

The  
Great Gospel  
of  
John

*VOLUME 4*

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# - Chapter 1 -

## The true wisdom and the lively worship of God.

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

<sup>2</sup> Says Mathael: "Lord! You marvelous, You most wise! Who can sleep, if he through Your word anyway receives the mightiest strength! All three of us are anyway strengthened to such an extent, as if we had slept most well for the whole night! But we have used the three hours - as much as it was possible for us - in Your name and have subject to Your merciful admission learned things, which most likely no mortal ever have dreamt about. For that we would like to give to You our sincerest and warmest thanks; You are the Lord, and everywhere You are all in all; therefore to You alone all our love and highest respect!"

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

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

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

<sup>6</sup> To love God above all, means: to completely rise and become one with God, - and to love your neighbour also means: to completely know and understand your neighbour, otherwise one will not be able to love him completely; because a partial love is of no use to him who loves, nor to him who is loved.

<sup>7</sup> If you want to have a full view in all directions from a high mountain, you must in any case climb to the highest peak; because from any lower vantage point, a considerable section will always remain concealed. Therefore, in love, everything and the outer must occur from within, so that its fruit can be revealed to you.

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

<sup>9</sup> But therein lies the highest wisdom, that you will become wise by the liveliest love. However, all knowledge is of no use without love! Therefore, do not strive too much for a lot of knowledge, but rather that you love a lot, then love will give to you, what no knowledge ever can give to you! It is quite alright that the three of you have used the three hours for the multiple enrichment of your knowledge and your experiences most eagerly; but all this would be of little use for your souls. If you in future sacrifice your time with the same eagerness to love your neighbour, then only one day will be of greater use for your souls!

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

<sup>11</sup> Therefore your search should especially be directed towards your poor brothers and sisters; to them bring help and consolation! And you will find in a brother, who was helped by you, more, than having travelled to all the stars and have praised Me with tongues of Seraphim!

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

<sup>13</sup> If you pray to God, but do not - while you are praying - hear the complaining voice of your poor brother who came to you for help during your hour of prayer, then your futile chatter is damned! Since My honour exists in love - and not in the futile twaddle of your mouth!

<sup>14</sup> You should not be as Isaiah has shouted: 'See, those people honour Me with their lips; but their hearts are far away from Me!', but if you pray to Me, do this in the spirit and in all truth! Since God is a spirit and can only be worshipped in the spirit and in the truth.

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

## **- Chapter 2 -**

### **Fate of the places of Palestine.**

<sup>1</sup> "See, I already have made provision for it, that the places which we are going to visit now, will, within the next one-hundred years, disappear, so that in time, no too crude idolatry is carried out!

<sup>2</sup> My Nazareth will not be found, however, another over the mountain from here towards sundown (evening = west). Genezareth will disappear, only Tiberias on this side of the sea, will remain. Ceasarea Philippi, where we are now, is already extinguished, but one will remain above the Merom Lake, from where the Jordan is coming, and one in the direction of the evening, not far from the large salt lake, not far from Tyre and Sidon. The land Samaria will only partially remain from here in the direction of midday (south) up to the large sea, but the smaller portion, which lies more

towards the morning with the true Sichar and the true mountain Horeb, will be wiped out, and the later descendants will search for it and will find it not far from the large sea; but only the name will remain and a rough mountain, but not the true one. And so it will happen to Jerusalem and many places of the promised land, which - to a large extent - will be transformed into a desert.

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

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

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

<sup>6</sup> However, if they in the beyond come to Me, to receive their assumed reward for their troubles and sacrifices, I will reveal to them their big foolishness and will show them, what misery they have created by their foolishness which I never have asked them to do; firstly under those who were entrusted to their care, namely the poor, weak wives, children and other needy people of the house! And it will be indicated to them, that they will not come to the light of My mercy, until they have made completely good all the misery they have caused, - what will be very hard for them to do, since they will for that, possess only extremely meagre means in the dim light of the spirit world above and under the earth.

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

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

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

<sup>10</sup> But now we want to go to the nine who drowned; and you, Mark, bring wine to them; since we will need it!"

## - Chapter 3 -

### The Lord with the nine drowning victims.

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

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

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

<sup>4</sup> Said I: "So that you upon this valid testimony of the doctor will recognize the glory of the Father in the Son of man, I call loudly to the Father and say: 'Father, glorify Your name!'"

<sup>5</sup> Here many heard a voice like many thunders: "I have glorified Him through you, My most beloved Son; because it is in You, that I find My true delight! The people should listen to you!"

<sup>6</sup> Many heard these words, but many heard only a pure thunder and began to ask, why it was thundering. But those who heard words in the thunder, gave testimony about what they have heard, and the others were surprised by it and said: "This is odd! We only heard the thunder, - but since many of you have heard the same words, we believe you as if we have heard it ourselves. Nevertheless from this we can conclude, that this Master here is only the Son, but not the holy almighty Father, who lives in heaven, and whom no person has ever seen, but could only speak to in sanctified moments. Moses was therefore also a son of the Almighty, since also he has performed extraordinary signs, and the other prophets too in equal measure; this Nazarene may be the biggest prophet, because he does the biggest and most signs."

<sup>7</sup> Said Murel, who listened to this quite well: "No, you are mistaken; this is still a very large misunderstanding of yours! Who has announced Moses before Moses through the spirit of the Lord, who Elijah, who Samuel, who any of the four great prophets? They were as if by coincidence awakened by God and prophesied! And of whom did they prophesy most? Actually about Him who is now in front of us! The voice which could be heard as a mighty thunder, was very much His very own voice, which He uses to speak to us with His bodily mouth! The only difference consists therein: With His mouth of the body, He speaks as a person to us, but by means of the thunder-voice, He could be heard as Him, who was, is and will be forever - who has created everything there is and who gave to His people the law under continuous lightening and thunder on Sinai. Therefore only for Him everything is possible, also this, that He out of the highest love for us, His

children, could become a man like us – otherwise, He could forever not be seen and be recognized by His children He loves above all!"

## - Chapter 4 -

### **The Lord's instructions for raising the drowned from the dead.**

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

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

<sup>3</sup> When I had finished speaking, I said to Mark: "Put some wine in their mouths again!"

<sup>4</sup> Mark did this; but Cyrenius and Cornelius asked Me, why the drowned must be given wine before making them alive again.

<sup>5</sup> Said I: "To revive these nine, this is absolutely not necessary; but since they will leave immediately after being revived, they need strengthening of the body, and this is accomplished by putting some wine in their mouths before reviving them. It will be absorbed by the nerves of the palate and tongue and in this way shared with all the other life-nerves. When these nine become alive, the soul, returned to the body, will already have a strengthening tool, which it can immediately use for all kinds of activity. If it wasn't for this pre-strengthening, the newly revived would need to stay for a while, to strengthen their limbs for any activity. At the same time, this pre-strengthening will leave a nice taste in the mouth of the concerned, which is also necessary since the murky water smell would cause them to become sick after been awakened, from which they could not have been completely freed for a long time. Now you also know this; do you still have any concerns in this regard?"

<sup>6</sup> Said Cornelius: "No, not really, Lord and Master; however, the thought came to me, how You as the Almighty, who's will is capable of doing everything, here and there still make use of completely natural means to achieve a certain goal!"

<sup>7</sup> Said I: "And why should I not?! Are the natural means not also a creation of My will, namely the wine out of the cellar of Mark, who's empty tubes and other containers I alone miraculously filled with wine?! If I therefore make use of natural means, then this is not less a miracle than Me using no natural means, but only My will! - Do you understand this now?"

<sup>8</sup> Said Cornelius and Cyrenius: "Yes, also this is now very clear to us; we are already looking forward to the reviving of the nine drowned people! Will this take place immediately?"

<sup>9</sup> Said I: "Only a little more patience, until they had been given some wine in their mouth for a third time, so that they can have sufficient pre-strengthening in them before becoming alive anew!"

<sup>10</sup> With that all the curious were satisfied, and Mark gave on My instructions to the nine for the third time some wine in their mouths.

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

## **- Chapter 5 -**

### **Cornelius' doubts.**

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

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

<sup>3</sup> Said Cornelius: "But you have very good eyes and notice everything. If everything is done, then everything is anyway fine and good, and we don't need anything else than the assured success of that what the Lord arranges and wants; since only one single failure would cause some doubts among the hardline believers. Did you really see the nine getting up and walking away?"

<sup>4</sup> Says Jarah a little excited: "Now then, I hope I am not considered to be a liar!? As long as I live and can think, never ever did a lie come over my lips, - and at the side of my Lord, my God and most true Master should I bring forth a lie, to satisfy thereby your curiosity?! Oh, then you, elevated lord, do not in the least know Jarah! See, in the still so bright mind also resides the lie; since you can explain something to someone out of your mind, as it made sense to you; but your made-sense-to-you was utterly wrong, and thus have completely lied with your explanation, - because you have mislead yourself and your neighbour. But the true and pure love never lies and cannot lie, since it honours its neighbour, and as also a child of God, more than itself and God above all! But I

am full of love for God and therefore also for my neighbour - and you think I'm able to provide you with wrong information?! Elevated Cornelius, this imposition coming from you was not well-behaved!"

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

<sup>6</sup> Said Jarah: "O not at all, but in future you must think about your questions more carefully! But now lets talk about something else; since we have long enough talked about empty matters!"

<sup>7</sup> Said Cornelius and Cyrenius: "Yes, yes, you are absolutely right; every minute which we spend on idle chatting, is a great loss, if the Lord is with us! Let us give to only the Lord the honour to determine and arrange something!"

<sup>8</sup> Said I: "Lets leave it at that; we now have time for fishing and want to provide Mark with ample stock! After midday, however, something else will come up!"

<sup>9</sup> The old Mark, who overheard Me, instructed his sons immediately to prepare the necessary vessels; because the fish in the large, fenced off container in the lake, was severely damaged during yesterday's storm.

## **- Chapter 6 -**

### **The Persians and the Pharisees arguing over the miracle. Judas Iscariot goes to catch gold-fish.**

<sup>1</sup> While we were discussing at our table this and that, an argument started between the thirty young pharisees and the still present twenty Persians. The Persians considered the awakening of the nine drowned persons as a proper miracle; but the thirty young pharisees in a small way doubted this. Especially Risa, who earlier strengthened Hebram for Me, was the strongest against it.

<sup>2</sup> Hebram said: "Friend Risa, if a person for once is dead in the body, like those nine were dead, you can place him as you like, and the following day likewise and you can put the same wine in his mouth, he will still never come to life again! This is an act of the divine willpower, and the placing and pouring of wine are serving no other purpose, than letting the water run out of the stomach and the lungs by a correct placing, and that by the wine, the still unsettled nerves receive a necessary pre-strengthening and to provide the palate with an undisgusting taste. But in connection with the later awakening of the dead body, not the placing nor the wine is of any importance. The Lord only allowed this to happen, because He has decided to bring those nine back to life again by His will, and that the souls immediately find an inhabitable and useful body! - Don't you see the logic of it?"

<sup>3</sup> Says Risa: "Yes, yes, I can see it and you will be probably right; nevertheless, it still requires effective proof, to convince oneself scientifically, that the placing and the later triple administering of wine on its own, cannot make the body of a completely drowned person alive again! If one is

convinced about that, only then does this awakening become a perfect miracle! This is my opinion."

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

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

<sup>6</sup> Thereupon a general departure to the water takes place, which during this morning is very quite and suitable for fishing. This time My disciples, except for Iscariot, work together with the sons of the old Mark and help them to spread and throw out the big nets.

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

<sup>8</sup> But this time his dirty tricks did not pay off, - except on his back; since when he was as a stranger discovered to chase after gold and silver in the back streets, he was soon arrested by the guards and suffered a hard beating. Thereupon he of course left the ruins of the old town which was still smoldering despite yesterdays storm; the town's ancient name was 'Vilipia', and among the Greeks, 'Philippi' and only recently under the emperors of Rome received the additional name 'Caesarea'.

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

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

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

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

## - Chapter 7 -

### The disloyal servant of Helena.

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

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

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

<sup>4</sup> And Thomas quickly greeted Judas Iscariot and asked him somewhat ironically how his fishing expedition went? Judas Iscariot grumbled something into his thick beard, but did not dare to start a controversial conversation with Thomas; since he remembered that it in fact was Thomas who warned him beforehand not to go to the city and search for gold, and therefore he did not want Thomas to know how it went! Thus Judas Iscariot kept quiet; but I gave Thomas a sign, that he should no longer pursue the gold-seeker, because it would bare only little fruit.

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

<sup>6</sup> When I entered the tent, I found him embarrassed in the tent, with his eyes searching the ground, as if he was searching for a lost item; I spoke to him quite gruffly, since he looked suspicious to me, but he was frightened and immediately left the tent. Initially I did not expect any wrongdoing by a disciple of the big prophet; but when I walked up and down in the tent, I noticed the treasure bag of the most elated princess, because it was not in the same order as it was known to me before. For

being a confidant, I was familiar with the numeric content of the treasure bag, I took the bag and counted the precious content, and see, - thirty silver coins were missing! Those thirty delightful silver pieces could impossibly have been taken by anyone else, than the previously indicated disciple! Most submissively, I want to report this in time, so that in the end no suspicion falls on me who is innocent."

<sup>7</sup> Says Helena: "Servant, why do you apologize, even before anybody has cast any suspicion on you?!"

<sup>8</sup> Says the guard: "Most merciful princess! I do not apologize, but most dutifully I simply report the theft carried out by the disciple of the great prophet!"

<sup>9</sup> Says Helena: "When did you previously search my treasure bag without my knowledge?!"

<sup>10</sup> Says the guard: "Oh, immediately after the elated, most merciful princess left the tent in my care! There were in all 600 coins; but now there are only 570 - obviously there are 30 coins missing, which nobody else could have taken than this disciple! Since I'm - as guard - responsible for the elated treasures, I must know what and how much I have to guard, and as an old, loyal servant I cannot be blamed, if I at times familiarize myself about what and about how much I have to guard! I now have noted the reported missing goods and have most dutifully reported it."

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

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

<sup>13</sup> When doing so, he still looked very embarrassed, since he knew that king Ouran punishes nothing more sharply than a lie and theft. Helena felt pity for the old goblin, who never before proved to be disloyal and she said to him: "Stand up and go your ways! It wasn't nice of you, that you wanted to revenge yourself in such a low manner on the disciple of the Lord, just because you don't like him, but who never did any harm to you, except that, since we are here, you can't stand him! See, this was evil of you, and you deserved to be sharply punished; since now everything is quite clear to me how you have acted!"

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

## - Chapter 8 -

### The outer rest and inner activity of the group.

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

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

<sup>3</sup> I say: "Just be a little patient; since everything must have its time to reach ripeness! Therefore a little rest is now above all necessary. Thus rest with Me a very short while!"

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

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

<sup>6</sup> Schabbi and Jurah, the two Persian delegated speakers, said to their colleagues, who pressed them strongly: "Stop it! It would mean to tempt the power of God in our hearts! What do we know, how we are constituted within! But if we do not know anything about ourselves, how should we know how God is constituted within, and what He will do?! But this we know, that everything He will do, will be most wise and it will be aimed to our best advantage; no matter what will happen now, more or less spectacular as there was before, it should bother us only very little! We are and will stay merchants and everything which is aimed to our best, we can use exceedingly well. In the end, we regard everything equally spectacular, valuable and important what is coming from Him, the only Lord of eternity and the infinity of all His countless deeds and works.

<sup>7</sup> Since we do not know ourselves, we therefore also cannot know what else we still need, above

everything we already have received; but He knows it - and, hence, He can designate what will be coming as something big and as very important! Because for the Lord of all order from eternity, it is impossible to start counting at 13 or 14, but always only at 1. And so He also knows pure and clear, what we according to sequential order need for our inner life perfection; therefore we can wait in complete tranquillity, for what He still wants to undertake today!"

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

## **- Chapter 9 -**

### **The spies of Herod.**

<sup>1</sup> But the old Mark came out of the house, where he was busy with preparations for a midday meal, to Me and said very softly: "Lord, - forgive me if I disturb You with my concern for a few moments!"

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

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

<sup>4</sup> Said Mark: "Also over a citizen of Rome, as I am?"

<sup>5</sup> Said the cheeky spokesman: "If we destroy him, we will not be held responsible by Herod!"

<sup>6</sup> Said Mark: "But in stead even more certain by God and the Roman upper governor Cyrenius, who fortunately is staying here with me for quite a few days already, with many high ranking individuals from Rome! Beware, if you dare to touch my house with only one hostile finger!"

<sup>7</sup> Said the cheeky: "Are you saying that the upper governor of Rome is here - just a few days ago he assigned the open sword-right through the governor of Jerusalem to Herod?"

<sup>8</sup> Said Mark: "Pretty good, pretty good! Soon it should be obvious who has granted Herod such a right!"

<sup>9</sup> At this point Mark send one of his sons to Cyrenius with the instructions, to inform the upper governor immediately about it. When Cyrenius heard this with a deep wrath, he immediately ordered Julius with one-hundred soldiers to arrest the thirty spies straightaway and to kill without

mercy everyone who does not immediately surrender and hand over his weapons.

<sup>10</sup> Said I: "Not to kill, only arrest!" - And this was followed straightaway.

<sup>11</sup> When the spies saw that the Romans furiously stormed them, they wanted to flee; but they did not succeed. The Roman soldiers warned them very loudly, that they would kill everyone mercilessly, who dared to fight back. This very furious and serious sounding promise was effective; the cheeky spies surrendered and were immediately tied up with cords and chains, and, with terrified faces, were brought under the precedence of Mark and Julius to the upper governor.

<sup>12</sup> When standing in front of Cyrenius and Cornelius and Faustus, Cyrenius asked them with the usual Roman dictatorial seriousness: "Where is your written authority and the order instructing you to pursue the Prophet of Galilee wherever He goes?"

<sup>13</sup> Said the leader whose name was Zinka: "My Lord! Gagged at hands and feet, I cannot take them out of my concealed bag! Allow your soldiers to undo me and you should have the documents, so that you can see, that also we have a lord in the background, who rules above us and we have to obey him, because he expensively bought the right from you Romans, to be in your place lord over our lives and can – without responsibility towards you - kill at will whenever he wants!

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

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

<sup>16</sup> Cyrenius reads the authorization, which is signed by the name of Herod. In short it reads word for word like this: 'Based on the rule over the entire Jewish country, which I, the sub-ruler Herod, have obtained from Rome for 1,000 pound silver and 100 pound of gold, I order, relying on the support by Rome which I have paid for dearly, to arrest the prophet from Galilee, who appears to be a threat to me and my institutions, and hand him over to me dead or alive, - in the former case I myself will examine him and see of which nature he is. My henchmen, however, have, with this document written by myself, the fullest right to search, pursue and arrest the accused on all roads and paths, on all lanes and streets, and if he opposes his arrest, he must be killed with all his followers, after which he must be brought to me, and everyone who was part of his arrest will receive a reward of 300 silver coins. - Written in Jerusalem at my own palace.'

<sup>17</sup> Said Zinka: "Now, what do you say to this? Are we thirty within the law or not?"

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

to exercise the sharp sword-right!

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

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

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

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

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

## - Chapter 10 -

### Zinka's apologia and his report on the death of John the Baptist.

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

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

and his best friends.

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

<sup>4</sup> Unfortunately during that time, Herod celebrated his day with a big show, and Herodias more or less familiar with the weaknesses of Herod, dressed up very unusually during that day and thereby increased her charm to an incredible height. Dressed up like this, she came with her dragon-mother to congratulate him, and since there were harpists and pipers and violinists in his house, Herodias danced in front of the completely aroused Herod. The randy Herod was so pleased by that, that the fool committed himself to a heavy oath, to grant her every wish whatever she would ask from him! Now our John was as good as dead, since he was standing directly in the way of the damned greed of the mother; she gave the youth a sign, that she should ask for the head of John on a silver platter, what the youth - although secretly horrified - did.

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

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

<sup>7</sup> Let all angels and God Himself come down from heaven to earth and impose a condemning judgement on us, it will be exactly fair as the decapitation of John. If there exists a just God, He certainly must be wiser than all the people! But if He is wiser and almighty on top of it, then truly I do not understand on what grounds He allows that such monsters of people arise and even become powerful.

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

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

## - Chapter 11 -

### Cyrenius' friendly answer to Zinka.

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

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

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

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

<sup>5</sup> But why God in many instances allows evil to triumph in this world, while at the same time virtue suffers and is crushed up to the bodily death, for that, friend, a marvellous answer exists, but lies for your current state of mind much too deep, that you and your colleagues, whose minds appear even much more outwardly than yours, could understand it; but there will come a time - perhaps in the near future - that you will comprehend it very precisely, even with your whole soul, why the Herodians also must exist!"

<sup>6</sup> Says Zinka: "Lord, you just showed me the mercy to address me with the word 'friend', but do not let this purposeful word become an empty sound, as it is unfortunately mostly the case among people! But if you have used this word in the true sense, then show me the friendship and allow also my twenty-nine friends to be freed from the heavy ties! That not I nor they will run away, will firstly be prevented by the strong guard, and secondly mainly by your friendly word. Believe me - I speak freely and openly -: With the deepest aversion we all are what we unfortunately are! If you could free us from this yoke, you would have accomplished the most humane and most just deed!"

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

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

## **- Chapter 12 -**

### **The capture of John the Baptist. Herod's relationship with Herodias.**

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

<sup>2</sup> Says Cyrenius: "Speak completely freely and openly, because among us you will not find any very dry straw on the roof!"

<sup>3</sup> Says Zinka: "This is good, and now listen to me! I said previously to you, that I do not believe in any God anymore; since everything that is taught in the temple about Him, is a lie, the darkest and most shameful lie! Because such a God can forever never exist! Our unlucky friend John taught the people in all seriousness to recognize the true God, and his teachings were long overdue and did good in the highest degree to every person who did not belong to the temple and who wasn't a Pharisee. But therefore his teachings were an even bigger horror to the temple. As a very reasonable man, you will now be able to slowly and gently start to understand from where the storm is blowing.

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

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

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

<sup>7</sup> Upon such vigorous response the black knights withdrew and kept quiet. Nevertheless, they did not rest from forging new evil plans; while outwardly presenting a friendly face about the bad situation for them and pretending as if they weren't worried about John in the least anymore, they

secretly hired assassins, who were supposed to eliminate the man of God.

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

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

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

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

<sup>12</sup> Herod jumped at this proposal, gave the messenger of the document a few pounds of gold and the matter was concluded. He immediately send a messenger to Herodias, and she of course did not object too much to comply with the wishes of the lease-ruler Herod, since in addition she has been persuaded and driven to it by her mother; because the old Herodias was a woman as if made for Satan. There was nothing good in her, - but instead more evil. The old woman, terribly richly made up, presented her daughter for the first time to Herod herself and recommended her to his mercy. Although Herod caressed her very affectionately, he still did not committed a sin with her. He gave her many presents and granted her absolutely free admission to himself.

