference between us and Mathael! I already feel like nothing; and you still want to joke – in this infinite exalted society!”

[5] Says the first: “You are quite right, brother, just give it to me! I do not deserve any better! But now I’m going to punish myself for that! You know, I would enjoy the morning meal a great deal; but no, certainly not! Until this evening not a single piece of food will go over my lips! O, I will understand to punish my lazy jokes!” – With that the young Pharisees goes back up the mountain and does not come to the morning meal.

[6] But also his colleague says: “Yes, if you are fasting, I’m guilty of that by my rebuke directed towards you, and therefore I will help you to fast, so that you endure it more easily! Indeed, you have transgressed, but you immediately recognized your mistake and deserve forgiveness and proper support for yourself corrective actions. Hence, I fast with you!”

[7] Says again the first: “You shouldn’t do that; since it is not right if the innocent suffers together with the guilty, as it is unfortunately very often the really saddest case in this world!”

[8] Says the second: “As if I didn’t know that! But tell me, where these cases occur so quite often, that the innocent of my kind suffer with the guilty voluntary!”

[9] Says the first: “Now, such cases are not really occurring that often, but the more so those where the innocent involuntary have to suffer with the guilty, for example: An emperor who has an exceedingly large empire and is powerful by his large army is offended by a smaller and less powerful king. The emperor could take revenge for the offence only at the king; but no, he floods the land of the king with his armies and horribly destroys it! He does not spare animals or people; everything must die by the sword, and villages, markets and cities are destroyed by fire. How many innocent must suffer here with one guilty! I think this example will be sufficient and you will recognize that so now and then I also can be right!”

[10] While those two staying behind exchanged their words with each other, we reached the tables and sat down to a very abundant and best prepared morning meal. Except for Myself, nobody missed the two young Pharisees, who were of course no Pharisees anymore. Therefore I immediately said to Marcus that he should go to the mountain and in the name of the Lord call them to the morning meal.

[11] Marcus quickly went to the mountain and conveyed to both My will. Thereupon both got up and followed Marcus on the foot.

[12] When they arrived below, I said to both of them: “Simon and Gaby! Come here and sit at this table; since after the consumed meal we will see, if in this My natural instructions on the mountain regarding the going below to the morning meal, in all seriousness no spiritual, inner meaning can be found! But first let us eat and drink; since the body needs for its temporary existence its food and strength just as the soul, if it should grow in recognition and in strength of the will.

[13] Therefore eat and drink and leave the fasting for another time! As long I'm with you as a true Father of your spirit and bridegroom for you souls, you should not fast neither bodily nor in your soul; however, if in time I will not be among you personally like now, then you will have to fast in all kind of matters!

[14] An exaggerated and reasonless fasting is just as foolish and even can become a sin, like excessive indulgence. Who wants to live in a true order, should be moderate in everything. Since every excessiveness must lead to unfavorable consequences for body, soul and spirit! Eat and drink without scruples and be joyous and cheerful in your heart!

[15] A joyous and cheerful heart is much more pleasing to me than a sad, plaintive, grumbling heart which is discontent with everything, thereby ungrateful and surely contains little love; since in a joyous heart resides love, good hope and undoubted confidence. If someone who is saddened by some weighty reason comes to a joyous and cheerful person, he soon also becomes joyous, his soul starts to move more freely, and the light of the spirit can illuminate the rested soul more easily – while a sad soul shrivels substantially and finally becomes dark and sullen.

[16] I suppose that under joy and cheerfulness of heart you surely will not confuse it with playful, impure and indecent joke-making, since such should remain far from you! But I mean the joy and cheerfulness which fill the hearts of a respectable and totally healthy couple, or experienced by humble people after committing good and God-pleasing actions. Have you understood this well?"

[17] All confirmed this and were cheerful in My joy. Thereupon from all sides the bowls were seized properly, and the large, good fishes left nothing to desire! Also the wine was consumed in good measure.

100. SIMON SPEAKS ABOUT ADMONITIONS OUT OF SELF LOVE

[1] But after half an hour our large society became alive, and Simon started to free his rather witty jokes. Gaby, a more serious young man of about twenty years old, plucked Simon quite often indicating that he should not go too far.

[2] But Simon said: “Who plucked once at David when he rather playful danced in front of the ark? His wife, out of shyness, advised him to restrain his joy madness; but David did not take any notice! And see, I also will not care about your correction plucking, but will only become more cheerful! Thus do not pluck me anymore, otherwise I also had to pluck on you!

[3] Look, there sits the Lord; He alone is now our corrector! What do we sinners want to correct each other? Since each of us corrects his fellowman mainly out of his own self-love! The niggard admonishes his fellowman to restraint, soberness and thrift and has its custom sayings for it. But why does he do it? He is afraid that somebody might become impoverished, whom he as a wealthy person, however not out of neighborly love, but because of a disgraceful duty, had to support him.

[4] Somebody else who cannot walk that fast, will in precise medically terms explain to his companions the harmfulness of walking too fast. Somebody else who is not a great friend of the usefulness of heat, will argue as much as possible the advantages of shade. A wine drinker will not seriously recommend to his friends the drinking of water. A young, or even already an older man who has his eyes on a certain young girl, will always preach to her the dangers being in the company of other men and nicely warn other men about the immorality of the irresponsible company with the female gender. In such a warning there certainly is quite a nice piece of self-love visible?!

[5] And therefore until now I always have made the remark, quite frankly, that together with the so often occurring admonitions, always a little self-love appears on the side of the

scolder, which no scolder, if he thinks a little about himself, can deny. Anything that touches him in an unpleasant manner, doing it, he will warn his fellowman the most under all kind of morally looking reasons.

[6] If someone is in love with a maiden, he soon in a loving manner will seriously warn her about other men, who also, as it occasionally happens, might have an eye on her. Why does he not warn all the other maiden about the wickedness of men? Because with the other maiden his self-love does not play a roll!

[7] From the type of the different warnings and admonitions which people are giving to each other, I can precisely determine the so called sides of people!

[8] Not in vain did our God Master on the mountain made the marvelous and very striking remark for the certain unwelcomed admonisher who should not that easily tell his fellowman: ‘Come friend, that I remove the splinter from your eye!’ They first should take care whether there is not a whole beam stuck in their own eyes! Only if they went to some trouble to remove it, they would have earned the right to say to his brother, if it would be convenient for him to also remove his little splinter from his eyes!

[9] You see, friend Gaby, this is also morality which I of course does not want to force upon you as you want to enforce your admonishments onto me, although I’m quite convinced that there is very little untrue about it!

[10] I have spoken and will now attend again to a fish! In the mean time you, my friend Gaby, can give your preacher tongue some work to do! However, spare me the wisdom of Solomon; since for him both of us do not have any hair on our milk-teeth! By the way we both are lucky to be still alive; but Salomon, let him be a good man! And his High Song should sing whoever wants to sing it; hopefully our voices will never reach that height on this dear mother earth!”

[11] Gaby, however, looks a little sad about the stinging remarks about Salomon, but, nevertheless, keeps quiet out of pure reverence for Me.