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

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

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

## - Chapter 13 -

### The Templars' attempt on the life of John the Baptist.

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

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

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

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

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

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

<sup>7</sup> Herod scratched himself behind the ears and said to me: 'This is how things stand, as I see it for a couple of days now; but what can one do? The best thing might still be, that we isolate John even

more from open visits, and only allow his most well-known disciples to come to him but show every foreigner the door. Because it easily can happen that an assassin bought by the two women or by the temple, pushes a knife into the heart of our John, and the temple would have achieved their goal. Since you can believe me, also the women are influenced by the temple! In order to save John, I will allow the two women, namely Herodias, admission - therefore go and tell Herodias that from now on she can and may visit me!

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

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

## **- Chapter 14 -**

### **Herod's order to arrest Jesus**

<sup>1</sup> "That and how she celebrated him for me and thousands, is known; but to you all it will not be known, that among the disciples of John the legend exists, that John risen again and moved to Galilee and again is busy with his activities where he originally started. Such a legend also came to the ears of Herod and Herodias, who, after the death of John, started to strangely waste away together with the old dragon of a mother. This filled the hearts of Herod and Herodias with great and mighty fear, and therefore Herod sent me, as a proven friend of the victim, out to bring him back to Herod, so that Herod could repay him for the great suffering which he brought over him. Also Herodias cried over every hour in which she listened to her mother, and now like to reconcile with the offended John again!

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

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

<sup>4</sup> Thereupon we went out and are therefore here - until now completely unsuccessful, although we are already traveling around Galilee for nine weeks with the same intentions! In the meantime I have sent numerous messengers to Herod to clearly explain to him our fruitless mission; but to no avail! He knows it from other sources that either the risen John or the great prophet are present in Galilee and performing great signs; we therefore should do everything to get hold of him. Every tepidness from our side will be most strictly avenged.

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

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

## - Chapter 15 -

### The enigmatic Roman authority of Herod

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

<sup>2</sup> Says Zinka: "Nothing easier than that, since I know how to write and can speak three languages, I already have made about fifty copies of this document, which, each time Herod had to take to the governor for verification with the original in exchange for ten silver coins! I did not see your name, however, only the name of the currently ruling emperor. I cannot tell you anything more about it."

<sup>3</sup> Says Cyrenius: "This is then apparently a new authority, with a completely different content from the one I undersigned! Could you also tell me the time when Herod obtained the infamous authority from Rome?"

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

issue, behind which - according to my view - lies a big fraud!

<sup>5</sup> That Herod actually made an application to Rome, I can vouch for as a trustworthy witness, since I, as said, set and wrote the application myself. The extraordinary application did not went - as easily understandable - without a heavy attachment of gold and silver to Rome. The couriers were five of the highest ranking Pharisees, who at the same time in their very own capacity undertook a trip to Rome. A few days before their departure they came to Herod and asked him, if there wasn't anything they could do for him in Rome.

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

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

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

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

<sup>10</sup> The scoundrels had hidden the heavy attachment and the thirty camels well, forged the signature and other signs of the emperor and have given Herod a confidential imperial authority, of which he knows as much as you do, elated lord and master! Just note, elated lord, this is only my personal opinion; it is possible that the authority did in fact came from the emperor! Perhaps the ships had a good wind, to and fro, this would explain at least in some way the trip to and fro, and by chance they could have found the emperor at a leisure, business free hour immediately at their arrival in Rome. He allowed them to see him immediately and issued them with the requested authority, whereupon they immediately found a ship steering back to Asia and with a most favorable wind they reached the coast of Judea! In short, I do not want to be a judge! Everything is just my surmise and calculation."

## **- Chapter 16 -**

### **The false authority of Herod**

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

<sup>2</sup> In addition each foreigner who comes to Rome and wants to ask the emperor for a favour, must stay seventy days in Rome, before which time none other than a general or high ranking dignitary would be allowed to see the emperor but surely not a foreign messenger or privateer. Since it is a set custom in Rome that every foreigner who wants to obtain a favour from the emperor in Rome, must first make a sacrifice to the city by consuming as much as possible and by bringing other presents and sacrifices to the many institutions and events, which, so to speak, each foreigner coming from faraway countries is able to do, since he, without being very rich, could not come to Rome and ask for any special favours. Because for the general, resourceless peoples class laws and fair judges are instituted and sanctioned; if someone has a shoe pressing him, he knows where to go. If he goes, he will be helped fairly and according to the law; since with us Romans there are no exceptions, and the principle applies throughout: *Justitia fundamentum regnorum!* [Justice is the foundation of all nations/empires! - the editor] and *Pereat mundus, fiat jus!* [The world can go under, but justice to everyone! - the editor] These are not only empty words with us Romans, but principles, which have been up to now followed very strictly.

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

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

## - Chapter 17 -

### The Templars' policy of state

<sup>1</sup> Says Zinka: "High Friend! High lord! We all see this quite clearly; but in addition we see something, that you apparently don't see!"

<sup>2</sup> Says Cyrenius: "And what would this be?"

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

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

<sup>5</sup> If the emperor today demands from them an explanation and responsibility for the false authority, they will speak the absolute truth, that they have done this without any instructions; but alongside they will also be able to give the emperor a very good reason, whereby they have done this only to the best advantage of the monarch and his state! And they will also try to prove in great detail and in sun-bright clarity, why such an imposition was necessary, and what use it yielded for the state and the monarch. And in the end the emperor will be forced to praise and reward them.

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

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

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

<sup>9</sup> Taking all this into account and knowing it beforehand, the temple in its divine wisdom did something, whereby without any noise the bad matter was remedied; at the right time they would have anyway informed you and the emperor quite gently about what had happened, accompanied

with the advice what should be done further. The treasures destined for the emperor they could have handed to you any way only after they had found it advisable to inform you about everything.

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

<sup>11</sup> Says Cyrenius: "But if I by myself am only too convinced about the extraordinary wickedness of the temple clerics, can I still praise and reward them? Doesn't there exist any means and no way to get hold of these brothers of Satan?"

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

<sup>13</sup> According to my calculation and the calculation of John, in forty years time from now on, they will be completely ripe to fall down, and you will be forced to reconquer Judea and the whole of Jerusalem and must destroy their nests from the ground upwards; before that time very little or even nothing can be done against them by force, except what I have advised you before. In time you can ask them about the things and matters under discussion; however, if you receive an explanation apparently immediately, then act as I have told you, otherwise you will give the matter a bad ending!"

## **- Chapter 18 -**

### **The teaching of the Galilean prophet**

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

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

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

<sup>4</sup> Now I Myself ask Zinka and say: "Dear friend, I'm also someone who knows Jesus of Nazareth as good as Myself, but can tell you about Him, that He is nobody's enemy, but a benefactor of all who come to Him and looking for help from Him. He is an enemy of sin, but not of the sinner who regrets his sin and returns in humility to the good. No person has ever been judged and punished by Him, even if his sins would be more than the sand in the sea or the grass on earth.

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

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

<sup>7</sup> But once a person has become alive by the word of God, he stays alive and free for ever and will not ever feel or taste death, - even if he could die a thousand times in his body!

<sup>8</sup> See, friend, this is in all brevity the core of the teaching of the great Prophet from Nazareth! - Tell us how you like Him, and then what you think about Him!"

## **- Chapter 19 -**

### **Zinka's opinion of the teaching of Jesus.**

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

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

<sup>3</sup> John also went through a lot of trouble to convince me about the existence of an eternal God; but he did not succeed in this matter. I knew how to properly square it up with him, and he could not resolve my doubts, and as such I got stuck in my old doubts until this very moment. But suddenly,

all my doubts came to an end!

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

<sup>5</sup> Be so kind and also tell me where you were so very fortunate, to meet with the great man! Surely he is no magician, but a person equipped with higher powers of God; since this, his truly divine teaching proves! Tell me thus where you have spoken to him! I myself want to go there and listen to such living words of salvation out of his mouth."

<sup>6</sup> Say I: "Just stay here; after a short course of the proceeding discussions you will find Him by yourself! It is also already an hour after midday. Our good landlord Mark is also ready with the midday meal, and it will be served straight away; but after the meal we will find plenty of time to talk about all kinds of things. You stay at our table, - your twenty-nine companions, however, can sit at the table next to our table."

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

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

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

<sup>10</sup> Said Zinka: "Friend, believe me, no matter how deeply involved in any discussion, nothing will happen around me without me noticing it, and I know it very specifically, that a few moments ago not one bread crumb was on any of the tables, - and now all the tables are bending under the load of all the food! Allow me, for any person with heart and mind a question will be permitted, particularly if one is a foreigner! It does not matter anymore if someone gives me an explanation or not; nevertheless, I stand by it, that things are not at all quite natural around here! Look at my twenty-nine companions who discuss the same point among each other; only all of you, who probably have eaten quite a few times here, are indifferent about the whole story, because you know what is happening! But it doesn't matter, - later on I will get behind this secret!"

## **- Chapter 20 -**

### **Zinka's amazement at the miracle of the table.**

<sup>1</sup> After that, Zinka, who was a very big man, stands up and looks at all the tables, which of course were packed with bowls full of the best prepared fishes, and with bread loaves and with many mugs and jugs of the best wine; and he also notices that all the guests already engaging

passionately, without one noticing that the food becomes less. In short, our Zinka, the longer he keeps observing, the more he becomes dumbfounded, so that in the end, he starts to feel dizzy. Only a strong appetite and the good smell of the food requires him to sit down and start eating.

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

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

<sup>4</sup> Finally Zinka asks Cyrenius and urges him to tell him, what this is all about.

<sup>5</sup> But Cyrenius answers and says: "If the meal is over, the time has come to talk about a few things; but for now, eat and drink according to your hearts' desire!"

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

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

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

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

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

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

thoughts, will, words and actions.

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

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

<sup>14</sup> To wait would be alright, if instead of an eagerly learning soul, a dead rock was nursing its sluggishness in me; but my soul is no rock, but an always light-thirsty spirit. His thirst cannot be satisfied with a cool refreshing drink, but an explaining word that comes out of the mouth of a spirit who already drank. You have this ethereal drink in abundance and are filled up to the neck with it; but me, the diligent thirsty, you do not want to dribble one drop of your abundance onto my burning tongue! See, this is what bothers me most and confuses my senses! If I, under these circumstances, become a little confused, - can you, high friend, be astonished by it?

<sup>15</sup> However, nothing more about all this! I already become quite annoyed by myself about the whole issue and will leave this miracle on the side! Man should not know everything and do not need to know everything. For the necessary acquisition of the daily bread, man does not need to learn, to experience and to know much. He is a real fool if he tries to strive beyond it! Therefore keep on drinking and eating, while still something is left! If I'm not allowed to know something, I rather don't want to know anything at all! Since what one wants oneself, one can easily endure; only the foreign will is for each honest soul heavy to digest. From now on you can be at ease, to never be bothered again with a question from me!"

<sup>16</sup> With these words Zinka fell silent, ate his fish quietly and took with it bread and wine; also his companions did likewise and took very little notice about what happened around them, or what had been said.

## **- Chapter 21 -**

### **The nature of thirst for knowledge. On right singing.**

<sup>1</sup> Secretly, Cyrenius asked Me what should be done with this person.

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

<sup>3</sup> Believe Me! A soul, who becomes thirsty for a higher knowledge once, does not so easily fall into full sluggishness! With such a soul, it is the same as with a young engaged man, who is dead

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

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

<sup>5</sup> Finally he sees the maiden in company of someone else! Secretly he wants to explode because of his rage and with all force tries to forget about the disloyal girl: but then real glowing hot thoughts start to trouble him, so that no other healthy thought can exist alongside. Day and night he finds no rest nor sleep; he sighs and often cries bitterly and curses the disloyal girl.

<sup>6</sup> Yes, why all this? Didn't he seriously decide not to think about the non-worthy anymore?

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

<sup>8</sup> Do you, Cyrenius, think, that the deeply hurt lover still does not want to see and hear anything from the poor but most beautiful maiden, as he decided a while ago? Oh, by no means! The words of his friend were most appreciated by him, and he couldn't wait for the moment in which he could give his hand to his fiancee for ever.

<sup>9</sup> And the same will happen to our Zinka! He eats and drinks as if not bothered by the miracles anymore; but within, he is now much more active with it than ever before. Therefore, do not worry!

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

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

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

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

<sup>14</sup> However, when occasionally also sung outwardly, it should only be done if the heart is to such an extent overfilled with the feeling of love, that it must get some air through the voice of the mouth, to so to speak not suffocate because of the too mighty surge of love for God. Then of course even the outwardly singing will please God; but it should be sung with a pure voice which elevates the soul even more.

<sup>15</sup> Because an impure and non-melodious voice is like murky marsh-water poured on a blazing flame! Everyone can think for himself what the result will be."

<sup>16</sup> When I gave this explanation about singing, the charming Jarah said to Me: "But Lord, how would it be - since we are sitting so cheerfully together - if Raphael would sing something for us?"

<sup>17</sup> Says I likewise jokingly to her: "Ask him about it! Perhaps he will do you a favour by doing something like that. I of course will not say or have anything against it."

<sup>18</sup> Jarah immediately grabs Raphael and urges him that he should sing something.

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

<sup>20</sup> Says Jarah: "Sing at least one single tone; it surely will not kill me!"

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

## **- Chapter 22 -**

### **Raphael as a singer.**

<sup>1</sup> These words were of course also heard by our Zinka and he asks Ebahl who sits next to him: "Is this lovely boy really such a capital singer? Have you listened to him before?"

<sup>2</sup> Says Ebahl: "He says it; I have heard him many times speaking, but never heard him singing before and I'm therefore also very curious about his single tone!"

<sup>3</sup> Says Zinka: "From where is he and who is this girl?"

<sup>4</sup> Ebahl answers: "The boy is staying in my home in Genezareth, and the girl is my lovely daughter. She is only fifteen years old, but has the whole Scripture in her head and in her heart, - and also the boy and he is for the time being a teacher in my house. I know him thus very well! But that he is also such an extraordinary singer, up to this hour I didn't know one syllable about; I'm therefore now very curious about his single tone."

<sup>5</sup> When Ebahl has said this, Raphael said: "Now listen and pay attention!"

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

<sup>7</sup> But the tone became increasingly stronger, more full of life and mightier. In its peak strength like coming from thousand trumpets, it sounded like a quad-sext-chord in Des-Moll, reaching from the small octave stroked in between with the repetition of the octave, decreased after that and in the end was lost again in a weakest As (stroked in between) of a never-heard purity.

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

<sup>9</sup> All woke up as from a most blissful dream, and Zinka, full of enthusiasm, stormed to Raphael, embraced him with all his strength and said: "Boy! You are not a mortal! You are either a god or an angel! Yes, with such a voice you must be able to wake up the dead and enliven all stones! No, no, no! Never ever did any mortal on the whole earth hear such an above-heavenly sound! Oh you above-heavenly boy! Who taught you to produce such sound from your throat?!"

<sup>10</sup> Oh, I'm completely done! All my life-fibres are still trembling from the indescribable beauty and purity of this single tone! It didn't seem to me as if you produced the never-yet-heard most pure tone from your throat, but it rather gave me the impression as if all heavens opened and a harmony out of the mouth of God was poured over the dead earth!

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

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

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

## **- Chapter 23 -**

### **Communication with God through the inner word in the heart.**

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

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

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

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

<sup>5</sup> The Lord stays here already for several days; but tomorrow it will be the last! What will happens afterwards, nobody knows but only the Lord. Therefore fill your heart with all love and meekness and keep covertly in your heart the special and extraordinary things which you have heard and seen here; since to retell this to the worldly people, means to throw the most noble and largest pearls to the pigs, which is of no use to the world people. All this you must remember and act accordingly, so that you can become a useful tool in the hands of the Lord in heaven and on earth. - Have you taken note of everything?"

<sup>6</sup> Says Jarah: "Oh dearest Raphael! Surely I have noted everything; but it is not really very pleasant what you have just told me, - namely the departure of the Lord from here which you have announced for tomorrow! You know how much and how above all, I love Him! What will happen to me if I can't see Him, listen to Him and speak to Him anymore?!"

<sup>7</sup> Says Raphael: "You will be doing very well, even if you can't see Him, you will be able to always listen and talk to Him; since if you ask Him in you heart, He will also answer you in your heart.

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

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

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

<sup>11</sup> Since to only know what is right and good and what pleases God, is not sufficient; yes, by far not

sufficient, - also not, even if man only have the most decisive and biggest appreciation for the teachings out of the heavens - yet can never with absolute seriousness decide to act accordingly in all and everything that is prescribed by the teachings coming from the heavens.

<sup>12</sup> Therefore it says, to properly hear the teachings, to properly recognize it and then to properly act accordingly! Without the strict execution of the teaching, nothing remains and nothing is going to happen!"

## **- Chapter 24 -**

### **The cultivation of the human heart.**

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

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

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

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

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

<sup>6</sup> Said Raphael: "Worry firstly only about yourself, the others will be provided for by the Lord!"

## - Chapter 25 -

### Zinka's questions regarding Raphael and his search for the Lord.

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

<sup>2</sup> Says Ebahl: "Dearest friend, the youth is indeed not Him, - but rather a main disciple of Him! I must openly confess to you, that the Prophet from Nazareth possesses such power and wisdom, that there are even, as one might say, angels from heaven coming down to earth, to listen to his teachings and to admire his deeds and to praise the almightiness of God in Him!

<sup>3</sup> This youth as proof of my statement serves very much, of whom you don't know what you should make of him! As an earthly person he is in fact a little too heavenly, and as an angel he perhaps looks a little too earthly! He lives already for one moon with me and is the educator of my daughter; that he does not have a father nor a mother on earth and possesses a power in all things, which is simply fabulous, you can believe me rock solidly! A further genealogy I cannot give you. By the way, you can talk to him yourself and he will not keep you waiting for an answer! In his whole being there is no haughtiness!"

<sup>4</sup> Says Zinka: "I know enough, and know for what I should take him during these extraordinary times! But now I want to know if this great prophet from Nazareth is not among us!? Because without him I will forever not understand what a so-to-speak angel must do! Since according to your explanations he must be a completely divine being! Therefore just show me by means of a only very slight sign, if he is there and who he is!"

<sup>5</sup> Ebahl says: "Dearest friend, just be a little patient; you will get to know Him! But this much I can tell you to your bigger reassurance - since you are not a henchman or catcher anymore -, that He is actually among us, otherwise the high ranking Romans would not be here!"

<sup>6</sup> Says Zinka: "Also enough; I do not need more! Now I will find him!"

<sup>7</sup> With that our Zinka was satisfied, but already paid very close attention and did not take his eyes off Cyrenius, Cornelius and from the angel, since he was of the opinion that they would betray Me the soonest, but he was of course a little mistaken, since I immediately put it into their hearts what they had to say and in which direction they should steer Zinka's attention. The session was also adjourned and the tables were cleared, and we went to the shore and talked there about less important matters. Zinka and his companions of course kept a close eye on us.

## - Chapter 26 -

### Jesus raises the two drowning victims from the dead. Zinka recognizes the Lord.

<sup>1</sup> But during our walk up and down the shore of the sea, we came to the place where our Risa cared about the two drowned persons and waited for them to become alive again.

<sup>2</sup> Cyrenius said to him: "Now, friend Risa, do the two already start to show very faint signs of life?"

<sup>3</sup> Said Risa: "High lord, every effort is completely in vain! Those two are certainly getting more dead instead of alive; for them every effort and further treatment is in vain! Only the omnipotence of God can make them alive again! No positioning and no poring wine into their mouths is of any use!"

<sup>4</sup> Say I: "Is this your opinion!?"

<sup>5</sup> Says Risa: "Lord, just look at the blue spots and smell the already quite advanced process of decay, and You Yourself will agree with me that those two will only become alive again by the omnipotence of God on Daniel's Judgement Day!"

<sup>6</sup> At this point also Zinka pushed forward, since he was quite knowledgeable about dead people, if they really were completely dead, and looked at both drowned persons. After completing his examination he said: "The friend was speaking the truth! Those two have to wait until Judgement Day in their complete state of death, provided that there ever will be one on this earth, - what is difficult for me to believe! Since I know what will become of such a heap of meat: moths, worms, flies, beetles, all kind of grass and other plants! How many are torn and eaten by wild beasts! How many die in a fire! Will all this just like that come together again on Judgement Day like it is now, because then I will completely give up to be a human for ever! I, Zinka from Jerusalem, knowledgeable in many things, state here, that on the supposedly coming Judgement Day, even the omnipotence of God will take its time, when it comes to reviving those two female heaps of meat! It will give to their souls a new, spiritual body; but in those two bodies no soul will be bothered with a headache anymore!"

<sup>7</sup> Say I to Zinka: "Friend! You know a few things and quite often you hit the nail on its head; but in this case, strictly speaking, your blow is a little off the mark! You are quite right that the soul in the beyond will never again walk in this body, but those two bodies should at least for some time become useful carriers for their souls! If I want it, those two must awake again! One of them will even become your quite fertile wife and you will love her beyond measure; the other should become the wife of the still single Risa, - but he will not wake a fruit in her!"

<sup>8</sup> After that I call both drowned, and in a moment they stand up and look very surprised around themselves and cannot grasp, where they are, and what happened to them.

<sup>9</sup> But Risa and Zinka fall on their knees before Me and Zinka calls: "It is You, whom John has announced! But You are not a prophet, You are Jehovah Himself!"

<sup>10</sup> During this awakening scene also the Persians who were still with us and the known Schabbi came closer and Schabbi said to Zinka: "This time, you have, as I feel it, judged correctly! Yes, it is like that, friend, - this is Jehovah! And the youth, who let us hear this heavenly tone, is an archangel, actually the same, who already has guided the young Tobias on this earth. This is how things stand: this is the great Messiah who has been prophesied by all the prophets and seers, and with Him starts a new, spiritual kingdom on this earth!"

<sup>11</sup> It is Him that many will become annoyed about and want to attack Him and do with Him what Herod did to John; but all who will do that, will shatter at His power and become stupid and blind like the darkest night before His wisdom! Since the earth has never carried His likeness in its flesh!

<sup>12</sup> What I tell you in the name of my twenty companions, I tell you without shyness; since from now on I do not fear the world anymore, because I got acquainted with Him, Who is the only one to fear from all those who would and will raise against Him! Oh, He will thoroughly examine the sinners

and thousand times woe to the sinners! He will fight nobody with the sword in His hand, - but the power of His word will judge and destroy them!

<sup>13</sup> About the power which lies in His words, you still have the completely naked truth in front of you! These two maidens were completely dead, so that nobody could raise any doubts about it! He only said: 'Stand up!', - and the two stood up and are living now like newborn, revived and healthy and have a perfect clearest consciousness; it would only be nice if the two dear creatures could get dressed! - But I know what I will do! Among the Persians are a few women who carry a triple set of clothing with them; each one can contribute one dress and these two can be helped!"

## **- Chapter 27 -**

### **The life history of the two girls.**

<sup>1</sup> Here Schabbi turned to Me and asked, if he may do this.

<sup>2</sup> Said I: "Oh, just carry on; nobody has ever sinned before Me by performing a good deed! Go, and let the two get dressed!"

<sup>3</sup> And Schabbi went, and within a few moments he returned with two sparkling white coloured shirts of the finest silk and with two sky-blue dresses of the finest cashmere, as well as two pairs of the most expensive festival sandals with long, silk lined ribbons; the two newly awakened were also given two diadem-like combs and golden forehead braces, decorated with precious stones. However, they refused to accept the jewelry which they regarded as too valuable.

<sup>4</sup> But I said: "If I want it, just take what has been given to you; because it is fitting for brides to be adorned!"

<sup>5</sup> After that the two also accepted the jewelry; and after being dressed and adorned and standing there as two daughters of a king, they showed a great and thankful joy.

<sup>6</sup> But while standing in front of us in radiating beauty, Zinka said: "No, no, this is again a miracle! When I looked at them when dead, they looked like two women in their forties and their shrunken shapes did not show any special sign of beauty; even after being miraculously awakened, nothing in particular was showing; and now they have become two beauties, like my eyes have never seen something similar before! Now they are two maidens not counting more than twenty years! Yes, this is also a miracle of miracles! Where is the young Herodias now?! Now, if Herod would see one of them and she would insist on it, he would for the love of her let all Jews be beheaded! Should I, poor sinner, really be worthy of the mercy, to take one of those two angels as my wife, then Jerusalem would never ever see me again; since this would be such a bait for Herod and also for all the other many holy men of the city of God!"

<sup>7</sup> Says Cyrenius: "If those two miracle children do not have proper parents anymore or if the actual parents have lost any right to them because of the intervention of death, they will become my daughters and will receive from me a proper trousseau!"

<sup>8</sup> Says the older one of the two, called Gamiela: "Both of us are, strictly speaking, without parents; and those we called father and mother, should basically not be close relatives of us. We came as little children of two and I three into the house of a Greek merchant, who only later converted partially to the Jewish belief; according to the testimony of an old maid, we had been brought by a

slave-trader from Sidon to Capernaum and bought by the said merchant, who we called father, for five pigs and three calves and eight sheep.

<sup>9</sup> The seller also gave the merchant a document, in which our names and the names of our real parents are written! Our real parents are supposed to be Romans of very high parentage. How much of it is true, we don't know; but the trip on which we had the accident, we undertook secretly with the aim to learn the full truth from a relative of our false parents who lives in another place, if we are the actual or in fact are only bought daughters of our parents.

<sup>10</sup> But then we fell into the hands of the evil pirates, have been robbed of everything we took with us, had been undressed, despite of our begging we have been tied together by the hair and thrown alive into the deep sea. What happened after that with us, we don't know, and also not how we came to this completely unfamiliar place, and who gave us back our lives; since we must have been dead, when we were found after being washed ashore by the sea at some shore or beach! - Where are we actually now, and who are you good and marvellous people?"

## - Chapter 28 -

**Cyrenius recognizes his daughters. Risa and Zinka become the sons-in-law of Cyrenius.**

<sup>1</sup> Says Cyrenius: "Only a little patience, my dearest children and daughters! - Your name is Gamiela, and what is the name of your younger sister?"

<sup>2</sup> Says the younger one: "My name is Ida; this is how I was always called."

<sup>3</sup> At that point Cyrenius embraced Me and said: "Lord, yes, how should I thank You?! Oh God, Oh Father! In this way you have given me back my two dearest daughters, which were taken away from me by the cheekiest hands seventeen years ago! How this was possible despite the guarding of my house, is still a mystery to me!

<sup>4</sup> Straightaway I send scouts into all directions, to look and ask for the lost sisters and a courageous captain said to me: 'Even if Pluto has stolen them from you, I will bring them to you! But if the sea has devoured them or any greedy predator, then all trouble will be in vain!' He went and for three years all his efforts were in vain.

<sup>5</sup> I also sent scouts to You, Oh Lord, to Nazareth. They were asking about you, but returned with the disastrous news home, that there is nothing to You anymore. You were actually a very calm, but otherwise an absolutely stupid boy between thirteen and fourteen years, not even mentioning anything about prophesying!

<sup>6</sup> Your own parents gave a very tiresome testimony about You and said, that with Your twelfth year any sign of any wisdom was completely lost and that You are, regarding mind and insight, taking second place to every other normal earthly boy. For the sake of me, they have urged You to only this time make a prophecy for my messengers; but You kept quiet and said in the end that You did not come into this world to prophesy, but to work like any other person!

<sup>7</sup> When You were asked, if You could remember everything You have done from the cradle to your twelfth year, You said, what there was, is no more! And when You were asked about the reason, you did not speak again, left the room and went outside - and my messengers returned empty-handed home!

<sup>8</sup> And as such all my searching was in vain. For seven full years I mourned about my two dearest daughters, - and see, here they are! At that time You have kept them from me, to give them back to me in a doubly wonderful manner! Yes, Lord, how should I actually thank You for that?"

<sup>9</sup> Say I: "You have already done this by taking care of all those who were caught here and you have troubled yourself to make arrangements for their accommodation and for their better destination in future, as what they had experienced up to now! In short, - you, My first friend Cyrenius, has already done so many things for Me, that I cannot let you be unrewarded on this earth! But one day in My kingdom in heaven, you will therefore also receive an even bigger reward!

<sup>10</sup> But since you have your daughters back in a completely healthy state, think of them, to whom I have given your daughters as brides! The two men are not of royal parentage; however, they are now so-to-speak My sons, - and this should also be sufficient for you!"

<sup>11</sup> Says Cyrenius: "Lord, Your will is a most pleasant commandment for me, and for my two sons in-law, I surely will find means and ways, whereby they will be placed in such a way, to be most useful to the spiritually and physically poor people!

<sup>12</sup> But now come you my dearest daughters to me and let me press you against my heart; since I'm now one of the most happiest fathers in the whole world! How happy will your mother be to have you back; since she was disconsolate about you! If she could see you, her happiness would be even greater; but despite her great lovingness she nevertheless is blind. Being blind she became my wife, after which she received the eye-light for a while, but later on went blind again! But she has very sharp senses, so that I bet that she will recognize you immediately. Oh, how infinitely happy I am know! Come here, all the poor, I want to make you happy with all my strength!

<sup>13</sup> If I think about it, how we found you floating in the sea, tied together by the hair! If at that time I only had the faintest idea that you were my daughters, how terribly unhappy the sight of you would have made me! Only now, after being alive again, the Lord allowed a close acquaintance with you, so that I could become blessed as much as possible! And now I am, and therefore to You, Oh Lord, all praise and all my love!"

## **- Chapter 29 -**

### **Zinka's modesty**

<sup>1</sup> Zinka steps closer and says: "High lord and master! Since circumstances are like this, of which also I could never have the faintest idea, things are getting a completely new face. They are therefore not daughters of a merchant from Capernaum anymore, but they are daughters from the emperor's house in Rome; on these trees do not grow any apples for us! Because for such children, other children must be found, who are descendants from royal parents. I'm only a common Jew's son, although a descendant from Judah; but what is this compared to you, who is a brother of the great emperor Augustus and as such carries the tribe of the oldest Patricians with yourself?! In addition, you are incredibly rich, and I have nothing but my paltry portioned wage for an immense work.

<sup>2</sup> Irrespective of how happy Gamiela would have made me if I had received her as a wife by a miracle from heaven, she your daughter, high lord, stands high above my nothingness, I can never take her as a wife! You, high lord, would give her to me today because of your pure spiritual mood; but tomorrow you could regret it! Could I object if you take her away from me again? How much

grief and how much sorrow would I feel then! If I take her as my wife with the fullest assurance that she remains with me, I surely will take her and become the happiest person; but I never can ask for her, since I know my state and also yours.

<sup>3</sup> Give me on Roman ground a smallholding; by the diligence of my hands I will work the land and support myself and my colleagues! Only let me stay away from Jerusalem and the whole Jewish land! Because I want to have nothing to do anymore with either Herod or the temple!"

<sup>4</sup> Says Cyrenius: "Let everything be good! I cannot take away my Gamiela from you anymore, since the Lord in a certain way has given her to you before giving her to me, - and His word and will is holy, more than holy to me! What the Lord only remotely wants us to do, we must do, if we want to become equal to His angels! Yes, on this world I am something for as long as He keeps me alive; but on the other side in the big beyond we are all equal, and our treasures here remain part of the dead crust of the earth and will become food for the all-consuming time.

<sup>5</sup> My high status should therefore not bother you; I only carry it for the well-being of humanity as much as it stands in my power to do so. And should you, whom the Lord of infinity, of life and death has brought close to my heart, be excluded from this? No, no, never ever! You are and will remain my son!"

<sup>6</sup> After listening to these words, Zinka says: "Yes, truly, only a soul entirely devoted to God the Lord can speak in such a way! What the Lord wants, I certainly want also: because He who awakened the two, is the Lord Himself, of that I'm fully convinced. Even if billions testify against it, Zinka will never stagger in his faith! To Him all my love and all my true worship from now on! To Him all honour from eternity to eternity!"

<sup>7</sup> With those words Zinka kneels before Me and says: "O Lord, forgive me all my sins, so that I can pray as a cleansed person to You!"

<sup>8</sup> Say I: "Stand up, My brother! Your sins have long since been discarded before Me; because I knew your heart for a very long time, I finally allowed it to come to Me. You actually were sent out to catch Me, and I allowed Myself to be caught by you - but only for your heart and for your welfare! Stand up and be full of joy in My name and become a good, useful tool for Me!"

<sup>9</sup> With that Zinka stands up and only then starts to properly think about the greatness and about the meaning of this occurrence. But once he will be sitting alongside Me, only then will we hear him speak again. Since, after Mathael, he is certainly the biggest spirit in our company.

## **- Chapter 30 -**

### **Action and speech**

<sup>1</sup> After we managed to give Zinka some rest in this way, also Risa, as the second son-in-law of Cyrenius, came and started to make similar excuses.

<sup>2</sup> However, Raphael touched him on his shoulder and said: "Friend! Remain only with the truth of your heart; since by quite a margin you are not Zinka! You are good and honest, but you should never talk differently from what is in your heart! Do you understand this?"

<sup>3</sup> Says Risa: "Yes, friend out of the heavens, I understand what you have told me, and I will speak,

if I speak, according to what is in my heart, and no untruth should come over my lips! I'm still a young person and have less experience than some of the others; but I have particularly little experience with the female gender and was never in love with any maiden. But I feel my heart exceptionally drawn and feel it, how I will be happy beyond all measure, if the heavenly beautiful Ida would become my wife; but I also feel how terribly stupid I will appear by this great happiness. Because of this very reason I would like to miss out on this happiness!

<sup>4</sup> For now my love for Ida has not become a passion, and I can renounce this expecting luck with my soul quite easily; but if later on I become more inflamed, and the luck would not become part of me, it would cause me a lot pain in my heart, which would then be quite difficult for me to get rid of. Because of this reason I would like, from the Lord and from Cyrenius, to be freed me from every hope on such luck!

<sup>5</sup> See, you my heavenly friend Raphael, this is how I feel, and this is what I have spoken! If you can help me a little, do it before it is too late! Since a proper help must also happen at the right time, - otherwise it is of little use!"

<sup>6</sup> Says Raphael: "Friend, for this you will require only very little or even no help at all from me; therefore it stays like the Lord has instructed it to be! You yourself can renounce everything - because against the free will of man the Lord never determines anything, except for the measure and form of the body - but it does not bring man a lot of bliss, if he regards too little, what the Lord, even when indicated by a slightest sign, has advised. Do you also understand this?"

<sup>7</sup> Says Risa: "Yes, also this I understand and say therefore nothing other than: The will of the Lord must always happen; since who carries out the will of God, can never go wrong. Since God the Lord always knows best, what is best for us people. Therefore, from now on, I will always accept everything with the greatest thankfulness in my heart and do what the Lord will prescribe! What man can do very easily, because he already has a longing in his heart for it, he should always do and never try to be more. There is enough of a battle with other things, in which man's weak will finds it quite difficult to become a winner. Should he with easy and very pleasant things also become weak, he will not make good progress with regard to the true virtues! Did I speak the truth or not?"

<sup>8</sup> Says Raphael: "Very much so; but it should also be said to you, that it is better to do a lot of good, than speak a lot of good! If people see you doing a lot of good, they will do likewise; however, if they hear you speaking a lot of good, they will also try to do likewise. But since many are lacking the right wisdom to make truly good speeches, they are forced to speak a lot of nonsense and thereby doing a lot of damage to many weak souls and to themselves, since it makes their hearts become haughty and egocentric. By an unnecessary desire to talk, in time all kinds of false teachings are spread, and poor mankind is blinded and brought into all darkness, so that it afterwards becomes quite difficult to enlighten them again; but by many and good deeds, mankind becomes noble and open-hearted. A noble and open heart is in any way the best plant nursery for true wisdom and will then also understand to speak good and right, where necessary.

<sup>9</sup> I have told you this, because quite often you carry in you a great desire to speak, but are still lacking a lot, what is required to make a perfectly good speech; therefore you should speak less, but instead listen and act even more, and you will become a true disciple of the Lord, and this according to His will and according to His pleasure!

<sup>10</sup> Those who in time should speak and preach, the Lord will select Himself; but those who are not specifically chosen to speak and teach, are destined by Him to only act according to His word and according to His teachings and should always only do, wherefore they have undoubtedly the assignment from the Lord. In this way they always can find joy to be pleasant for God and in obtaining any special mercy. Say this also to your friends and work companions; since also among

them there are those, who think a lot of themselves, to be able to speak orderly and smooth! They are not destined by the Lord to speak, but only to act.

<sup>11</sup> The reason for the Lord allowing you to become earthly happy, is, so that one day you can do a lot of good things; however, if the Lord would have chosen you as a speaker and teacher, He would say to you: 'Come and follow Me, wherever I'm going, and learn about all wisdom of the kingdom of God!'

<sup>12</sup> See, how pleasant Cyrenius is for the Lord; surely not because of his good speeches, but because of the good and manifold noble actions! But who does many good and noble things, can if necessary, also make a good and right speech; since an open and noble heart never stays without light from the heavens. But who has this according to the measure of his many good and noble deeds, to him it always will also be very clear, where, when and how much he must speak. Do you understand this, what I have spoken to you, very clearly, my dear Risa?"

<sup>13</sup> Says Risa: "How can I not; since you have spoken the purest truth, and this is always for everybody clearly understandable! I will always keep strictly to these your words. What I have learned from you, I will also immediately convey to my companions; there is only one thing I would like to know, if Zinka is also called to only act or whether he also must teach alongside!"

<sup>14</sup> Says Raphael: "My friend Risa, between your and Zinka's experiences exist a great difference! He is a great soul coming from above, and has many and great experiences behind him, despite being only ten years older than you; and, hence, he is destined by the Lord to act and to speak. But once you also have many experiences behind you, you will also have to speak and teach. But for now collect experiences and become rich in good and noble deeds!"

## **- Chapter 31 -**

### **Hebram's and Risa's self-reflections**

<sup>1</sup> Risa writes this very deep into his heart and goes to his colleagues, who start to congratulate him for his luck; but he opens his mouth and tells them word by word what he heard from Raphael.

<sup>2</sup> When he finished, Hebram said to him: "This is truly a marvelous speech, just like coming from the mouth of God; but some remark about it should be made, not the speech itself, but about him who gave us the speech. It contained many and even noteworthy true words, coming in good order successively into being; but the speaker, nevertheless, first spoke rather than acted! Nevertheless, I find this quite in order; since every good action, must certainly always be preceded by a good teaching, otherwise it is impossible for the actor to receive any directive for his actions.

<sup>3</sup> However, at the heart of reason Raphael is still right; since man soon knows what is good and right. Simple laws give it to him! He only needs to properly will, and a good action cannot stay away. But the knowledge on its own, appears to me as a too small motive to act good, especially with very material people, who are only too easily seduced to act badly by a selfish material advantage. In this case the pre-teaching must be expanded to such an extent, that thereby the disciple is given clear, tangible and irrefutable proofs as motives to act good, so that it must appear to the disciple nearly impossible to act against them, just as it is impossible to cross the sea without a boat.

<sup>4</sup> Once one have brought a disciple thus far, then doing good is an easy matter; but without the

added tangible and solidly proven reasons, it will always remain a problem, whose goodness is recognized, but since the doing accordingly is, nevertheless, connected to some difficulties and self-renunciation, one rather gives in to dear sluggishness and tiresome selfishness and leaves the many good deeds for better days. Without change one follows one's carnal desires and after thirty years one is still the same animal-person, as one was, quite actually, in the cradle. Therefore according to my unauthoritative opinion, it is also important to add to the above-mentioned proofs to the teaching of doing good, which require quite a lot more than saying: 'This and that you should do, because it is good, and this and that you should not do, because it is bad and evil!'"

<sup>5</sup> Says Risa: "You are quite right, but, nevertheless, basically you say nothing else as was tangibly clearly described by Raphael, namely, that only he should teach and speak who is called by the Lord in the spirit. Such a teacher will give to his disciples the teaching together with the necessary proofs to motivate them to act, just as the angel Raphael unfailingly convinced me to act. But if both of us would perform as teachers, we certainly would talk a lot of silly stuff, and if a sharp and well-polished speaker would come along and started to put some really powerful opposing arguments to us, in the end he would confuse us, and perhaps we would have to dance to his whistle! But if we act good, with all intellectual reasons of the world, he would not be able to find the slightest objection or opposing remark. Therefore, for many it is better to act than to teach. Is this still not quite clear to you?"

<sup>6</sup> Says Hebram: "Oh yes, now absolutely, and also earlier, and it is good! People are strange, I notice this by myself! Just think of it: When we were reading and studying the script often enough, how inconceivable sublime the wonderful stories, events and here and there occurring teachings, appeared to us filling us with the deepest reverence! In the end we were afraid to speak out the here and there appearing Spirit of God out of the blind highest reverence When reading something about an appearing angel, we were touched by it to our inner core! Moses appeared so big, that nearly all mountains seemed to bend before his name!

<sup>7</sup> Now we stand before the same God who thundered His laws on Sinai! The same angel who has guided the young Tobias, walks among us like an ordinary person and teaches us with sweet words to recognize the will of God! In addition miracles over miracles of the most unheard kind occur on a continual basis, but, nevertheless, everything appears to us already quite ordinary, as if we are used to it since childhood. Tell me, what might be the reason for it!

<sup>8</sup> We are supposed to be completely overwhelmed by surprise and adoration, but instead are as blunt as an old, rusted sword of an old warrior! What might be the reason for it? If I think about it, I could shear off my own head from my body from annoyance!"

<sup>9</sup> Says Risa: "Be calm, friend! The Lord wanted it like that; if we, which is understandable, are in a state of the highest excitement of our souls, we would miss a lot of that which happens and is said here. The Lord knows how to keep our souls within the boundaries of soberness, and therefore we can cold-bloodedly listen and observe everything what occurs and is said here - even if it is of an incomprehensibly high nature, and record it even deeper in our souls. If this is all over, our souls will start to become excited in a most colossal manner! Oh, we will not escape it! But for now it is much better like it is! Do you have a different opinion?"

<sup>10</sup> Says Hebram: "Not at all, your opinion is again perfectly correct, and most certainly it is like that! But it does no harm if one reminds oneself, that one easily feels too little uplifted during this most holy extraordinary opportunity which never occurred before, whereas reading the extraordinariness of the past has touched us so deeply and made us so excited. If this spiritual sluggishness would depend on us alone, I had to regard it as a big and most coarse sin of life; but if, according to your opinion, the Lord causes this in us by His almighty will, we must be grateful to Him, and we must more seriously and deeply contemplate and think about everything He says and does, and how we can turn His word into full action. But that Zinka is such a deep spiritual man - while he was and still

is only a senior servant of Herod - is a riddle to me! Where did he get his overwhelming wisdom and collect so many experiences?"

<sup>11</sup> Said Risa: "That I don't know; but a big lord like Herod, surely would have checked out his servant very thoroughly, before making him one of his first and most senior servants. In addition Zinka was according to his own testimony a special friend of the prophet John and certainly would have learned quite a lot regarding important matters of life, and it is therefore no wonder that he is wiser than us. He will talk about something which I am very curious about. But now it appears as if the Lord wants to say something, thus let us keep quiet for a change; since from our talk nothing of much brightness arises in any way!"

## - Chapter 32 -

### An event from the time of Jesus' adolescence

<sup>1</sup> During the dialogue of the two, I gave to both awoken the opportunity, to recognize Me as Him, who, a couple of months back, also awoke a few from the dead in Capernaum, and soon both recognized Me as the same and also knew Mary and the others of the house of Joseph. Gamiela also mentioned, that she still can remember when the old carpenter master Joseph with his six sons built a new sheep stable at her foster father's residence in Capernaum, and that she also could recall that she has seen Me at work as the youngest of the sons of Joseph; but at that stage she of course could not have had any idea that the Spirit of the Most High was hidden in Me.

<sup>2</sup> But Ida added to it: "Yes, yes, dear sister! It was the last evening, when the building was completed and our foster father paid the old Joseph for the work, but in the end deducted a few coins according to an old business custom of him, prompting the holy man to go to the merchant saying: 'Don't do this; since this will bring you no blessing! You are a heathen, but, nevertheless, believe in the God of the Jews. And see, this mighty God lives in My heart, and if I ask Him, He gives to Me what I have asked Him! He also lives in the heart of all righteous before Him and their requests please Him. If you act hard against Joseph who completed heavy work for you, I would ask My God and Father to repay you, and soon you would be repaid in an evil manner! Think about it, it is not good to offend those, who are one with God!' But my stepfather did not listen and insisted on his deduction. However the old carpenter said: 'See, I'm honest and say it to you honestly: The few coins would be the total profit for this heavy work, and I could have paid my house's tax with it! Since you are a rich man and the coins are so important to you, keep them; but you keep them unjustly, and this is never good!'

<sup>3</sup> But I and Ida cried from annoyance about the stubborn hardness of my father, went into my room and gathered in secret all my savings, and Gamiela did the same, and we secretly put one-hundred coins into his toolbox. Nobody noticed this, accept You, oh Lord! And thereupon You said: 'Both of you maidens will someday be highly repaid, for what you have done to us!' During those words You looked like someone who is beatified. Thereupon you stood up and left our house. It was late at night and by foot it was a few hours walking to Nazareth; therefore I said to You: 'Don't you rather want to stay for the night here, than to walk the unsure, far road, especially when the night is so dark because of the heavy storm clouds covering the sky and a thunderstorm approaching?' Then You said - this stayed always noteworthy with me: 'Who made the day, is his Master, and who the night, is also his Master; therefore the Lord of the day as well as the night, does not need to fear the day nor the night; therefore nor the night nor the storm will be able to cause us any harm! Keep well, both you angels!' With that You left our house, and heavens know, You barely left the

threshold of the house when no sign of You could be seen anywhere!

<sup>4</sup> Oh, I often thought about You, Oh Lord, but could later until this hour not meet You again! However, still in the same night Your words were dreadfully fulfilled regarding my foster father! A terrible thunderstorm came and the new sheep stable was hit three times by lightning where, during its completion, already seventeen-hundred of the best sheep were kept. Everything burned down within a few hours and with all effort nothing could be saved! Our foster father regretted having sinned so severely against the loyal carpenter; since he said: 'This punishment comes to me from above because I have earned it. Never ever will any loyal worker in this house be deprived again of one single coin of his well-earned wage!'

<sup>5</sup> About half a year later we came to the big market of Nazareth and inquired diligently about the old carpenter and his sons; but it was said that they were called far across the country, where they had to build a few houses, - and without achieving anything we went back to Capernaum. After that we did not hear anything about the carpenters family anymore. About three years after that our foster father heard that Joseph has moved to High Nazareth which is located in the mountains towards SaMary because of extended work there. However, we could not find anyone of his family there! Nevertheless, I would have loved to get more closely acquainted with the young carpenter, whose name, according to my knowledge, was Jesus!

<sup>6</sup> Notwithstanding, what was not granted to us at that stage, You, oh Lord, has wonderfully kept until now! Only now did we receive a light about the mysteriously spoken words by You at the same evening when You left our house in a pitch dark night! Now we know who is the Lord of the day, the night and the thunderstorm! But now we bring You again with heart and mouth our thanks for all the nameless mercies and reliefs, which You, oh sweetest Lord Jesus, showed to us without any of our merit!"

<sup>7</sup> Said I: "Oh, you are not without all merit; just think of it what you have done to the old Joseph! How much he appreciated the one-hundred coins when he found them the next morning in his toolbox! Initially he thought that your foster father did this to him secretly; but he soon was corrected by Me in his mistake. He praised your good hearts, and I promised him that I Myself will repay such goodness to you manifold, and have therefore given friendliest and joyfully back your life and your true parents. Go now and give them true joy; since his joy is also mine!"

<sup>8</sup> Only then did the two go to Cyrenius and hugged him, and he cried for joy like a child.

## **- Chapter 33 -**

### **Cyrenius' pledge to work for the teaching of the Lord**

<sup>1</sup> After a while when Cyrenius cried his heart out from joyous pain, whereby his two daughters, Zinka and also Risa who came along, supported him with joyful strength, he came to Me, hugged Me and said sobbing: "Oh, You eternal, purest Love! Who cannot love You above all?! Oh Lord, oh Father, how good and how holy are You?! Oh Lord, let me die in this love!"

<sup>2</sup> Lord and Father! Ever since I had the unfathomably great mercy, to know You from Your earthly birth, I always loved You, and You were always the hinge point of all my thoughts! But I was not always an equally strong master over my own world in me and over the world outside me; but now I believe, by Your mercy and strength, to have gained the necessary strength to walk the rest of my living days in all and everything according to Your holiest will in a humanly manner.

<sup>3</sup> I of course rule mostly only heathens, whose gods' teachings I unfortunately have to protect here and there - this is truly a great evil; but no tree falls with one blow; however I will make it a priority and strive to spread the recognition of the only true and living God at least in my territory of rule among the better heathens as much as possible!

<sup>4</sup> With the priesthood we will have the most trouble; since this caste lives for several centuries off their nation-darkening matters. The old will call lightening and thunder from heaven, and the young will make fierce faces to that; but in the end they will be forced to leave their old habits and go to work on our new field. The saddest, however, for the honest person on this earth is, that he easily finds the lie without any trouble, but the truth only by a very laborious search, which is often connected with many and great dangers.

<sup>5</sup> The old Egyptians had organized their schools in a very categorical manner. Those who only wanted to learn this or that for the outer life, had to pay a fee and he was shown the manifold advantages; but who came to search and find the truth, from which the inner life of man comes, for him his ominous search was made difficult in a way that was close to outrageous. And if he had found the great truth of life, he was forced to stay a priest, and under the heaviest oath he was not allowed to tell no layman even one syllable!

<sup>6</sup> The holy truth was thereby always difficult to reach, while the regiment of lies spread over the whole world free of charge. But because the old lie always led the scepter over the people, the people got used to the lie; it became second nature to them, and this even easier, because many, however, not all, found it quite agreeable and still find it agreeable. But, to let go of the lie there would be not too much of a protest, as I see it; but to let go of the advantages enjoyed so far will certainly pose a problem which would be quite difficult to solve!

<sup>7</sup> But patience, everything will come right! One can promise and give to the priesthood other advantages, show this caste, which does anyhow have no faith, friendly under four eyes the truth and recruit them - at least the better part - for spreading the truth, and I think that in this manner the otherwise biggest difficulty can be turned into a very easy task. However, whether one ever can become a master of the lie on the whole earth, is another question all together! Good and righteously minded people, whose souls are full of truth, will surely do everything, to at least give their neighbors a better light. In short, around such lights it will always look brightly lit. But further away from the light it will become darker again, and very far away, in space as well as time, the full night will just like now hold the scepter!

<sup>8</sup> This is my opinion. You, Oh Lord, could perhaps do it differently; but You also know, why it has to be like that on this earth! Hence, only Your holy will should always remain!"

## **- Chapter 34 -**

### **The law of 'Must' and and the law of 'Should'**

<sup>1</sup> I say: "My dear friend! I like your views quite a lot, and the holy Father in heaven always is quite happy, if His children discuss things with Him in a wise manner; but there are certain things, which must be like that, and this and that has to take place, as it takes place, to reach a certain goal, without it, the goal would be impossible to achieve.

<sup>2</sup> Hence, God has given a twofold law. The one is purely mechanical and is called 'Must'! From this law all forms and their structure evolve, according to which the usefulness of the form is derived;

under this mechanical law forever no hair is allowed to change. The other law, however, is called 'Should', and only this law is relevant to the teaching of life!

<sup>3</sup> According to the law of life you can eradicate, destroy or even annihilate all the smallest stitches of the whole, it does not matter too much and is just the same; for what should become free, must be free from its earliest development! Even if it completely mis-develops itself in the free inner being, it cannot lift the 'Must' law above it; the germ lies always in the form, which starts to sprout again according to the right order, which takes from the free life-sphere that which has gone astray and pulls it into the right order again.

<sup>4</sup> As such you can see nations stuck in all kinds of corruption regarding the soul; but their form remains, and if you see them, you must acknowledge that these are humans. Indeed, their souls are distorted by all sorts of lies, falseness and malice; however, at the right time I let more warmth penetrate the germ of life, and it starts to grow, consumes the old disorder of the soul, just as the grassroots consume the already foul drop of water, and a complete healthy, life-strong and in all parts pure blade of grass with blossom and seed arises.

<sup>5</sup> Because for this reason you should never judge a spoiled nation too harshly! Since as long as the form remains, also the pure germ in man remains, but if this remains, even a devil can become an angel!

<sup>6</sup> Normally misconstrued teachers, lust for power and avarice of a few powerful people and a temporary possession by evil spirits, which creep up on the flesh and the nerve-spirit of people, are the reason for corruption of people and their souls. But a complete corruption even of the most inner life-germ, is unthinkable.

<sup>7</sup> Look at Mathael and his four companions; how badly were they corrupted by evil spirits! I released the five from it and awakened the life germ in them, and see, what perfect people they have become!

<sup>8</sup> Of course there exist differences between people! Some souls are from above. They are stronger, and the evil spirits of this earth can do only little or no harm at all to them. Therefore such souls can withstand a stronger flesh-life test, without suffering any significant damage. If with those people the spirit, that is, the primeval life germ, is awakened and penetrates with its eternal life-roots the soul through and through, then the little corruption of such a soul is immediately healed, and the whole person is perfected, as you can see from Mathael, Philopold and many others.

<sup>9</sup> The souls of some people are even previous angels of heaven. Now, with them nothing can be corrupted so easily! John the baptist and several prophets, like Moses, Elijah, Isaiah and others, can serve as examples, and currently there are more on this earth, who came from the heavens, to go with Me through the narrowest path of the flesh. Such people are able to go through quite a strong flesh-life test and endure it with the biggest sacrifice."

## **- Chapter 35 -**

### **The difference of the souls on earth**

<sup>1</sup> "In addition there are also differences between souls which are from above, in a manner, that some of them are originating from the perfect solar worlds. Those are stronger than those who are coming from the small planets, similar to this earth, to reach the childhood of God on this earth.

<sup>2</sup> The less perfect a planet is, in the same degree his emigrants are also weaker. They have to endure a lesser life test, but their souls can be harmed more extensively. Nevertheless, they have a strong primeval life germ in them; if awoken in the right manner, then these souls are soon back in a full life order.

<sup>3</sup> Finally, most often, there are souls who are descendants of this earth since the primordial beginning. These are the ones most called to be God's children, they are the weakest and are most likely to be totally corrupted for themselves; but this is also not that easily possible, because for every one-hundred there are one or two strong souls from above by whom the weak souls are hindered and protected from becoming completely corrupted. Even if among them are already very lost sheep, in time they will be found again.

<sup>4</sup> However, every soul - no matter how weak, frail, fragmented and corrupted - does carry in itself the primordial life-germ, which can never get corrupted. If a soul is brought with the right length of time to the point, that the primordial life-germ can be awakened in it, it becomes immediately blissful and in all things love-strong and wisdom-strong and is then just as well a child of the Almighty as an angel-spirit who became a person or a soul from a central sun, from a lesser planetary sun or from any extraterrestrial other dark and on its own lightless earth body, of which there are more in the wide space of creation as there is sand in the sea and all the grass on earth.

<sup>5</sup> For instance, those of you who are already a more complete person, can put his hands on a no-matter-how stupid and superstitious sinner of a proper animal person, or give him soft strokes from the roots of the nose over the temples down to the pit of the stomach, the person will thereby be brought into a rapturous sleep. In this sleep the regardless of how distraught such a soul might be, the soul will be freed from the teasing spirits of its body, and the primordial life-germ appears immediately for a short time actively in the soul.

<sup>6</sup> Ask such an enraptured sleeper a few questions and you will get answers which will surprise your wisdom to the highest degree!

<sup>7</sup> If such a person after a short while, according to his own instructions which must be followed, is brought back into the earthly life, the primordial life-germ has returned into its previous resting place, and the soul withdraws back to its old flesh bonds and remembers nothing of what has happened to it while its body was in a enraptured sleep. It knows nothing of all the wisdom which it spoke through the mouth of the flesh, and is then just as stupid and superstitious as before.

<sup>8</sup> This serves you as a proof that basically no soul can be corrupted to such an extent, that it cannot be cured anymore.

<sup>9</sup> Of course, with some souls it will take quite some time either here or even longer in the beyond, until it has reached that independent, healthy firmness, which is necessary to awake fully the primordial life germ in itself, to be penetrated by it in all parts. But to think that this act of life cannot take place in a soul which appears to be already completely corrupted to the very foundation, would be just the same coarse sin against the love and wisdom of God, as the soul itself which is believed to be doomed and appears as a spawn of hell and stands in front of the judging world's eyes as a mountainous and dense knot of sin."

## **- Chapter 36 -**

### **Mental illnesses and their treatment**

<sup>1</sup> "Therefore you should not judge the people, so that you do not become judges on yourself!

<sup>2</sup> Wouldn't it be the most inhuman foolishness to judge a bodily sick person and then impose an unscrupulous punishment on him because he has become sick and miserable?! But it is only then, when you judge and condemn a man who is mentally ill because his soul has become weak and ill for the reasons given earlier, that it is foolishness, which is much greater and much more inhuman!

<sup>3</sup> You call such people according to your laws and regulations criminals and submit them to relentless, hard punishment; but what do you achieve by this? You punish a soul because it basically became sick by no fault of its own! Ask yourself, how your judgement must look before God.

<sup>4</sup> Ask yourself, you My people-friendly Cyrenius, what would you have done with the five main criminals as the highest judge of Rome and bearer of power over life and death? See, you would have listened to the nefarious, evil deeds and finally hand all five over to the death on the cross! Could it ever have occurred to you that behind these five could reside such spirits? Oh no! That thought would never have entered your mind!

<sup>5</sup> You would have, completely incensed by their misdeeds, sentenced them to death with the coldest blood of the world and would on top of it still be of the soothing opinion to have delivered a good service to God and humanity! However, what damage would you have caused humanity by exterminating such spirits from the earth, who now as completely cured - in soul and body - shine for the people of the earth like a spring sun and will warm and revive a thousand times thousand hearts of people to good and truth!

<sup>6</sup> And see, this is the case with all worldly courts on this dear earth! For the bodily illnesses and ailments doctors can be found who can prepare all sorts of medicines; but for the illnesses of the poor soul no doctors and medicines exist except for a most heavy book full of laws which are often very difficult to keep - and behind the laws the judging sword!

<sup>7</sup> Would it not be more decent, wiser and more humane to institute doctors and medicines for souls who became ill rather than for their bodies, which within a short period of time become the food of worms?!

<sup>8</sup> That it is more difficult to heal an advanced soul-illness than that of the body, surely I know best; but none is incurable, while for each body in the end a final illness exists, for whose cure no herb grows on the whole earth! Nevertheless, you people are doing so much of the wrong thing!

<sup>9</sup> For the rotten, totally mortal body you establish remedial institutions over remedial institutions, pharmacies and baths, ointments and plasters and salutary drinks; but for the immortal soul you have not established just one remedial institution!

<sup>10</sup> Of course you say in your heart: 'How would it be possible without You, Oh Lord?! From whom should we have taken it and from whom should we have learned?!' This is of course true, - this knowledge requires certainly a deeper understanding of the total nature of man, other than to know from old experience which herb juice soonest cures the complaints of an overstuffed stomach; but the immortal soul of man is also worth that one should pay a little more attention to its manifold compositions, than to the composition of a stomach overfilled by gluttony!

<sup>11</sup> At all times true soul-doctors, filled with the Spirit of God, have been sent into the world who have preached the right way to cure souls. Some have taken note of them and were infallibly cured; but the so-called great and powerful of the earth regarded themselves in any case as soul-healthy, ignoring the soul-doctors which I sent to earth, in the end pursued them and forbade them their remedial work for ill souls - and thus it always happened by the great and powerful of this earth that the teachings of mercy to cure ill souls, could never take those roots by which it could have grown

into a strong remedial tree.

<sup>12</sup> And if somewhere a strong seed has been planted, the selfish and power-hungry human children of this earth knew to clean the tree for so long, by taking away the superfluous-seeming branches and twigs and continuously scraping off the bark, until, finally, the whole tree had to dry up. And thus up to this hour no other remedial institution for ill souls exist, other than the sharpest law, arrests, investigations, prisons, terrible penal dungeons, the sharp, most unmerciful sword and all kinds of tormenting and torturous execution and killing instruments, which have been produced for use. These are also products of ill, but strong souls, which must be helped above all, if the curing of the small, weak and subordinate souls should become any happy success on this earth."

## **- Chapter 37 -**

### **On mental institutions and healers of the soul**

<sup>1</sup> "Because of that I Myself had to come to this earth to establish for all ill souls a permanent and for all times effective soul remedial institution, since man would never be able to do so.

<sup>2</sup> Nevertheless, it will always be difficult with the permanent establishment of an institution under discussion for ill souls, because certain people thereby start to feel impaired in their rights of their illusional world.

<sup>3</sup> Self-love and love for the world, which is a breath of hell in the chest of man, will always struggle against it and does not want to be cured of its evil illness and will not let go of its worldly means, which are difficult to follow hard laws and its judgments and punishments.

<sup>4</sup> However, after Me there will be always many, with whom My newly established soul remedial institution will remain for many who want to use it. Indeed, such real remedial institutions will suffer some and often a lot because of My true and living name, by the worldly mighty but very ill souls; but I Myself will know how to protect them!

<sup>5</sup> Should, however, too self-willing, severely sick worldly people souls intend to ruin one or the other remedial soul institution, because of a kind of insanity, I will know how to seize them by an effective extraordinary judgement and let their soul curing take place in remedial institutions in the beyond, where progress is only very slow and before recovery a lot of howling and gnashing of teeth will be heard!

<sup>6</sup> Already in this world a very effective medicine for the body tastes normally quite bitter; but the medicines in the beyond to cure souls tastes by far more bitter, because it must be very strong, to heal a dangerously sick soul there, since here on earth no cure was possible anymore. Yes, eventually they will be cured, but it will take very long and it is a desperately bitter road to walk! Therefore, good for those, who will cure their soul in remedial institutions on this earth!

<sup>7</sup> Based on all those reasons as indicated, you mighty judges are true soul doctors in future, and judge every ill soul with the right judgement to cure it and not to make it even worse!

<sup>8</sup> Verily, by as much you have made an already very ill soul even more ill through a by itself soul sick judgement, your souls will become more wretched and more ill, and in the beyond your cure will be much more bitter than the soul which has become more wretched by your evil judgement! Since such a soul is and stays, despite your evil and senseless judgement, simply ill and can also

in the beyond by a simple cure be restored; but a senseless soul of a judge will once, for each unsuccessful and evil judgement, be overcome doubly by the illness of the soul which was severely judged by him, and his very own basic soul sickness will thereby necessarily increase twofold. That the healing in the beyond of such highly wretched and ill soul of a judge will be a bitter and protracted process, is by only some reflection self-explanatory!

<sup>9</sup> If you as a clumsy doctor are ill yourself and been asked to go to a dangerously ill person, and because of the profit you go there and give him, because of your clumsiness, a medicine which does not help, but makes the patient even worse - what use is this to you?! Since you did not help him, you are not getting paid - as it is your custom - at the same time you attracted the dangerous illness and firstly did not receive any money and, secondly, you have instead of a single a double illness to cope with!

<sup>10</sup> If now in your place a knowledgeable doctor comes along, will he not cure the ill person with an effective, simple medicine, while with you, since you are suffering from two illnesses, he surely has to use two types of medicines to possibly help you?! And such a twofold medicine will cause in your suffering flesh at least a twice as big revolution as the simple medicine with the formerly treated person with only one illness."

## **- Chapter 38 -**

### **True justice**

<sup>1</sup> "I think that this should be clear to you, and so I take the word further and say: By that, you should not, because I have told you such, destroy all prisons and holding places which are nevertheless a necessary evil against the big evil of very ill souls, and break all chains and all swords; Oh no, this is not what was said! Since very contagious ill souls must be carefully separated from healthy souls, and kept in safekeeping for as long until they are cured from the very bottom.

<sup>2</sup> But not your rage and your desire for revenge should keep them safe in strong rooms, but your great charity and the tightly connected innermost worry regarding their possible complete recovery! If the right spirit of love indicates to you that a bitter-tasting medicine is necessary for one or the other seriously ill person, do not withhold it from him, because that would be a very immature and untimely mercy! But only in true love for your neighbor should you administer a bitter medicine to a seriously ill person, then it will surely provide him with the desired cure, and you will receive a lot of blessing!

<sup>3</sup> The medicine, which I administered in the evening to the five, was surely not sweet and well tasting; but My great love for them recognized it as inevitable for their complete recovery, and therefore also this medicine was a highest act of My love for them. Because of that, they could be healed in the morning so much easier, and they should say whether they are cross with Me regarding the bitter medicine!

<sup>4</sup> But if somebody would lead the putative criminal only by rage and a desire for revenge, torments and tortures in a pitiless manner, then he is already a manifold bigger criminal and someday he will have to taste even more bitterness.

<sup>5</sup> The measure you are using, will be the same measure you are going to be measured by one day! Who measures with true love, will one day also be measured with true love; but who measures in rage and revenge, will one day also receive the same medicine in a double measure to be cured,

and he shall not be released one second earlier from the most bitter institution in the beyond, until each hard fiber in his soul is made white and soft like wool!

<sup>6</sup> I have now shown to you the general true nature and composition of man, and you cannot say anymore: 'Such we did not know!' Since you know this now perfectly well, act accordingly and teach such to those, who are standing below you and as themselves ill, do not know what they are doing, you will be as true and healthy coworkers in My kingdom on this earth. Become active in a right and best measure, and My benevolence will accompany you on all walks of life; should you however, somewhere work according to your old ways again, then think that your soul has become ill again, and ask Me that I cure it and you are not befallen by a twofold illness!

<sup>7</sup> Oh you, who are judging and with your judgments make the poor ill souls even more ill than they were before, think in all seriousness what you are and what you should be in all truth, and what you are supposed to be doing according to the order of God! You judges and chief rulers over the weakness of the nations, who are in the final analysis also your power, might and respect, should be true fathers of your nations, and as such should look after the health of the souls of the many children entrusted to you with all love and true fatherly care! You do not need to be doctors for the body - but the more so doctors for souls!

<sup>8</sup> If you see your children often disregarding the rules of their parents and now and then even strongly sinning against them, would it be becoming of the parents if they take one of the children and torture it as a deterrent example and even hang it on the cross?! This can perhaps only be carried out by a most power-addicted father; but the world's history will not be able to show many such examples! But you better parents will at least reprimand the transgressing children in a pretending serious manner and in the most severe case even punish them with the salutary corrective rod. Should the children thereafter better themselves, you surely will have a great joy about them; since it will be a right desire for you to see the souls of your children fresh and healthy before you.

<sup>9</sup> In the same manner, you mighty judges should act against all people, and your joy will never end! Think yourself in the place of those who must listen to you and accept and follow your laws! Wouldn't it be pleasing to you, if they as your judges would be merciful and proceed very carefully with you?! What you wisely wish that they should do to you, if you would stand before them with ill souls, do likewise to them if they are standing with sick souls before you!

## **- Chapter 39 -**

### **The eternal fundamental law of brotherly love**

<sup>1</sup> "See, in this lies all the practical explanations of the law of Moses and all prophesies of all the prophets: Love God as your eternal Father above all and your poor and often ill brothers and sisters but under all circumstances as yourself, then you will be as true soul-healthy children of the eternal Father in heaven just as perfect as He Himself is perfect - which is actually your calling! Since who will not be as perfect as the Father in heaven, will not come to Him and dine at His table for ever.

<sup>2</sup> See now, you My Cyrenius, with this you have everything that you previously regarded as an evil of the world which is difficult to defeat! Of course it is quite difficult to defeat the lie which has taken root among the people of the world, since this is a severe basic illness of the soul; but with the truth, which arises out of love just as the light arises out of the flame, one can conquer the lie quite

easily. If you only need a light to light up a dark room, will someone praise you as wise, if you put the whole room in flames and thereby destroys it? Therefore My word and my teachings should not be spread with the sword!

<sup>3</sup> If you want to heal someone who is tormented by a wound, then you should not next to the existing wound cut him a fresh tenfold more severe wound; because if you would do this, it would be better if you have left the wound of the wounded unhealed!

<sup>4</sup> Verily, he who wants to spread My word and My teachings with the sword in his hand, will not receive a blessing from Me for his zeal, but be pushed himself into the greatest darkness! If you illuminate a room with pure oil lamps during the night, then everybody who is in it will have a joyful light; but if you burn down the whole room, everybody will start to curse you and flee you like a furious fool.

<sup>5</sup> Who preaches to cure souls, should speak with a clear voice but at the same time in a gentle manner and should not shout like a raving who foams of fury and rage; since a person who foams of fury does not better anybody with his wild shouting! He either causes that his listeners are mocking and laughing at him, or, if he goes too far with his shouting, they finally will chase him with batons and fists away from their congregation.

<sup>6</sup> In the same manner someone should not speak a reconciling word to his brother, if he still feels the sting of annoyance in his chest; since finally he convinces himself in his annoyed zeal, becomes infuriated and did not only manage not to convert his brother into forgiveness, but has irritated him even more to the opposite and has pushed the imagined good purpose far into the background!

<sup>7</sup> Yes, when spreading My teachings you should always make a friendly face; since with My teachings you are coming with the friendliest and most joyous message from the heavens to the people and therefore must announce it with the most joyous and friendliest approach!

<sup>8</sup> But what would somebody tell you, if you came to him and would invite him to a joyful meal, but your invitation would be as follows: 'Listen, you unworthy sinner, damned by God! Indeed, I hate you because of your sins and the righteousness of God, but, nevertheless, I order you with all means in my power to come to my feast of joy, to make sure that I do not have to curse and damn you forever, should you object. Should you attend, then at least you can be assured of my mercy and my goodwill for the joyful day!'

<sup>9</sup> Tell me, what would the invited say to such an invitation, and if the feast of joy planned for him would indeed be a feast of joy for him! I think, that even the most stupid person would say thank you but no thank you to such an invitation! He would, if he feels weak, come to get the severe threats from his back; but if he feels strong, he will attack the unmannered messenger and throw him out of his house. And that he will not accept such invitation, goes without saying.

<sup>10</sup> Therefore, when spreading My teaching, which is also an invitation to a joyful meal from heaven, above all it must be taken care of, that all those who will spread My teaching among the people of the earth, as true messengers from heaven are full of friendliness and love to preach the gospel. Since something exceedingly joyous and good can certainly not be conveyed with a rage-inflamed facial distortion. And if someone would do something like that, he would be either a fool or a joker and as such totally unsuitable for the spreading of My word. Did you and all the others clearly understand what I said?"

<sup>11</sup> Said Cyrenius, completely contrite about the truth of such My admonition: "Lord, You the only true person, I have understood everything quite well, and concerning myself, I will strictly keep to each and everything! Naturally I cannot give any warranties for all the others; but I think that they

have understood You as good as I did. But at the same time I recognize now how often I have most coarsely sinned against mankind with my best possible knowledge, conscience, wish and will! Who will make good such my sins to those, against whom I have sinned?"

<sup>12</sup> Say I: "Do not worry about that, but only about the future! - But now something new will come up!"

## - Chapter 40 -

### Somnambulism and its application

<sup>1</sup> Cornelius steps closer to Me and ask: "Lord, during the course of Your above-Godly speech and teaching, You have mentioned that a spiritually perfect person can put his hands on another person, and that this person will soon afterwards fall into an ecstatic sleep and make wise speeches with a healthy soul, irrespective of being a blind and completely stupid person! If I only could see the process of such a treatment, then I would know how such salutary experiment is to be carried out on someone, if it is necessary. But if one is a layman regarding the treatment process, even with the best will one cannot undertake anything and therefore achieve nothing. Would You like to entrust me with some further details?"

<sup>2</sup> I say: "Oh yes, with pleasure, since this act is absolutely necessary for the recovery of a lost bodily or also soul health! Since for once the pure laying on of hands eases the most severe bodily pain, and in addition it is most often the case that the person on whom the hands had been laid with a firm belief and a strong will to cure him, will become clairvoyant and can determine a suitable medicine for himself, which, according to his own prescription applied, must bring him complete recovery. Naturally, if somehow, against his prescription, opposing cases have taken place, it will not go well with the complete recovery; but if the prescription is carried out as an undisturbed treatment, full recovery most certainly will take place.

<sup>3</sup> But if any human person is brought into a clairvoyant sleep during this healing treatment, he or she should not be disturbed or weakened by all kinds of pointless questions, but only be asked what is necessary.

<sup>4</sup> Whoever lays his hands on someone, must do it in My name, otherwise his treatment would be of no use and has no effect.

<sup>5</sup> It requires a firm, unshakable belief and an equally unshakable, firm will.

<sup>6</sup> Such an endeavor must come out of the heart's deepest ground and must arise out of true neighborly love, then the power of love will fill the hands of the hand-layer, and penetrate through his fingertips and flow like a soft dew into the nerves of the patient and heal the often stinging and burning pain.

<sup>7</sup> However, it is quite important to note, that it requires more to place a man into an ecstatic sleep than a woman! In certain cases a man can also be placed into an ecstatic sleep by a woman; the devout woman, however, could only achieve success with such a treatment with the help of an invisible angel standing next to her, which she made serviceable to herself through prayer and pureness of the heart.

<sup>8</sup> Such devout women could provide relief to especially those who give difficult birth and with great

pain. This would be better, than midwives usually traveling to Bethlehem to learn the art to assist someone giving birth, whereby a heap of all kinds of superstitious means are applied in the most silly manner which always cause more harm than usefulness.

<sup>9</sup> Which extremely silly and ridiculous ceremonies are carried out especially during the first births! If a girl is born first, than all kinds of silly laments must be sung and it is required to sigh and bawl pitifully for three days. If a little boy is born, calves and lambs must be slaughtered and buns be baked and all singers, pipers and violinists must come together to make an ear-splitting noise for the whole day, which supposedly should provide relief for her labor pains! Therefore, instead of such stupidities, the above mentioned birth support would be much more useful!"

<sup>10</sup> Said Cornelius: "Certainly yes! But how does a woman achieve such devoutness?"

<sup>11</sup> Say I: "Very easily! Foremost a good upbringing is required, and then a thorough education of a fully ripe virgin! Irrespective how ripe the maiden is, the education must only be given after examining the true devoutness of her heart.

<sup>12</sup> But also men can assist during birth by laying-on of hands to provide great relief!"

## - Chapter 41 -

### Physical and mental cleanliness. Remote healing

<sup>1</sup> Says Stahar standing nearby and paying close attention: "Wouldn't something like that defile the man for a whole day according to the rules of Moses?"

<sup>2</sup> Say I: "From now on nothing can defile you other than evil and impure thoughts, desires and wishes, malicious gossiping, lies and dishonoring, belittling and defamation. These are things which can defile people; everything else defiles a person either not at all or only externally on his skin, and for that he has enough water to clean himself from any external impurities.

<sup>3</sup> Moses primarily gave such rules to the Jews because of their great attachment to impurities in all external matters; since people who already outwardly become real pigs, will even easier become likewise in the heart. Therefore Moses recommended to the Jews especially the outer hygiene.

<sup>4</sup> But the actual cleaning of a person occurs only by true repentance, by the remorse for a committed sin to his neighbor, by the serious intention not to sin anymore and by the thereby complete betterment of life.

<sup>5</sup> If this does not happen, you can spray one-hundred thousand goats with blood, curse and throw them into the Jordan for your sins, but your hearts and souls will stay just as unclean and impure as before! With water you clean your body and with a firm, good and in everything devoted will to God, heart and soul; and just as pure, fresh water strengthen the limbs of the body, a firm and in all devoted will to God strengthens the heart and soul.

<sup>6</sup> Such strengthened souls can in My name lay their hands on an ill person who is most faraway, and he or she will become better.

<sup>7</sup> However, who is still weak in the perfection of his heart and his soul, should make use of the strokes as indicated earlier in My main speech, and he will provide great relief for a person suffering from a bodily illness. He will also be able to send somebody into a rapturous sleep, and

the treated will prophesy for him in his sleep, which can help him. The prophecy must then be applied precisely, and in time the ill person will get better, but of course not that fast as when a spiritual perfected person would lay his blessed hands on him, whereby the healing can and will take place immediately.

<sup>8</sup> In such a way everyone can convince himself, that in a rapturous sleep even the otherwise most silly soul, even of a child can prophesy, because it is for the moment connected with it most spiritual life germ. If after the rapturous sleep the most inner life germ is brought back into his resting place, the soul awakens again in it flesh, and from all which it has seen and spoken out of itself it knows absolutely nothing. But this proves, that nowhere a soul can become so corrupted, that it cannot be healed anymore."

## - Chapter 42 -

### The Lord announces a practical example of somnambulism

<sup>1</sup> "But that you can practically see this, I will arrange for a really stupid and bad person to arrive from Caesarea Philippi. He will be treated by one of you, and you will see and hear the surprise-worthy wisdom of this silly and bad person when placed in a raptures sleep. But if he awakens again, he will immediately become the same evil and silly person as he was before, and we will have quite some work to do, to breath into him in a natural way only some kind of enlightened concepts of God and man."

<sup>2</sup> Says Cyrenius: "Lord! I'm exceedingly glad about this; surely we will be able to experience and learn a lot! Is the said person already on the way here?"

<sup>3</sup> Say I: "Yes; he is looking for you and will ask you in a very clumsy manner for support, since during the fire he has lost a hut, two sheep, one goat and a donkey. But he learned, that you are here and provide aid to those in distress, and therefore the otherwise quite silly person is on his way, to ask you to replace his suffered damages. Although a poor wretch, he did not suffer too much; since he stole the two sheep from somebody else two days before the fire, and the donkey and the goat became his property already a year ago in a very similar manner.

<sup>4</sup> From this information you can see, that our new arrival is quite a bad scoundrel, but at the same time also quite silly, which originates with such people from the animalistic blind greed. He could very easily have saved his hut with all his belongings; but during the fire he sneaked around everywhere, to pocket in an unlawful manner some finds. Now, he did not find anything, and when he sullenly returned home, he found his hut in the most beautiful flames, and his four animals were already burned down to the bones.

<sup>5</sup> Until today he wailed around his hut; but when an hour ago he learned that you are present here because of the above mentioned reasons, without giving it too much thought he decided to come here and see for himself, if you are really present and if you are also actually compensating for damages.

<sup>6</sup> I have painted him for you a little in advance, so that you know with what kind of person you have to do and how you have to behave at least in the beginning; the better you will learn from himself afterwards."

<sup>7</sup> Asked Cyrenius: "Should I give any compensation?"

<sup>8</sup> Say I: "Not now, since you must first question him in a real Roman manner; only after the treatment, if he becomes a little more human, the other can be arranged! But Zinka should carry out the treatment on him; since he possesses the most strength for it. I will lay My hands on Zinka beforehand, so that he has more strength to carry out the treatment."

<sup>9</sup> And Zinka, who was around Me all the time not to lose one single word, came to the fore and said: "Lord, how will I be able to cope, since I'm not familiar enough with the treatment?"

<sup>10</sup> Say I: "Place the right hand on the forehead and the left on to pit of the stomach and he will soon sink into the discussed sleep and also start speaking, but with a weaker voice than in his natural state! If you want to awake him again, then you only have to place your hands in the reverse order for a few moments. As soon as he awakes, you withdraw your hands, and the treatment is over!"

<sup>11</sup> Zinka now understands with everything and is also full of the firmest faith, that he will manage, and awaits longingly his man - but still asks Me, if he should carry out the treatment immediately after his arrival or if he should wait for a sign from Me.

<sup>12</sup> Say I: "I will indicate to you when something should take place. Since first you have to be familiar with his silliness and roughness, which means, the state of the illness of his soul. Once you have recognized this sufficiently, only then it is time to observe his soul in a healthy state and to recognize from this, that no person should be judged by you people and condemned into full downfall, while every soul carries a healthy life germ inside. But be prepared and pay attention; he will be here soon!"

## **- Chapter 43 -**

### **Citizen Zorel, whose property was burned, asks for compensation**

<sup>1</sup> I barely finished speaking, when our man, whose name was Zorel, arrived with a very devastated expression on his face, wrapped in half-burned rags and making a lot of noise.

<sup>2</sup> I indicated to Julius to meet him and ask him what he wants and what he is looking for here in the afternoon. And Julius with a very serious face goes and does what I have advised him to do.

<sup>3</sup> And Zorel positions himself and says with a firm voice: "I am a completely burnt down citizen from the town and only learned today, that the great Cyrenius is here, to support by rich means those who suffered from the fire. I also took the courage to come here, to firstly see for myself if Cyrenius is here, and if he really does something to support the victims. If he does something according to the honorable Roman custom, I surely will not have come here in vain; but if he, for whatever reason does nothing, he certainly will not make an exception with me! Therefore tell me, you honorable Roman, whether Cyrenius is here, and if he, as I have heard, exercises charity, so that I can go to him and beg for it!"

<sup>4</sup> Says Julius: "Yes he is here and carries out significant reliefs, but only to those who are known to him with a completely irreproachable reputation! If this is also the case with you, you will not return home empty-handed! He is sitting there at the long table in the shade of the high cypresses and cedars and gives audiences to all. Go there and introduce yourself! But be thoroughly prepared; since he is sharp-sighted as an eagle and often sums up the character of a person at first sight! He never is more critical than when distributing reliefs!"

<sup>5</sup> Upon this preface Zorel starts to think deeply about what he should do under the given circumstances. After a short while he decides to limp to Cyrenius, which is in fact a silly false act by him. When arriving at Cyrenius, he bows three times touching the earth with his head. After completing the third bow he speaks with a shaking shrieking voice: "High lord and most strict ruler! I, Zorel, former common citizen from the burnt down town Caesarea Philippi, beg your highest Roman strict rule, to help me an unfortunate poor victim with something small, even ordinary money and some clothes, since I do not own anything else, except these rags.

<sup>6</sup> I was the fair owner of a small hut with an added share of a meager two acres farmland. I had a wife, which the gods took to the Elysium two years ago. I did not have any children, but I still have a maid, which is still living with me, but also without children. My moving property consisted of two sheep, one goat and one donkey, and a few bad agricultural tools and some clothing. Everything went up in smoke and flames, when I was busy extinguishing other houses.

<sup>7</sup> I am now, like hundreds with me, a complete beggar; even my maid which was the only life support I had, left me, because I could not give her anything anymore - which, however, shall be remembered! Since should I have the extraordinary luck to obtain a hut and some other property again and she wants to return, I will certainly know how to show to the loose the way away from the house!

<sup>8</sup> Generally in the future of my life I will flee and despise everything what is called woman; since no woman is worth anything! They say, that I'm a stupid animal, and do not understand how to handle a woman, and that my wife has died because of grief! If this was the case, then I would not have mourned nearly for one year for her, and my maid would not have stayed out of her free will with me until the accident, despite not being able to give her a large wage.

<sup>9</sup> It is in general quite a disgrace that a man is also born by woman; under the circumstances it would be nearly better if my body's mother would have been a female bear!

<sup>10</sup> If the gods have arranged everything wisely, they, nevertheless, have shown a weakness with women, who does not befit them honorably! Therefore it is completely right, if Juno continuously causes Zeus a lot of trouble! It appears in general that all the godship is not yet fully baked; otherwise it would be impossible for them to make real silly, below human pranks!

<sup>11</sup> I am a religious person and honour the gods because of some wise institutions in the world; but if they sometimes smell of stupidity, I'm not a friend of them anymore. Would our town have burnt down if Apollo would not have done one or the other stupid prank?! He fell - just as our wise priests firmly state - for some unusual fine-fleshly earth nymph, perhaps even paying her a dirty visit, while in the meantime Juno or Diana played a practical joke on him, and we poor beggars must pay for this nice joke of the gods!

<sup>12</sup> That a person gets weak from time to time, normally out of a shortage of sufficient experiences, is understandable. Can the weak reed help it, if blown by the wind back and forth?! But if the immense cedars, who are symbols of our dear gods, just like the reed are also bending and bowing in all directions according to the wretched earthly winds, sometimes even in a dirty direction, it is incomprehensible, and an only a little soberly thinking person must view this as quite silly!

<sup>13</sup> God to or god fro! If he acts wisely, as it is worthy for a god, he merits all admiration; but if he from time to time acts like a mortal weak person, and we poor people undeservedly coming to harm by a careless prank of the gods, then this is silly of a god, and therefore I cannot honour and praise him.

<sup>14</sup> You, high ruler and actually self a little of a half-god, will surely recognize, that only the gods can be blamed for my misfortune - especially Apollo who fell in love!? I therefore beg you, to replace

the damage!"

## - Chapter 44 -

### Zorel's concept of property

<sup>1</sup> Says Cyrenius: "How much do you wish that I should give you?"

<sup>2</sup> Says Zorel: "Not too little, but also not too much; if I can only reinstate what has been lost, I have been covered!"

<sup>3</sup> Says Cyrenius: "Are you also familiar with the laws of Rome, which has been given to the nations to protect their acquired property?"

<sup>4</sup> Says Zorel: "Oh yes - not all like a legal scholar, but I know about some of them! Against those which I'm familiar with, I have never sinned. A sin against unknown laws is in anyway null!

<sup>5</sup> By the way I'm Greek, and we Greeks have never taken the strict mine and yours too seriously, since we are more for a communal property than for a single owner property. Because communal property produces friendliness, brotherhood, true and durable honesty and unimperiousness among the people, which surely is a good thing! However, single ownership always produces greed, envy, poverty, theft, robbery, murder and the most extraordinary imperiousness, from which finally all earthly evil arises for mankind like from a Pandora's box!

<sup>6</sup> If there would be no excessively sharp laws in favour of single ownership, there would also be far less theft and all kinds of fraudulence. I say and maintain, that the single ownership protective laws are the fertilized ground, on which all conceivable vices are flourishing to ripeness, while with communal property neither envy, imperiousness, envious addiction, backbiting, deception, theft, robbery, murder, nor any war and other misery could ever establish itself!

<sup>7</sup> Since I always recognized the laws for the protection of single ownership as a horror of devastation for a friendly and brotherly society and still recognize, I - at least regarding smaller things - never was bothered much by a conscience, if I have acquired them in an illegal manner; if somebody has lent something from me in the same manner, he surely would never be pursued by me.

<sup>8</sup> My hut and my land are legally mine; now - with that what was in it as my moving property, I never looked at it too precisely, because of the cited true reasons and because I'm a Spartan. Who knows Sparta and its old and wisest laws, to him it is clear why I never had any special conscience because of a so-called small theft. Both sheep, the goat and my donkey were actually not bought, but also not really stolen goods of my property; since I found them in the woods grazing like game, not all at once, but one by one. The owner of those large grazing fields in the woods, is also the owner of many thousands of the same animals. The small loss certainly did not cause him a lot of harm - while to me it was extremely useful!

<sup>9</sup> By that I surely have not sinned too severely against the Roman property protection laws, particularly since I have found the mentioned animals in the large hours long and -wide woods as individually wandering around and as such regarded as lost by their legal owner! The secondary harvest is even allowed by the Jews, who have a law from the highest God Himself in this regard. Why then should it be a criminal act with us Romans?!

<sup>10</sup> Only with the sword in the hands of the earthly powerful, this means by the power of wild bears and lions, can such absurd single owner protection laws be defended, but never by reason! Even if all ten-thousand gods are in favour of it, I will still be against it for as long as I live with the ability to think clearly as I have done now and always have thought!

<sup>11</sup> You, high ruler, carry the sword of power and can punish me poor beggar as it pleases you, but the straight lines of my life principles you will not be able to bend with all the weapons of Rome; but if you have other and more convincing reasons for a strict legal property, I will listen to them and adapt my future way of life accordingly!"

## **- Chapter 45 -**

### **Zorel has to hear the truth**

<sup>1</sup> With his eyes widening, Cyrenius says to Me somewhat secretly: "Lord! You earlier made the preliminary remark, that this person is quite silly and evil, but now this person speaks so organized, as if he was one of the first advocates of the heathens! He has not accepted a lot from Judaism, but with our laws and in those of the old Greek empire he is knowledgeable just as one of us, and there is not much to say against it! All the time I'm waiting for a real stupidity; but in vain, - he only becomes more brighter and defends his theft in a manner that almost nothing can be said against it! Under the given circumstances what should be done with him?"

<sup>2</sup> Say I: "Leave it at that; he himself will disprove in a very striking manner everything which he according to his very silly idea regards now as completely reasonable! Examine him just a little more; since it is quite important to Me that you clearly learn to distinguish between the humanly so-called 'mother-wits' reasoning and the reasoning of the mind!"

<sup>3</sup> Says Cyrenius: "Now then, I'm in the highest degree curious what will be the end of it!"

<sup>4</sup> Says Zorel, asking: "High ruler of Rome! What can I expect? Are you sharing my opinion or should I convert to yours, which you of course have not yet pronounced?"

<sup>5</sup> Says Cyrenius: "We still have to discuss quite a few issues with each other before I will concede or not concede to your request! It seems that you are a mother-witty owl, and your honesty appears to have not very deep roots! Lets put aside for the moment whether you have found the four animals under discussion as lost for their legal owner wandering around the forest or perhaps in another way, and whether you found your other house tools. But now I tell you something else and this is, that here in my company and also in other places are clairvoyant people, who already have provided thousands of proofs of their clairvoyant ability, and that I believe their highly common sense advice to such an extend, that it cannot be weakened by one-hundred-thousand counter arguments!

<sup>6</sup> See, such a Man told me, even before you could have left the city, that you will come, and what you want from me. Before even seeing you, I already knew that misfortune has befallen you. But you also could have easily prevented it, if you would have stayed at home; but your illegal perceptions about property protection laws, drove you into the streets of the burning town, to somewhere obtain something along illegal means. In the meantime your straw-hut caught fire and this quickly destroyed your illegal possessions. The fact that at this opportunity your maiden has left you in the excrement, is understandable, since she knows you and knows that you are a person who cannot be trusted in such circumstances.

<sup>7</sup> Irrespective of how much you are against the legal single ownership laws, in your home you want to be completely assured of them and exercise them freely. Now, the fire has illegally destroyed your property, and you cannot hold the element strictly responsible, since it will not give you any reason and answers; but you would have come down very hard on your maiden, and under all kind of maltreatment you would have claimed from her that on life and death she had to replace the damages, since you firmly would have insisted, that the fire destroyed everything only because of her negligence.

<sup>8</sup> See, this and also other things were said about you by such people in advance, whom I believe fully, more than all the gods of Rome and Athens! But in our laws is written a proverb which says: *Audiator et altera pars!* [Also the other party is heard! - The editor] And according to this you are allowed to provide me with rebutting evidence. To justify yourself, tell me everything what you know and what you can; I will listen to everything with the greatest patience!"

## - Chapter 46 -

### Zorel asks for permission to leave without hindrance

<sup>1</sup> After thinking a little Zorel says: "High ruler! If you already claim in advance to believe rather one of your proven fortunetellers than hundred-thousand other witnesses, then I really want to know, for what will it be good that I give you in any case a crazy-wit answer from my side! Against your unchangeable belief based on whatever reasons, it is impossible to provide you with any rebutting evidence. In addition you hold the great power in your hands! Who could start to argue with you?!"

<sup>2</sup> What use is it to me if I most convincingly tell you, that this is not the case? You will introduce the fortuneteller to me, who will again tell me in my face what you already have told me, and I will be left sitting with my reply in the puddle of all puddles. In short, with your over-one-hundred-thousand-belief, nothing further can be done, than to let you keep it good-naturedly; since you still will believe the fortuneteller more than one-hundred-thousand proofs put by me to you! To such pre-assertion I can say nothing else than: High ruler, forgive me that I have approached you!

<sup>3</sup> By the way, I still stand by my principle that single ownership protected by sharply sanctioned laws is a thousand times worse for human society than a free communal property! I already have expressed my reasons for this real Pandora's box, and therefore am not required to repeat them. Only this I add to it, that in future, because of a tiresome 'must' of the outer, raw power, I will let go the practice of my principle!

<sup>4</sup> Indeed, I do not see any good for poor mankind regarding ownership protection laws, which is basically the biggest irrationality; but what can a single person, wrapped in the most wretched rags, do, against hundred-thousand times a hundred-thousand?! Even by legal ownership, smaller evils within communal ownership may be used as an argument based on the fact that every evil brings also some good with it; but the argument of smaller evils does not stand in any relation with the horrors which arise and must arise out of the undermined single ownership system!

<sup>5</sup> I have therefore finished speaking. Under the given circumstances I certainly cannot expect anything good, and therefore it will be better, with your merciful approval, that I leave. But only with your approval! According to the apparently true appearing accusations against me and known to the gods, of which you will be full of from your fortunetellers, I'm standing as a criminal before you; and they must be punished before releasing them again. The law must be satisfied with the blood of a poor beggar, before giving him his freedom again!

<sup>6</sup> If I stand according to your perceptions as a punishable criminal before you, then punish me immediately, and then give me my freedom or death! It doesn't matter to me anymore, because I stand completely defenseless before you; you Romans are and will be dry knights of the law, and nobody can protect his reason and his need against the revenge of your laws! Say, high ruler, may I, as I have come, depart again, or must I wait here for a punishment imposed on me?"

## - Chapter 47 -

### The preparatory requirements for the somnambulant treatment

<sup>1</sup> Says Cyrenius in a serious but nevertheless human soft voice: "You are not allowed to depart, however, you have not to stay awaiting punishment, but only for your own welfare! We Romans had never any pleasure to punish any sinners, but only regarding their true and complete betterment. If this can be achieved without the sharp punishing stick, we would prefer this always a lot more! We only take the punishing stick in hand, if all other means fail. Thus nobody is called to the strictest responsibility for sinning against the salutary law once; this only happens then, if he repeatedly commits the same sin, either from too great carelessness or out of an all-destroying willfulness. Whoever repeatedly commits a sin by willfulness, must also be punished willfully!"

<sup>2</sup> Now, according to your old Spartan principles you only have sinned out of need and for the first time are standing in front of a judge! Based on this fact alone, you will not be damned and judged; but you must discard your evil and silly principles! Your ill soul will be cured, and you must recognize the blessing of the wise laws and start to act accordingly, and only then you will depart from here as a completely freed man, and you will have a great joy, because you will become a truly pure and free man.

<sup>3</sup> But for such healing to be effective, a pure and physical and spiritual strong person from our society will lay his healing hands on your head and your chest; and only such extremely tender treatment will awaken and enliven the slumbering concepts inside yourself, whereby you will recognise the welfare of the well-organized and sharply sanctioned laws of Rome and you will be even glad about it! Do you agree with this?"

<sup>4</sup> Says Zorel, somewhat more cheerful than before: "High lord and eminent ruler! I already agree with everything not called beating, decapitation or even crucifixion! However, that such treatment will make me better and provide me with more reasonable principles, I cannot vouch for; since an old tree cannot that easily be bent again. But I do not want to completely doubt the possibility! Where is the man who will lay his strong hands on me?"

<sup>5</sup> Cyrenius ask Me on the side if the time has come.

<sup>6</sup> Say I: "Just a little more patience; give the soul a little more time to digest! This person is now full of excited thoughts and it would be difficult to bring him into the rapturous sleep; it is also not allowed to point Zinka out to him as the one who is chosen for it, until the right time has come! I will give you a sign."

<sup>7</sup> After these My words and after such My orders everyone was quiet for a while, and our Zinka waits with a fearing joy for My sign to treat Zorel. But he was busy with all kinds of thoughts regarding what they in all seriousness are planning to do with him, whether good or bad. He examines all our faces and says by himself: 'No, in these people I do not detect any cunning; one can trust them! They can only do good, however, never something bad!'

<sup>8</sup> Now, this preparation out of himself was necessary before the treatment, since without it, the laying on of hands by Zinka would be a fruitless effort. Because at these treatments the patient must place himself in a sort of faithful and trustful state, otherwise it would not be possible, even with all humanly possible and over flooding soul-substantial-strength, to bring him into the salutary rapturous sleep.

<sup>9</sup> Ah, it is something completely different with perfected people who out of the spirit and in the spirit are reborn! They only require, just as I am, their excited will, - and the act of healing is accomplished! However, with people who are not yet fully reborn, the treatment of an ill person must be accompanied by an awakening and regeneration of the to be treated person beforehand, otherwise - as said - the whole treatment would be a wasted effort and work.

<sup>10</sup> Now our Zorel is ripe and soon I will give Zinka a sign, to lay his hands on Zorel.

## **- Chapter 48 -**

### **Zorel's self-realization**

<sup>1</sup> I now give Zinka a sign and he goes immediately to Zorel and says: "Brother, the Lord who is almighty and full of mercy, goodness and love and wisdom, wants it that I should heal you by laying on my life-strength hands. Do not fear anything but trust and become another person, and nothing, whatever you need for your bodily and spiritual true welfare, will be withheld from you! If you want to, and if you trust me, your true friend and brother, then allow me to lay my hands on you!"

<sup>2</sup> Says Zorel: "Friend, with those loyal words you can send me to the Tartarus, and I shall go! Therefore, just go ahead and put your hands on me, where and how you ever want, and I will not oppose you!"

<sup>3</sup> Says Zinka: "Now then - sit on this bench and I want the power of God to flow through you!"

<sup>4</sup> Says Zorel: "Which god? Probably Zeus, Apollo, Mars, Mercury or Vulcan, Pluto or Neptune? I beg you, just keep Pluto out of the play; because I truly do not want to be penetrated by his hurricane force!"

<sup>5</sup> Says Zinka: "Let the gods be, which existed nowhere else than in the imagination of people who were blind for a long period of time! There exists only one true God, and this is the to you unknown God, for whom you heathens also build a temple, but until now have not recognized Him. But now the time has come, that also you will get to know this only true God! And see, by this God's mercy and strength you will be penetrated for your welfare, if I lay my hands on you!"

<sup>6</sup> Says Zorel: "Ah, if so, then just go ahead to lay your hands on me in a way which you know best!"

<sup>7</sup> Thereupon Zinka puts his hands on Zorel in the previously described manner and Zorel immediately falls into a rapturous sleep.

<sup>8</sup> After the time of a strong quarter of an hour, Zorel, otherwise fast asleep, starts speaking with closed eyes: "O God, oh God, what a wretched and evil person I am, and what honest and sincere person I could have been, if I only wanted it to be; but therein lies the curse of sin, the lie and haughtiness, which are both the actual basic sins, always reproducing anew and increasing like the grass on earth and the sand in the sea!"

<sup>9</sup> Oh God! I have so many sins and flaws on my soul, that I can't see my skin because of all the sins; yes, I'm stuck like in a dense smoke and fog because of the force of my countless sins!

<sup>10</sup> Oh God, oh God, who will ever be able to free me from my sins?! I am a major thief, I am a liar, and if I lie I keep lying anew, to strengthen the old lie by a new one, trying to make some truth of it. O, I am a hideous lying dog! Everything I own, I only took possession of by lying and deceit and by secret and open theft!

<sup>11</sup> Of course, in my great blindness I regarded everything as no sin, but I also had quite often the opportunity, to be convinced by the truth. But I did not want to be convinced! I always used Sparta and Lycurgus and despised the wise laws of justice of Rome! Oh, I am too much of a common bad scoundrel!

<sup>12</sup> Now, the only thing which comforts me is that I have yet murdered anyone; but it was close! If my maiden did not run away before I returned home, she would have become a sad victim of my devil-bad fury!

<sup>13</sup> Oh, I am an execrable monster! I am worse than a bear, worse than a lion, worse than a tiger, worse than a hyena, much worse than a wolf, and much, much worse than a wild pig! Since I'm also clever like a fox, and this makes me a true devil in disguise!

<sup>14</sup> Oh, I'm very sick in my soul, and you, brother Zinka, will only be able to heal me with a great effort or not at all!

<sup>15</sup> It starts to get a little brighter in me, and the thick smoke and the dense fog around me dwindles! See, they are getting thinner, and it appears to me as if I can breathe more easily; but in this greater brightness I can really see my true monstrosity, full of all kinds of leprosy, full of bulges and disgusting growths! Oh, oh, my figure is a true monster! Where is the doctor who can cure me?! My bad body is healthy though; but I wouldn't mind the bad body, if only my soul would be healthy!

<sup>16</sup> Oh God, if someone could see my soul, he would be horrified about its too great ugliness! The brighter it gets around me, the more terrible my soul appears! Brother Zinka, doesn't there exist any means whereby my soul could become just a little better in appearance?!"

## **- Chapter 49 -**

### **The soul of the somnambulist purifies itself**

<sup>1</sup> Zorel starts to sigh in his sleep and some think that he will wake up now.

<sup>2</sup> But I say to them: "Oh definitely not! This was only the first stage of his sleep; he will keep on sleeping for over an hour and will soon start to speak again, but in another and higher stage of his soul-life. This stage consists in him unwinding the soul from its carnal and worldly-sensuous passions, which he saw as many illnesses on the form-body of his soul and about which he was seized by the deepest loathing. For such soul-illnesses there exists no other medicine other than firstly by recognizing them, then the deepest loathing and finally the firm will to get rid of them as soon as possible. Once the will is there, the healing can progress much easier.

<sup>3</sup> Just pay attention, soon he will start speaking again! If he again asks you about something, friend Zinka, then answer him just with your thoughts, and he will hear and understand you quite well!"

<sup>4</sup> I barely finished giving Zinka such instructions, when Zorel started speaking again and said: "See, I cried about my great misery! From my tears a pond was created like Siloah in Jerusalem; and now I bath myself in this pond, and see, the water of the pond heals the many wounds, ulcers and bulges on the body of my soul! Ah, ah, this is a true healing bath! I still see the scars, but the wounds, bulges and ulcers have disappeared from the body of my so poor soul. But how is this possible, that a visible pond was created from my tears?"

<sup>5</sup> The pond is surrounded by a quite beautiful landscape; it is a landscape of consolation and lovely hope. Also in my emotions it appears, if I can hope for a complete recovery. - Ah, the landscape is so delightful; I would like to stay here forever! The water in my pond is now very clear, while before it was murky; and the clearer it becomes, the more it has a salutary effect on me!

<sup>6</sup> Ah, now I also notice, that something like a strong will starts to stir within me, and behind the strong will I notice something like a word-drive, and it speaks loudly: I want to, I must - I must, because I want to! Who can restrain in me what I want? I am free in my will; I'm not allowed to will what I should, but I want what I myself want! What is true and good is what I want, because I myself want it, and nobody can force me to it!

<sup>7</sup> I now recognize the truth; it is a divine light from the heavens! All our gods are shadow figures; they are nothing, absolutely nothing. Who believes in them is worse off than a real fool; since a real fool will never believe in such most trifling gods. Nowhere I see the gods, but I see the divine light and hear the divine word. But nowhere can I see God; since He is too holy for me.

<sup>8</sup> The water of my pond has changed into a lake around me! The lake is not deep; the water reaches up to my loins. And it is clear, so very clear; but there are still no fish in it! Yes, there will never be fish in there; since the fish originate from the breath of God, and this is truly an almighty breath! I'm only a very weak human soul, whose breath cannot create fish of God.

<sup>9</sup> Oh, it requires a lot, one must be very almighty if one wants to create fish with one's breath! Oh, never can a person do that; since a person is much too weak for it! It would not really be completely impossible for a person, but then he must be full of the divine will and the divine spirit! For a right person this is not impossible; but I'm not a right person, therefore it is completely impossible for me!

<sup>10</sup> But the water is pure, and the bottom consists also of a lot of pure, beautiful grass; it's quite miraculous: under the water so much beautiful grass! And see, the grass continuously grows and starts to replace the beautiful water! Yes, yes, the hope becomes mightier than knowledge and its accompanying fear!

<sup>11</sup> Ah, ah, now I see a person on the quite distant shore; he waves to me! Yes, I want to go to him, but I don't know how deep the lake is! If somewhere quite deep places would occur, I could go under and would be lost!

<sup>12</sup> But there is a voice coming from the water: 'I'm equally deep everywhere! You can walk without fear and anxiousness through me; go to him who calls you, who is going to lead and judge you!' This is extraordinary, here even the water and the grass can talk! No, this never occurred before!

<sup>13</sup> I now go to the friend on the shore. He must be a friend, otherwise he would not have waved to me! Zinka, it is not you, it is someone else! Now I can see you also behind him; but you are by a great margin not as friendly as he! Who might that be? But I'm very much ashamed before him, since I'm naked. My body looks quite good now; I can detect almost no signs of illnesses on it anymore. Oh, if I only had a shirt! But I'm completely naked, like someone who takes a bath. But I must go to him; his waving draws me immensely! I go now, and see, it goes quite well!"

## - Chapter 50 -

### The purified soul gets clad

<sup>1</sup> Here a break occurs in the monologue of Zorel and Zinka asks: "How does he see all this and how does he walk through water but still lying motionless as if he was dead?!"

<sup>2</sup> Say I: "His soul sees now only the circumstances leading to his betterment; from this, an own world forms in the mind of the soul, and this what you call a movement of thoughts, appears in the kingdom of the soul, as a movement from one place to another.

<sup>3</sup> The pond which originated from the tears and the waters healing his soul, represents his remorse for the committed sins, and the bath therein indicates real repentance which arises out of remorse. The clear water indicates his just recognition of his sins and shortcomings; and the expansion of the pond into a lake, represents the powerful wish to be cleaned and healed out of himself. The beautiful grass under the water indicates hope for achieving full health and the higher free mercy of God. This already appears on the still quite distant shore; I Myself representing this in the spirit and in the will. The movement to Me through the waters of true remorse and repentance, indicates the progress of the soul to true betterment.

<sup>4</sup> All this is for his soul only a corresponding appearance, from which the soul can see of what it consists of and what it plans and does in its mind to better herself, of course, in this state, only in the will, without any outer, real action. This must only follow, if in an awakened state and when the soul is fully connected to the body again.

<sup>5</sup> Soon he will be with Me and will start talking again. Just pay close attention; everything he is going to say now, corresponds with his inner soul-state! There still will appear some confusion until he reaches the third stage, which is a temporary connection with his pure life-germ.

<sup>6</sup> In the third stage, you will be able to convince yourself how coherent and wise he can speak! At the moment only his purified soul is speaking; but during the third stage, his spirit will speak out of him! And then you will not detect gaps anymore; he then will talk, letting you feel quite warm in your hearts!

<sup>7</sup> He now comes to shore and says: 'Ah, this was a rather laborious trip! Now I'm with you, noble friend! Do you have a shirt for me? See, I'm dreadfully ashamed about my nakedness!'

<sup>8</sup> I say to him out of My now visible spirit and will: 'Get out of the water; you will be dressed according to your actions!'

<sup>9</sup> Says Zorel's soul: 'Friend, oh, do not speak about my actions; since they are vain bad and evil! If I receive clothes accordingly, then it will look terrible black and ragged!'

<sup>10</sup> Say I: 'If so, then there is plenty of water here to wash it until it is white!'

<sup>11</sup> Says Zorel: 'Oh friend, this means trying to wash a black man until he is white! This will not end well! But any dress is better than no dress at all. Therefore I will come out of the water!'

<sup>12</sup> By My feet lies a toga with many folds, but very dirty, although the basic colour is white-grey, a peculiarity of the heathen dress colour in the spirit-world. He takes the dress and is disgusted about its dirt, which is actually a good sign. Nevertheless, he takes it, runs with it to the water and starts to rub and rinse and finally wrings it.

<sup>13</sup> Now he has finished washing and the garment is clean. Since it is still moist, he doesn't dare to courageously put it on. But I indicate to him that he nevertheless should put it on; he previously did not mind the water, so why should he now have a sort of loathing for a little moist garment?! Now he says - just listen, since he will say it loudly! -:"

<sup>14</sup> Zorel: "This is true! Earlier the whole lake did not bother me, and now the moist shirt should do something to me? Just on the body with it! Ah, this feels good!"

## **- Chapter 51 -**

### **The ethereal body of the soul with its senses.**

<sup>1</sup> Now Zinka makes with his thoughts a question and says: "Does the soul also have a body?"

<sup>2</sup> Zinka asked this question since he himself does not have the slightest idea what the soul looks like and what it consists of. Because the general Jewish concept of a soul was, that they imagined it as a sort of misty fog and said: the soul is a pure spirit who has a mind and a will, but certainly does not have a form and even less any body.

<sup>3</sup> Therefore Zinka's eyes widened when Zorel gave him an answer to his thought-question: "Of course the soul has a body, however only ethereal, but for the soul its body is nevertheless a perfect body, just as for the flesh, the flesh is a perfect body. The soul-body has everything whatever is present in the body of the flesh. Of course you can't see this with the eyes of your flesh, but I can see, hear, feel, smell and taste everything; since also the soul has the same senses as the body as a means to communicate between it and its soul.

<sup>4</sup> The senses of the body are the leading reins in the hands of the soul to control its body for the outer world. If the body would not have such senses, it would be totally useless and an intolerable burden to the soul.

<sup>5</sup> Just think of a person who is completely blind and deaf, would not feel pain or the ease of health, and would also not have any sense of smell or taste; think for yourself if such a body would be of any use to the soul! Wouldn't it completely despair with its otherwise fullest and clearest consciousness?

<sup>6</sup> To the same measure, the sharpest senses of the body would not mean anything to the soul, if it would not possess exactly the same senses in its ethereal body! Because the soul possesses the same senses as the body, it notices easily and precisely with its sensitive senses what precedently the senses of the body have taken in from the outer world. Now you now, how the soul is also a bodily form.

<sup>7</sup> Now you know it, since I have told you as I see, feel and notice it bodily; but if I wake up again, then you will still remember it, but I will not know anything about it, since I see, feel and notice it only with my sensitive senses of my soul, but not at the same time with the senses of my body.

<sup>8</sup> If I would observe everything here also with the senses of my body, they would engrave certain markings on the nerves of my brain and on the life-nerves of the flesh-heart, and I, the soul, would find them again in my flesh-body and recognise them completely. But since I'm now standing completely free, nearly without any link to my body, and therefore are not able to leave an impression on the senses of my body, I will not remember anything at all about what I now see,

hear and feel and speak and everything that happens to me now, after the re-entry into my body.

<sup>9</sup> But also the soul has the ability to remember and accordingly can remember every minutest and most unimportant detail about what ever happened to it; but it can do this only in its free state. But if it is in tis completely dark body, which dazes everything spiritual, it can only see, hear and feel the coarse and overpowering rustling and raw impressions; about itself she barely knows its own existence, not mentioning that it recognises any higher and deeper spiritual impressions residing inside her.

<sup>10</sup> You also have a soul, just as I myself are now a complete free soul; but you also knew very little or nothing about yourself. The reason for this lies in the darkest flesh, with which every soul is wrapped up for some time. Only now, because I have left some impressions on the nerves in the back of your head by the voice of my living body's mouth, and you as a soul, through such impressions, can read the same primordial markings in yourself, you now know also as a soul and not only in the flesh, that you have a soul and that - based on your thinking and wanting - you are a soul yourself, which in her ethereal bodily being has the same figure as your body.

<sup>11</sup> However, do not be surprised if I tell you, when later waking up again in the earthly life, I will not know about anything what I have said now; since I have explained the reason for that already!"

## **- Chapter 52 -**

### **Zorel's soul on the path to renunciation**

<sup>1</sup> "Now the friend says to me: 'Come, Zorel, leave this place, I will take you to another place!'

<sup>2</sup> I go now away with the good friend, far away and away from the lake. We are strolling now through a marvelous avenue, and the trees are bowing before him whom I'm following. He must be something big in the kingdom of all spirits! Oh, some of the trees nearly break while bowing!

<sup>3</sup> You, Zinka, are also going with us, but you look very foggy and seems not to notice how the trees are bowing in front of my friend! This is something unusual for this world, but nevertheless is true!

<sup>4</sup> Strange, strange! Now the trees even start to talk! They shout loudly in a well perceptible whispering: 'Hail to the Holy of all holinesses, hail the great King of all kings from eternity to eternity!'

<sup>5</sup> Don't you think that this is highly unusual?! Annoyingly you still pretend as if you do not notice it, or that it is a very ordinary appearance like a dirty rain on earth!

<sup>6</sup> Yes, yes, the friend, to whom the trees bow and praising him, tells me, that this what is similar to you, is not you, but only a shadow-like outer picture of your soul and only produces itself in our atmosphere. From your soul are radiating certain life beams, similar to those of a light; as soon as they touch our atmosphere, they form in a similar manner an image, like the radiating beams of a person in daylight falling onto the surface of a mirror, also forming immediately the image of the person from whom the beams are originating.

<sup>7</sup> I only need look at your feet and convince myself that you are not walking, but only gliding with us. Quite right, you are not moving your feet, neither your hands, but nevertheless follows us at a distance of about seven good steps! Yes, now I understand why you can't see the trees bowing or

hear their marvelous whispering!

<sup>8</sup> But the avenue becomes narrower and narrower, and the trees are getting smaller, but standing closer together; but the bowing and whispering therefore does not end. The path is also getting more difficult. The avenue is now so narrow and the path so full of thorns and bushes, that we only get through with great difficulty! The end is still not in sight, although the friend says, that the path will end soon and we will have reached our destination. Oh, now the bushes are getting quite dense, and the surface nearly rocky, and between the rocks everything is full of thorns and thistles; it is almost impossible to make any progress!

<sup>9</sup> I ask the friend, why we have chosen such a hopelessly bad path. But the friend says: 'Just look right and left and on both sides and you will see the sea which is bottomlessly deep! This is the only firm land tongue, although at the end very narrow and thorny, which winds between the two endlessly big seas. It connects all the earthly world with the great Paradise land for the blessed in the beyond. Who wants to get there, must put up with this path since it is the only one!

<sup>10</sup> You see, Zinka, the friend and leader of my insignificance gave me such strange answer! I ask him again and say: 'On earth there are also many bad roads, but the people help each other; they take mattocks, staples and shovels and repair the road. Why isn't it done here?'

<sup>11</sup> But the friend says: 'Because this immense undergrowth protects this land tongue from very powerful storms of the sea! If it wasn't for this land tongue to be protected by this so dense and firm undergrowth, it would have long since been washed away by the mighty waves from the seas on both sides. Because this thorny undergrowth is so closely knit, especially towards both shore lines, the strong waves break against it and the foam is settled between the dense twigs, which in time hardens to a rock and by this action this important land tongue becomes stronger and stronger. But this land tongue has the name humility and firm basic truth. Both, humility and truth, have always been full of thorns for the people!'

<sup>12</sup> Behold, Zinka, this is what the friend has spoken, and inside myself it gets strangely bright, and I start to notice, as if something starts to stir in my heart; and what is stirring, is a light, and the light has a form in the heart like an embryo in the mothers womb. It is completely clear, I see it. But now it gets bigger and mightier! Ah, what a marvelous and completely pure light this is! This is most likely the actual life-flame out of God in the true heart of man! Yes, yes, this is it! It still grows continuously, and, oh, it does me so good!

<sup>13</sup> We still stroll along the narrow path; but the undergrowth and thorns do not bother me anymore; I also do not feel any pain if from time to time a thorn pricks or scratches me! Now the undergrowth gets thinner, the trees are getting bigger again, and a marvelous avenue opens up. The undergrowth has stopped completely, the land tongue gets wider, and the shores of the seas are getting further and further away from us, and in the far distance I already can see a marvelous land with the most beautiful mountains, and over the mountains shines a most marvelous red of dawn! But we are still inside the avenue which gets bigger and wider, and the now very large and high trees still haven't stopped to bow their majestic crowns before my friend and leader, and their whispering sounds now like the most marvelous and purest tuned harps!

<sup>14</sup> Oh Zinka! There, yes there, there it is already indescribably marvelous! But you are still gliding with us and still are mute like before, but you can't help it; since it is not you, but only your passing image. Oh, if you only could see it as well, but also to keep alive the good markings while returning to the earthly life, what an unforgettable person you could be! However, the friend says, in time the living memory to everything will be given back to me; but before that I also have to walk in the flesh this thorny road, which will find itself."

## - Chapter 53 -

### Zorel in paradise

<sup>1</sup> "Ah, my inner life-light gets tremendously strong; it already penetrates all my intestines! Oh, how pleasing is this light for my whole being! I see it now in the form of a four year old child with a extremely friendly expression! And it must be very wise; since it looks like a most purely thought small god, but not like a fantasy god of the Egyptians, Greeks and Romans, but like a wondrous effigy of the true God of the Jews! It is an effigy of the true divinity!

<sup>2</sup> Oh, now I can see very clearly that there is only one true God; but only those will see His holy face, who have a perfectly pure heart! For me it will be quite difficult to see Him, since my heart is already very impure! You will, friend Zinka, because I can't detect any impurities in your heart, except the spot and the thread, the necessary means by which you have to be connected to the world for some time!

<sup>3</sup> But now I can see the wide end of the avenue in quite some distance. There is no sign of the sea anymore, everywhere the most lush and most beautiful land and gardens and gardens on end; everywhere the most beautiful houses and palaces! Oh, this is an undescrivable splendour!

<sup>4</sup> My friend says that this is far short of heaven, but it is Paradise. No mortal has made it into heaven as yet; because up to now no bridge has been built to there. All the good who lived on earth since the beginning of creation, stay here with Adam, Noah, Abraham, Isaac and Jacob. Those high mountains form the border of this wondrous magnificent land. Who would get onto those mountains could see heaven with the great crowds of angels of God, but nobody could enter until a firm bridge is build for ever over the bottomless great abyss.

<sup>5</sup> We are walking now as fast as the wind. The light-person in me is already the size of an eight year old boy, and it appears to me that his thoughts are penetrating my whole being like lightening. I can feel their incomprehensible sublimity and depth, but I still do not grasp their forms. Something wondrous must be in it! Every ejected thought flash causes me an indescribable feeling of sensational happiness! Such happiness is unknown to the whole world, which cannot feel it! Because the whole world is only a merciful judgement of God, but nevertheless a judgement; in the best judgement happiness is always distributed meagerly.

<sup>6</sup> Now we are getting quite close to the high mountains, and it gets increasingly marvelous! What indescribable variety of miracles over miracles! To describe them all, thousand lifetimes would not be enough!

<sup>7</sup> And look at that, on the mountains are living countless of the most beautiful people! But it seems that they do not notice us, this means me and my dear friend; since they are passing us with quick and always happy steps, but do not show that they can see us, while even the trees are noticeably greeting my friend! These are strange spirit-people!

<sup>8</sup> Ah, ah, at this opportunity we have reached the summit of one of the high mountains! Oh God, Oh God, there we are standing now, and especially me, like an true ox at the mountain! I see increasingly clearer in the farthest distance a great, exceedingly bright horizon. It is the beginning of the heaven of God, which continuously expands, higher and higher for ever!

<sup>9</sup> But between here and there yawns an abyss, greater than the space between earth and the sun! A bridge will be build across! With God everything is quite possible!

<sup>10</sup> But now my inner light-person is as big as I am myself, and strange, I'm starting to get sleepy, and my friend tells me to rest on the green and fragrant lawn! I will do so!"

## - Chapter 54 -

### The relationship between body, soul and mind.

<sup>1</sup> Say I: "See, only now he will enter the third stage; pay close attention to what he has to say!"

<sup>2</sup> Ask Cyrenius: "Lord, if Zorel falls asleep on the lawn which is invisible to us, what is the reason for this? Is this a must, or could he enter the third stage without falling asleep?"

<sup>3</sup> Say I: "If a soul would be pure, it would also go without a certain sleep; but as long as the soul is connected to the body by certain bonds, a certain anesthesia must occur between the changeover of stages, in which the soul unnoted passes over into the next stage. What the soul of Zorel has seen and spoken in the second stage, was, except for himself, a circumstantial appearance; only in the third stage will it become truly clairvoyant, and what it is going to say there, will be a full reality."

<sup>4</sup> Ask Cyrenius: "What actually is this sleep? How and whereby does it originate?"

<sup>5</sup> Say I: "Is it really necessary for you to know that? Now then, if you really want to know this, I must explain it to you, and therefore listen!"

<sup>6</sup> If you carry a shirt on your body and has according to the Greek custom trousers on your legs, the shirt and trousers live because of the movement of your body, this means they must submit to your will, just as the limbs of your body must submit to the will of your soul. If you in summer plan to take a bath, you take off your clothes, because you do not need them in the bath. The shirt and trousers are in a necessary state of rest while you are in the bath, and have neither motion nor movement. If you get out of the bath again, your shirt and trousers will immediately have the same motion and movement as before and will so to speak live with you. But why did you take off your clothes to take a bath? See, because they were getting heavy and started to press you! But you strengthened yourself in the bath, and your heavy clothes will feel completely feather-light after the bath.

<sup>7</sup> If your soul becomes tired and weak from the discomforts during the day, the need awakes in it for a revitalising and strengthening rest. The tired soul then soon takes off its joined flesh-garment and enters the restorative bath of a spiritual water and bathes, cleans and strengthens itself; if it got its strength back, it again puts on its flesh garment and moves its heavy limbs with great ease.

<sup>8</sup> But now you surely have seen or rather observed real lively by the monologue of Zorel, that in his soul, another inner light-person out of the heart of the soul started to sprout, to whom the soul stands in the same relationship as the material body to the soul. Now, this light-person in this his soul as his jointed garment, never before received any strengthening whatsoever; he was lying in the heart of the soul like the egg in the woman without the male stimulation, excitement and awakening. By this very treatment, the actual primordial life germ became stimulated, excited and awakened for the moment by My and Zinka's word, and since this has happened to him, he started to grow for as long as his entire soul, which is his garment, was filled with his pure spiritual being.

<sup>9</sup> But the soul, although been purified as much as possible for the moment, still contains certain material parts in it, which are too heavy for the pure spirit, since he never was used to carry such a yoke before. This spirit-person which was so to speak awakened in an artificially spiritual manner

and was forced to grow rapidly, is still much too weak to carry the slow-moving heavy soul and longs for rest and strengthening. Thus this false sleep of the soul on the mountain lawn is therefore nothing else than the spirit taking off the most material parts of his soul; he only keeps what is similar to him in the soul, while the other must rest in the meantime, just like the body rests silently while the soul is strengthening itself, or like the shirt is resting when you take a revitalizing, strengthening bath.

<sup>10</sup> During the strengthening of the more noble human sphere and the simultaneous resting of the coarser and less noble outer parts, there still exists a connection. If somebody would come while you refresh yourself in the bath, and would take away your clothes and started to destroy them, then your natural and necessary love for your clothes would immediately raise an immense and fierce veto. A much closer connection exist between the body and the soul; who wanted to take away the carnal garment and try to destroy it before its time, would be treated by the soul in a very strange way.

<sup>11</sup> But the connection between soul and spirit is most intense, because the soul, especially if very pure, is herself a spiritual primordial element, and the spirit would make a very terrible movement, if one tried to take away his body and dress completely. He immediately would become the highest fire and would destroy everything getting close to him.

<sup>12</sup> But the soul must rid itself of all matter completely, until the spirit can attract what is related to him in it as his own, to become a perfect 'I' with it. The matter of the soul is visible to the spirit in that, whereby the soul is dressed. You have heard when Zorel spoke of a dirty shirt, which he himself washed in the lake, then wrung and put on as a still moist garment. See, this garment is still the material outer side of the soul, which must be taken off and put to rest, before the most inner, divine spirit-person can penetrate the now closely related soul fully and to become one with it.

<sup>13</sup> It always requires a little time during the moment of transition, because everything belonging to the sphere of a free life, must first enter with the new and more noble being in a full relationship (spiritual marriage), before the new being or the new, heavenly person can by himself start to feel, think, see, listen, smell, taste and act independently. The necessary transition takes place in the certain sleep; if the transition is finished, the new person is completed and requires for his only completely pure spiritual existence for ever no further transition anymore.

<sup>14</sup> In such a state a person is then totally perfect and his being cannot become even more perfected; only with regard to recognizing and a continual perfection of the most pure love and wisdom of the heavens and their ordering, ruling and leading power of the entire infinity, there is a continual increase to eternity and thereby also achieving a continual higher bliss as a result of the continual higher love, wisdom and power.

<sup>15</sup> Our Zorel will soon appear as such a perfected spirit-person and will continue to inform us by his carnal mouth about his perfection to the highest level of a perfected human being. Just pay attention; soon he will start talking again!"

## **- Chapter 55 -**

### **Zorel's insight into the Creation.**

<sup>1</sup> After I explained such to Cyrenius, Zorel, who all the time was lying there motionless like dead, started to move and assumed the appearance of someone who was transfigured, to such an

extend that even the present Roman soldiers were placed in great reverence by his appearance and one of them said: "This person looks like a sleeping god!"

<sup>2</sup> Cyrenius also said: "Truly, an indescribably elated human picture!"

<sup>3</sup> Finally Zorel opened his mouth and said: "Thus he is standing perfected in his wisdom before God, who only now recognises, loves and adores Him!" After this there was a pause.

<sup>4</sup> After the pause Zorel continues speaking and says: "My whole being is light, and I see no shadow, neither in me nor outside of me; since also around me everything is light. In this all-light, however, I see a holy light of all holiest lights; it shines like a mighty sun, and in it is the Lord!"

<sup>5</sup> Previously I thought that my friend and guide is a human soul just like we are; it is just that in my previous state there was still a lot of deception in me. Only now do I recognise the Guide! He is not with me anymore, but in the sun I see Him, who is holy above holy! Endless crowds of the most perfect light-spirits are gliding around this sun in all directions and in smaller and wider circles. What infinite majesty! Oh humans! To see God and to love Him above all is the highest joy and the highest bliss!

<sup>6</sup> But now I do not only see all heavens, but my view is also penetrating into the creation of the only almighty God. I can see this our meagre earth through and through and see all islands and main lands of the whole earth. I see the bottom of the seas and everything that exists below it, all the many creatures in the sea from the smallest to the largest. What infinite variety lives among them!

<sup>7</sup> I can also see how the grass is built by all kinds of small spirits, which are quite joyful and hardworking. I see how the will of the Almighty obliges them to be hardworking, and see the precisely defined objectives and work of each of the countless many spirits. Like the bees working on their wax cells, these little spirits work on and in the trees, bushes, grasses and plants. However, they all do this if seized and penetrated by the will of Him, who was my Friend and Guide on the narrow and thorny road of my self-trials of life up to here and now resides in this never reachable sun which is His primordial light from where His will reaches into all infinity.

<sup>8</sup> Yes, He is the only Lord, no-one is equal to Him! Big and small must follow His will. Nothing exists in the whole of infinity, that could oppose Him. His power is above all and His wisdom can never be understood. Everything that exists is from Him, and there exists nothing in infinite space of His creation, which has not arisen out of Him.

<sup>9</sup> I see the forces coming from Him like the rays of the rising sun in the morning, penetrating all directions with lightening speed, and where the rays reaches something, it starts to stir, to become alive and to move, and soon new forms and shapes arise. However, the form of humans is the boundary- and end marker and this form is a real form of heaven; since the whole heaven, which boundaries are only known to God, is also a person and each society of the angels is also a perfect human.

<sup>10</sup> This is a great secret of God, and who does not stand on the spot where I am standing now, for him it is impossible to understand and comprehend such; since only the purest spirit out of God in man can comprehend and understand and see what the spirit is and what there is in him and outside him, and how it originates and remains, and why and what for! Nothing exists in the whole of infinity which would not be there for man; everything is aimed at man and his constant and relevant needs."

## - Chapter 56 -

### The nature of man and his creative destiny.

<sup>1</sup> "God Himself is the highest and most perfect, most everlasting primordial Man out of Himself; that is, this man is in himself a fire, whose feeling is love; a light, whose feeling is understanding and wisdom; and a warmth whose feeling is life itself in fullest sphere of His- self-consciousness. If the fire gets more intense, also the light becomes more intense and more powerful the warmth which creates everything and finally shines far into the distance, and the ray is light itself, contains the warmth in itself, and this creates in a far distance just like in itself. What is created, increasingly absorbs more light and warmth, shines and warms increasingly further and further away and again creates where it reaches. And in such a way everything reproduces forever out of the primordial fire, primordial light and out of the primordial warmth and fills continuously more and more the infinitive space of creation.

<sup>2</sup> Thus everything has its origin in the primordial being of God and develops itself until it resembles the primordial being of the primordial Man, in which resemblance it then exists in an entirely independent freedom in the form of a man out of God, just like a God by himself in the necessary arch-friendliness with the primordial God, since it is the same as what the primordial God Himself is.

<sup>3</sup> Where you can see light, fire and warmth, man is either completed or in the beginning. Billions of light-, fire- and warmth atoms cocoon themselves and produce forms. The individual forms seize each other anew, cocoon themselves into larger forms which already corresponds more to man, and develop themselves therein into a being. This being now produces already more of the fire, the light and warmth; together with this a higher need for a higher and more perfect form arises. The many, nevertheless already more perfected forms in themselves, tear apart their outer skin, seize each other, and with the substance of their will they again cocoon themselves into a higher and more complete form. This continues until the perfection of man is reached, and then man develops himself until the state, in which I am now, and therefore completely resembles the primordial fire, primordial light and primordial warmth, which is God, whom I now see with a steady view in His primordial light, in Him the full fire and the full warmth, which is the only God from eternity to eternity.

<sup>4</sup> Man therefore is firstly a man out of God and only then a man out of himself. For as long he is only out of God, he resembles an embryo in the mother's womb; only if he becomes a man out of himself according to the order of God, then he is a perfect man, because only thereby he can reach the true resemblance of God. If he has reached that stage, then he stays like a God in eternity and has himself become a creator of further worlds and beings and people. Because it is strange, that I now can see all my thoughts, emotions and desires, and my will is equal to the outer skin of that which I have thought and what I have felt! See, in this way the creation continues always anew!

<sup>5</sup> The emotion as warmth, and therefore love, has the need to be a being; however, the more the emotion becomes stronger, and the more flames and warmth are produced in itself, also the light of the flames is getting stronger.

<sup>6</sup> In the light the need of love is expressed in forms. But the forms arise and immediately pass again, just like the so called eyelid pictures of a person with closed eyes and who has a heated imagination; but instead others arise again, become bigger, stay longer and take on more defined forms. But with perfected people, like with me now of course for just a short while, the form remains, because immediately seized by the will, it is quickly given an outer skin whereby the

appeared form is kept steady and cannot change anymore; but since the outer skin is originally only highly ethereally tender and therefore translucent, continuously more light and warmth from the creator penetrates the now caught thought. This increases the caught thought's own light and warmth, the two spiritual elements from which it originally originated, and soon the caught thought begins to develop more and more according to the light of wisdom and the most perfect realization, which arranges necessarily and purposefully organically the even most delicate construction more clearer than the brightest day in all its necessary parts, connections and limbs. Once the thought has an organically arrangement, an own life, conscious of itself, starts to come into being and directs itself.

<sup>7</sup> Now one can imagine, that a perfected person in a few moments can think and organize a countless number of all kinds of thoughts and ideas and furnishes them organically completely. If he wants to put a skin around them with his will, they will survive and develop and in the end themselves resemble the Creator in their natural highest limited self-perfection and shall reproduce and create their own and by doing so out of themselves accomplish the endless multiplication of their own kind in the same manner in which they have stepped into being. Even the material world can show tangible proofs of that.

<sup>8</sup> Self-reproduction of the body you find with plants, animals, humans and with celestial bodies, which also reproduce. However limits have been placed to their reproduction. A seed pellet of a certain kind has only a certain number of reproduced identical seed pellets assigned to it, which number cannot be exceeded by it; the same with animals, namely: the bigger the animal, the more limited the reproduction! It is just the same with people, and a lot more so with celestial bodies. But in the kingdom of spirits of the perfected people, the emotion and thinking continues for ever, just as with God. Since according to the previously described manner each thought and each idea can be surrounded with a skin by the will of the spirit who created it, and finally could become independent, it is understandable, that the everlasting reproduction of beings can never come to an end.

<sup>9</sup> You, Zinka, are now asking in your soul, where in the end all the endlessly multiple created beings find space, if the creation will continue to increase forever in such an enormously multiple measure and relation. Oh friend, just think, that the physical space itself is infinite, and if you forever in every moment could create ten times hundred thousand suns, they would, if moving with the greatest speed through space, be lost forever in the infinite space as if no sun had ever been created! Nobody, except God, comprehends the eternal infinity of space; even the greatest and most perfected angels cannot grasp the eternal depths of space, but only tremble before the endless depths of everlasting space!

<sup>10</sup> Oh friend, I can see now with the eyes of my soul the entirety of the material creation! This earth, its moon, the great sun and all the countless stars which you can see, of which some of them, appearing to your eyes as a faintly shimmering speck, are in fact immeasurable large solar- and world territories, containing billion times a billion of suns and even more planets, are less in relation to the present entire creation, than a tiniest and finest sun-dust-particle compared to the entire space full of stars visible to you! In addition I can tell you, that among the many stars which your eye can see, are quite a few whose diameter is many thousand times larger, than the line itself from the, for you barely visible, farthest star to another star in the opposite direction with the same distance - a distance, even if you would travel with the speed of lightning, it would take you longer than one billion times a billion earth years!

<sup>11</sup> Thus, even individual bodies are of such puzzling size, and still they appear to your eye as barely shining specks of light, because of their too great distance from here! Nevertheless, all this compared to the entirety of the entire creation, is, as already stated, a tiniest dust particle which can be easily carried by the rays of the sun! I say to you: you can create one billion suns with all its planets and moons and comets and spread them out in this sun-territory-globe, and they will just as

little noticeably restrict this globe-space, as a drop of water would noticeably enlarge the sea and its wide seabed; and a billion times a billion globes would be in the entire present territory of creation, just as hardly noticeable as a billion raindrops in the sea.

<sup>12</sup> Look at the whole world! How many thousands of brooks, rivers and streams are flowing into the sea, but despite this it doesn't expand one little bit; now imagine as many creations over creations as you like in each moment, and they will get lost in the infinite space, just as billioob times a billion drops of water falling into the sea each moment, are lost in it. Therefore you do not have to worry small-heartedly about the many creations; since in infinity there is forever sufficient space available for the infinite, and God is powerful enough, to maintain everything forever and to finally guide everything to a main objective!"

## **- Chapter 57 -**

### **Zorel's insight into the evolutionary processes of nature**

<sup>1</sup> "I can tell you even more, Zinka! Everything that you ever thought, spoke or did on this earth since your youth, and also what you have thought, spoken or did in your pre- earthly soul existence, is written in the book of life; of this you carry a copy in the head of your soul, but the very big copy lies always wide open in front of God. Once you have been perfected, just as I am now standing perfected in front of God, you again will find in great detail all your thoughts, words and deeds. In that what was good, you will of course find great joy; but that what was not according to the good order, you will not be very happy about, but, as a perfected person you will also feel no grief about it. Because from that you will recognise the great mercy and wise guidance of God, and this will strengthen your pure love for God and in all patience towards those poor and imperfect brothers, who will be entrusted to your guidance by God the Lord, irrespective if in this or any other world.

<sup>2</sup> From those your recorded thoughts, some day new creations will arise. Normally from these recorded thoughts, words and deeds, larger or smaller world bodies are created in the near future. They are given into the fire of the suns to reach there a certain maturity; when they have reached such, they are then led out with all power into the creation space and there they are gradually and more and more subjected to their automatic training. With time in such a newborn world the many thousand times thousand single thoughts and ideas are developing more and more by the life-germ-like fire and light - like seed pellets which have been placed into the earth - to serve the new world as a basis for the later origin of all kinds of beings, like minerals, plants and animals, from whose souls in time human souls are formed.

<sup>3</sup> Such new worlds you can see from time to time to the biggest part as misty nebulous stars, also as tail stars flying through space. Their primordial origin are the recorded thoughts, ideas, words and actions in the book of God.

<sup>4</sup> From this you can see, that even the slightest thought which ever was thought by a person, either on this or on another earth, is impossible to ever get lost; and the spirits, from whose thoughts, words and ideas and actions such a new world has been formed by the will of God, are soon recognizing in their perfected state, that such a world is a result of their thoughts, ideas, words and actions, and are pleased to take over with a great feeling of bliss the guidance, management, development and full revitalization and purposeful inner organization of the world body itself and finally of all things and beings, which must exists on such a world body.

<sup>5</sup> You now look at this earth and see nothing but seemingly dead matter. I also see the seemingly dead forms of matter; but I see much more in it, what you can't see with your eyes. I see in it the captive spiritual things and beings and feel their aspirations, and see how they continuously grow in the inner development and better and more focused shaping and involvement of their purposeful forms, and again I see countless spirits and little spirits, who are incessantly active like the sand in a Roman hourglass. There is no talk of any rest, and by their incessant activity the entire purposefully formation of all and every life in nature is produced.

<sup>6</sup> I say to you: In each dewdrop, which trembles so brightly on the tip of a blade of grass, I see like in the sea already billions of beings busy in all directions! The water in the drop is only a first and general enveloping skin around a thought of God. From this the caught little spirits in it are taking their individual shape and thereupon immediately exist already as a more specific form, which is already quite different from the outer general form; however, thereby the drop as a water pearl disappears, and the newly formed forms as already life carrying little cocoons are creeping on the plants and other things, where the drop of water was formed. However, these cocoons seizing each other, soon transform into other forms, and hundred-thousands become one. A new skin is formed around the new form; in it the many little forms are converted by the influence of the light and the warmth into a purposeful organism of the new and bigger form, and the new being starts a new activity in preparation for a repeated transformation into a more and more developed form, in which it again starts to become active for the transformation into an even higher and more complete form. And in this way the visible activity of a being entered in a certain form, is nothing other than the right preparation for a higher and more perfect form for the increasingly greater firmness of the soul-life and finally for the pure spiritual life in the human form.

<sup>7</sup> What I tell you here is no fantasy, but the purest and eternal truth. I could still tell you a lot of things about the order of God, as I see it now with the clearest realization! But I also realize now, that the time of this my perfection comes to an end; therefore I must hereby add a request, that you, if I become a very silly and amongst others an annoying person again, will have patience with me and will guide me on the right path of the order of God which is now known to you. You will be most surprised, if I wake up in the world, that I will be silly and dark again and will not know one single syllable of everything that happened to me; nevertheless everything will still be to my advantage.

<sup>8</sup> For a while, my spirit, being forced to become ripe, will become tired of this unusual and untrained state and will remain sleep-mute; but he will by the now still necessary rest be strengthened and will wake up and feel the urgency of the real life perfection, which blessed sweetness he was able to taste, and thus will contribute substantially to the quicker full education of the soul, so that she soon become ripe in him in all truth and right ability, to fully integrate with the spirit penetrating it.

<sup>9</sup> I will be once more sleeping for another half an hour, after which you have to wake me by the opposite placing of your hands. But if I wake up again, then do not let me go, until I have fully recognized the Person of all persons at this table! Since He is one with Him whom I still can see in the sun of the eternal large spirit world.

<sup>10</sup> Thank you for laying your hands on me!"

## **- Chapter 58 -**

**Judge not!**

<sup>1</sup> After these words our Zorel slept peacefully and Zinka said: "No, what this person has revealed to us! If all this is true, then we have received some knowledge, of which any prophet hardly ever could have dreamt of! No, I'm completely distraught about this person's deepest wisdom! Truly! No angel can possess a deeper wisdom!"

<sup>2</sup> Says also Cyrenius: "Yes, this person must be helped; since so much of the highest wonders of Your divine order have been revealed here! The revelations of Mathael were big and made me think; but what this Zorel has revealed to us, is unheard of! Nearly unbelievable and unthinkable that such most inner depths of wisdom can be couched in human words and made clearly understandable! Briefly, I am completely beyond myself about this Zorel! If he could say this also in the following awakened state of the flesh, oh, I would place him on a throne, from which he could preach to the people the high truth, so that they will all, with more certainty, achieve the true and perfect destination of their being and life!"

<sup>3</sup> Say I: "Very good, friend Cyrenius! For the time being it is not that important what he prophesied during his third stage - although everything is absolutely true - but rather a lot more that you in future should not break the stick over any person, just because he is an ill soul. Since all of you have heard and felt it now, that in any soul, no matter how ill, rests a most healthy life-germ; and if the soul is healed by your brotherly efforts, you have made a profit, which forever no world can pay you! How useful can such a perfected person be! Who can gauge his influence?! You people do not know it, but I know it, how much of such an effort is worth the trouble!

<sup>4</sup> Therefore I say it to you: Always be merciful even towards the great sinners and criminals against your and against the divine laws! Since it is only possible for an ill soul to commit a sin, but never for a healthy soul, because for a healthy soul it is impossible to sin, since the sin is always the result of an ill soul.

<sup>5</sup> Who of you people can judge and punish a soul because it was violating one of My commandments, since you are all standing under the same law?! One of the laws by Me explicitly states, that you should not judge anyone! If you judge one of your neighbors who have sinned against My laws, you also sin in the same measure against my law! But how can you as being a sinner yourself, judge and condemn another sinner?! Don't you know, that, when condemning your soul sick bother to hard atonement, you have served a double condemning judgement on yourself, which one day, if not under circumstances already here, will be fulfilled?!

<sup>6</sup> If somebody from you is a sinner, he should resign as a judge; because if he judges someone, he judges himself into downfall twofold, from which he will recover more difficultly than him who was judged and condemned by him. Can a blind man ever lead someone else and put him on the right path?! Or can one deaf person tell another deaf person something about the harmonic effects of music, as it was practiced in the purest form by David? Or can one disabled person say to another: 'Come here, you poor man, I will take you to the inn!?' Will not soon both slip and fall into a ditch?!

<sup>7</sup> Hence, remember this above all, not to judge anybody, and make sure that also those who one day will become your disciples, take this to heart! Because by practicing this My teaching, you will make angels out of people - but through non-observance you will create devils and judges over yourselves.

<sup>8</sup> It is true, nobody on this earth is perfect; however, the one who is more perfect in his mind and heart, should be the guide and doctor of his ill brothers and sisters, and the strong should carry the weak, otherwise he succumbs with the weak, and both will not make any progress!

<sup>9</sup> So that you can recognise this from the ground in all truth, I have given you with this Zorel a tangible example, from which you can recognise, how terribly wrong it is, to judge a criminal according to your ways! Indeed, your way to judge will always remain the way of the world, and it

will be difficult to ever completely crush the hard, diamond-like head of the dragon of tyranny - because for this very reason the earth is a test-world for My future children - but among you it should not continue, since among you the heavens are strewing fruits filled with plentiful seed kernels.

<sup>10</sup> If you enjoy the fruits of My zeal now, do not forget to strew the leftover seed kernels copiously as possible into the hearts of your brothers and sisters, so that it can grow and carry as plentiful as possible and healthy new fruit! But how a new and wondrous new fruit is produced from the seed kernels placed into the heart, has been clearly shown to you by Zorel in the greatest detail. Act accordingly and you will as if out of yourself create life and receive the perfection of the everlasting life as shown to you right now! After this act of laying-on of hands it is given to you to follow and act accordingly in the most precise manner.

<sup>11</sup> But now the time has come for you, Zinka, to lay your hands on Zorel in the opposite manner, so that he can wake up again; if he wakes up, you Mark, give him wine with some water, so that his body can regain his former strength! If he wakes up and starts talking like before, do not become annoyed and do not remind him of anything he said during his raptures state; because this could course a bodily disadvantage to him. Do not laugh at him either, if he says something silly! In good time you can guide him very gently towards Me; but do not be too hasty, otherwise it could harm him for quite a long time! And now, Zinka, perform your duty, since Mark has already returned with the wine and water!"

## - Chapter 59 -

### Zorel's materialistic faith

<sup>1</sup> Zinka now placed his hands in reversed order on Zorel, who opened his eyes and woke up. When Zorel had completely woken up, I gave the old innkeeper Mark a sign, to give him some watered wine, since he was very thirsty. Mark did this straight away, and the very thirsty Zorel emptied the quite sizable mug in one go, and asked for another full mug, since he was still thirsty. Mark asked Me if he could do so. I affirmed such question with the only added remark, to add more water than wine for the second time. And Mark did that and it made Zorel feel better. After he had strengthened himself, he looked around and scrutinized his surroundings, which he still remembered quite well, despite the sun already being close to setting.

<sup>2</sup> After a while he (Zorel) said, his eyes steadfast pointing at Me: "Zinka, this person there looks very familiar! I must have seen him before! Who is he and what might be his name? The longer I look at him, the more he becomes alive, that I must have seen him somewhere! Zinka, I have a great liking for you - therefore entrust me who this man is!"

<sup>3</sup> Says Zinka: "This Man is the son of a carpenter from Nazareth, which lies above Capernaum - but not from the place with the same name which is located behind the mountains and is inhabited mainly by dirty Greeks. His character is this, that He is a Savior and exceedingly skillful regarding his occupation; because if He is helping someone, he is certainly helped. His name corresponds with his character and hence His name is 'Jesus', which is a Savior of souls and ill body limbs at the same time. He has much greater strength in His will and in His hands and is at the same time good like an angel and wise. Now you know everything you asked about; if you want to know anything else, then ask - otherwise the high lords will undertake something and we then would have little time to discuss some matters in more detail!"

<sup>4</sup> Says Zorel in a low voice to Zinka: "I thank you for what you have told me, although I still don't know what actually has happened to me; since I can not get clarity about the reason why this man looks so familiar to me! It seems that somewhere I have undertaken a long trip with him! I have been traveling, a lot on water and on land, and I was accompanied, but I cannot remember having seen and talked to this man; nevertheless, as said before, it seems as if I had a lot to do with him during a trip! Explain to me why this might be the case!"

<sup>5</sup> Says Zinka: "In the most natural manner of the world! Somewhere you must have had a quite lively dream, which you only now can remember very vaguely, and this will be surely the reason for your feeling!"

<sup>6</sup> Said Zorel: "You might be right! I quite often dream something which I only remember after a few days, if I have in certain way been reminded about it by a similar external object; otherwise everything is lost, and I cannot remember any dream, nevertheless how lively I have dreamt! But it will be like that; since in reality I have never seen this man from Nazareth before!

<sup>7</sup> But now something else, dear friend! See, I have come here to receive the mentioned alms from the high governor. What do you think, will he be able to help me? If it is without hope, could you at least approach him on behalf of me, so that I be allowed to go home. Since what should I do here? About all this theosophical and philosophical wise junk I couldn't care less. My theosophy and philosophy are very short: I believe in this what I can see, this means nature, which always renews itself since eternity. In addition I believe that eating and drinking are the two most essential things to life; in anything else I do not believe lightly.

<sup>8</sup> There surely exists some strange things in this world, like all kind of magic and other skills and sciences. But between them and myself exists the same relationship as between the fire and me: as long as it does not burn me, I do not blow! I do not feel any need in me to know and understand more, as I already know and understand; and therefore it would be quite stupid of me to hang around for much longer, to catch any quite difficult to understand teaching of wisdom, so that I could brag in front of some silly guys.

<sup>9</sup> You see in me a nature person, who dislikes all wise institutions and laws of people, because they too much impair the innate freedom of man in a often too hard manner, for the only reason, so that a few can become very rich, powerful and highly respected, for which of course millions must languish in the deepest misery. Would I understand more than I already understand now, I then would be able to see the reason of even more of such injustice, which would make me even more unhappy; but as it is, my stupidity saves me from a lot of grief, because I do not quite see fundamentally the reason of all human wickedness.

<sup>10</sup> Where the evil, wise appearing people could not invent themselves enough laws to suppress humanity, they setup thinking and very inventive heads, who, walking around with ecstatic distorted faces, appearing fallaciously with all kinds of laws from the gods, to start anew tormenting poor and weak mankind with the most ridiculous threats of the most awful, everlasting punishments and with promises of the greatest rewards, but of course only after the death of the body, where it is easy to reward, since the dead do not need anything anymore.

<sup>11</sup> Nevertheless, regarding punishments, the people did not wait until after death, forestalled their fictitious and trifling gods and punished the transgressors of the laws of the gods rather immediately here, so that in the beyond nobody is running short regarding the threatening punishment. But the devout had to wait for their reward until after death; there never appears in this life any free advances, except one allowed oneself to be beaten nearly to death for one of the big! Everything which is and exists in the federation of human society is highly aimed at the interest of the individual, so that every sober thinker immediately can recognize the reason on which it is built: the godly lawfulness and the human-social element!

<sup>12</sup> Friend! If only one wants to live as a most free lord of all magnificence of the earth, then of course all other faint-willing and strength-weak mankind must cry, including the earth on which they are standing. For the oppressors of humanity, for the most heartless tyrants a corresponding reward in the beyond would be quite in order; but who will serve such to them?! In short, there is nothing! A pure, loose puppet game!

<sup>13</sup> Who is able to make the others, this is the rest of mankind, serviceable to himself, is right and is doing good; since a silly person is not worth more than a silly dog! The stronger and more clever should kill him, take possession of all his property and should then on life and death protect it in every conceivable manner against all foreign attacks! If he is able to do that, soon he will become a great and free lord; if he can't do that it only serves him right, that he has undertaken something, which he as a wise man, should have anticipated that he will not succeed. In short, for the silly nothing is better than annihilation; if they are not there anymore, all laws, all pursuit and all inhuman punishments have ended for them forever! Not to be, if one must remain in misery; one hour of real misery does not weigh up against twenty-thousand years of the greatest happiness!

<sup>14</sup> Dearest friend Zinka, see, this is my harmless creed, to which not easily anything can be said against on this earth. It is the truth that nobody likes to hear; everyone lulls his being in all kinds of false imaginations and regards himself to be quite happy! Just keep on! Everyone should wallow in the kingdom of the lie and search for consolation in the fantastic imagination, once misery starts to step mercilessly on his neck!

<sup>15</sup> Dull yourselves, you wretched, with the poppy poison of the lie, and sleep as long as you live under the sweet pressure of insanity, and it serves everyone right if it makes him happy; only to me it is unfair, since I must feel very unhappy under the eagle's wings of truth, if I always have to see, feel and even must break the same and fatally dive from the truthful heights, which awaits me and others similar to me! Who will catch me in the fall, if the loose rope breaks, by which my stupidity has fixed me to the mighty wings of the eagle?!

<sup>16</sup> People! Let me consume my loot in peace, since I'm doing nothing to you; just give me of your abundance that much, that I can replace what bad chance has taken away from me, and you will not find an thankless beggar in me! But if you want to give nothing as usual, then let me at least go home unmoved, so that I as a poor faun, of course in an unlawful manner, can gather sufficient wood, to build myself a most makeshift hut, at least as good as the beaver builds his hut! The one or the other you surely will grant to me; but to make me even more wretched than I already am, you surely will not do! However, if this is your intention, then rather kill me immediately! Since I certainly do not want to become more miserable than I am already! Because if you do not kill me, then I know what I have to do! I will know how to kill myself!"

<sup>17</sup> Finally Zinka speaks again: "Stay far away from such act! You will also not be obliged to do such a most insane deed, given your particular good knowledge and experience; because when you were asleep, Cyrenius has catered for you in the best way, but only if you will recognize that that which you just have recognized as the truth is in fact the biggest untruthfulness! Thus do not be concerned and accept a better teaching, and only then you really will become completely happy!"

## **- Chapter 60 -**

### **Zorel's criticism of morality and education**

<sup>1</sup> Says Zorel: "Your words sound quite friendly, good and tender, and I am convinced that you speak just as you feel in your heart and that the matter will be true; but the question arises which of teaching I am to accept, under whose torch I will recognize what I now see as highly true, as something fundamentally wrong! Two and another two together give four, this is a mathematical truth, and even from all heavens nothing can be said against it, and there can impossibly be another teaching, which could condemn this everlasting truth as a lie! If I am a superstitious fool to be able to accept that the sum of two and again two together are equal to seven, then of course a change in belief would be possible with me; but with my current recognition this is completely impossible!

<sup>2</sup> That somewhere there must be an intelligent, everlasting primordial power, from which at least their first regulation originated, can not be denied by whatever pure reasoning; since wherever there existed at one time two, before that there must also have existed one. But how ridiculous and exceedingly silly is it not of the stupid, blind people, if they imagine the primordial power - which must be equally distributed and spread out through the whole of infinity since it's basic power is also equally perceptible in the whole of infinity - to be a form, even a human form, yes, amongst others even a beastly form!

<sup>3</sup> The Jews would, if they had been holding on to their primordial teaching, basically still have the most reasonable image of an general primordial power, which they call 'Jehovah'; since a sentence of them states: 'You should not imagine God in any form and even less so make a carved picture of Him!' But they have completely abandoned it and their synagogues and temple are full of pictures and ornaments and besides this they believe in the most ridiculous things, and the priests are punishing those of their followers, who do not believe the things they teach. They call themselves servants of God and therefore enforce to be honored tremendously; but in return they torment poor mankind with all kind of things which they were able to invent for such purpose. Should I, under such circumstances, become a Jew? No, forever no!

<sup>4</sup> It is said, that they received the laws from God Himself, which He gave to them by their founding teacher Moses on the mountain Sinai. The laws are actually quite good, if they would serve everybody as an essential rule of life; but what good is it, if you most strictly forbid the poor people stealing and cheating, but yourself, sitting on the chair of magnificence, is robbing at each opportunity the slavishly subordinated mankind, steals and cheats them wherever possible, and does not have the slightest conscience in spite of the divine law! Tell me, in which light must appear such laws and guardians to a pure thinking person!

<sup>5</sup> If a poor faun is coerced by need, to take from the abundance where he can find it to serve his own urgent need, with all extreme severity he will be held accountable and immediately punished over and over; but the law enforcer who robs, murders and cheats every day and at every opportunity, stands above the law, does not follow it in the slightest and by himself believes in nothing, except in his quite demanding temporal advantages! Can this be any divine institution, which stands in a too garish contradiction with the very small demands of poor mankind?! Which only somewhat pure reason can ever approve of it?!

<sup>6</sup> What is pleasant to me that one does to me, this I also must think of my neighbor, that it also will be pleasant for him, if I do to him what he regards in a modest manner that is pleasant for him! If I am stuck in need and poverty over my ears, have no money to even acquire the most basic needs, go, search and plea, not receiving anything from nobody in response to my pleadings and only in the end take what I need - can any law condemn me for that?! Do I have no right at all to take ownership of something I really need, since certainly the strong forefathers did not commit any sin, by taking full possession of a whole country?!

<sup>7</sup> Yes, if I would be stealing because I'm work-shy and continue to steal, than no reason could regard itself as offended, if I am held accountable for it; but if I take so to speak unlawful

possession of something in extreme need, then not even God can and should hold me accountable, - not mentioning a selfish, weak person, who in some regard commits more injustices in one day than I am in a whole year! I do not want to make a degrading remark against the property protection law; but in it's rigor it does not better and makes mankind more humane, but only harder and loveless!

<sup>8</sup> The prison law to bring about order and morality, is equally very raw and coarsely applied, without any regard for the nature, time and strength of people. Just think of it to what conditions - no matter if male or female - they are exposed to! Often no education at all, sometimes an education which is worse than no education! He often must take food and drinks which excites his blood quite severely; he often finds an easy opportunity to satisfy his mighty physical desire and also satisfies it. But the story surfaces, and he is punished as a sinner without any consideration, since he has transgressed a divine law.

<sup>9</sup> Oh you fools including your divine laws! Why haven't you published a divine law, according to which a true and best education is catered for, and only then consider if any other following laws are necessary?! Isn't it unspeakably silly of a gardener who plants a straight row of trees and only then tries to bend the trees with all might and force, once the trees have grown for a few years and have become big, hard and unbendable?! Why didn't the silly gardener bend his trees during a time when it was still easy to bend them without any danger?! A God or even a person forming a mouthpiece of God, should first provide for a just and wise upbringing suitable for the moral nature of man, and only then provide wise laws, if the best educated person still needs it in any way!

<sup>10</sup> Oh friend Zinka! You are a Jew and you are much more familiar with your teaching than I am; but what I know from it by coincidence, I can say nothing else to you other than what I already have told you, and from that you will recognize, that I certainly cannot depart from my recognition based on pure reason and mathematical principles, for the sake of a donation from the high Cyrenius. Under such swap conditions I reject any still so shining donation, become rather a beggar and spend the rest of my days on this earth in poverty; what afterwards nature will do with me, will be one and the same for a dead and someone returning to the old nothingness! You can speak now, Zinka, whether I am right or not right according to your view!"

<sup>11</sup> Says Zinka: "Friend and brother Zorel! Basically I absolutely cannot disagree with you; but I must add, that there exists very peculiar things, of which you cannot even imagine the possibilities. If you start to comprehend them, only then you yourself will recognize, how much good and truth is contained in your current basic assertions!"

<sup>12</sup> Says Zorel: "Yes, yes, right so; if you know something better, then bring me your arguments and I'm ready to answer you!"

<sup>13</sup> Says Zinka: "That would be of little use to you and to me; however, turn to that man over there, of whom you say that he looks familiar to you! He will give you a right light, and you will immediately clearly start to recognize the truth or the opposite of your assertions!"

<sup>14</sup> Says Zorel: "Good then, I will do it immediately and do not fear him; however, in me he will find a hard nut to crack!"

## **- Chapter 61 -**

### **Materialistic errors**

<sup>1</sup> With those words, Zorel, wrapped in his very wretched rags, leaves Zinka, steps closer to Me and says: "High lord and master of healing, this garment that covers my wretched body is a rag of a very wretched kind; but at least it covers the shame of a man who is really sorry to be, unfortunately, a fellow human being among these many people who want to be or who should be! We have the same form, except for the clothes, but between the beings there seems to exist a sky-high difference.

<sup>2</sup> I am a person who understands to quite clearly distinguish, that two and two does not equal seven, but four! Zinka tells me that you are a man, who could ignite an even brighter light in me, than there is my own, which at least provided me with a stamp of mankind under my co-believers; but I never boasted with it and even less so do I plan to boast, if you want to ignite another light for me. Zinka told me that you are the only one able to do this.

<sup>3</sup> You have heard my principles which have not been taken out of the blue. For me they were unfortunately a too tangible truth; but if you can give me something better, then do it, and it would be a pleasure for me to whole-heartedly let go of all the truth junk! I, however, do not know with which title I should greet you - but I think that also you are a person of the truth, and for such people it does not matter what title they are given. I call you 'High master' and honour you as such, although I only know you from hearsay. Should you however be able to provide for me in deed, then I will worship you!

<sup>4</sup> Thus tell me, if it pleases you, how close or how wrong am I with my truth principles! Are we now more, or less people, than those who lived as the first reasonable people on this earth? Am I not allowed now, since the people have invented the property protection law, of which they claim that God has given it to them, as a poor faun who often hasn't a bite to eat for three days and couldn't get anything by begging either, to take from the abundance of another person, only to protect me from dying from hunger, since every earthworm has the right to feed itself with foreign property without having to buy it, because it is also an inhabitant of this earth and unfortunately has to be, since mighty nature has arranged it in such a way? Or should a human being have a lesser right to feed himself with earthly fruits agreeing with his nature, only because he couldn't buy himself a good piece of land, than a bird in the air of which everyone is certainly a dedicated thief?! I ask you, to give the right answer in this regard!"

<sup>5</sup> Say I: "Friend, for as long as you are setting your human rights equal to those of animals, you are perfectly correct with your basic nature laws; and in no way can I say anything against it and every property protecting as well as any other moral law is in that case the most absurd ridiculousness! How stupid must someone be, who wants to give to the birds in the air, the animals on earth and the fish in the water property protection laws and any other moral rules; since any only a little reasonable person, or even a God, must know it, that those beings have nature as their only law provider! Hence you are quite right with your views, if man for the time being is nothing else and has also nothing to expect than any animal as it stands there in his nature.

<sup>6</sup> But if man is there or should be there for any possible kind of higher purpose, of which until now of course nothing could have gotten into your mind, which becomes only too obvious by your wisdom fighting only for the lowest needs, your mathematical principles may stand only on very weak and shaky feet!

<sup>7</sup> But that each person has been placed on this earth for a higher purpose, you already should have recognized from the fact that he as a new born being stands deep below any animal and only after a few years of intensive care starts to become a person. He must enter some kind of order and with all sorts of justified troubles and fair struggle he must earn his bread. Therefore he received laws, so that he should consider them as the first direction signs to a higher destination, and also to keep them out of his free will for the sake of further self-development and self-determination, that is the only way by which he finally can reach his higher destination - but never as a biting clever animal-

person, but as a perfect human person.

<sup>8</sup> For as long as you are only worried about the need of the flesh, you will not make much progress as a person; ah, but if you have recognized that there also resides another completely different person inside you, who has completely different needs than your body and has also an entirely different destination, it will not be difficult for you to recognize, how much you are digging with your principles in loose sand!

<sup>9</sup> See, I know about your otherwise good will and your search for the truth and about the reason of all evil, in which mankind on earth is currently truly stuck up to their ears! Your thoughts, since you always had a particular pleasure to steal, have indicated to you that the protection law for property and rightful ownership is a Pandora's box; and because you were in your younger years a hedonistic friend of females, the morality law always embarrassed you, since it reminds you and everyone else that the abuse of intercourse is a sin.

<sup>10</sup> Yes, as an animal person you are also completely right with your principles, equally so, that an upfront law should exist before all other laws, by which all children should have such an upbringing by which the social order should be drilled into them to such an extent that during adulthood it would become completely impossible for them to ever transgress any law, which would make any additional legislation of course completely unnecessary.

<sup>11</sup> Yes, behold, this order was also made applicable to the animals by the Creator of all worlds and all beings! Every animal gets your proposed primary upbringing substantially in his whole nature already in the womb, and needs no other laws later on; since the primary upbringing in the mothers womb has everything that it requires for its whole life! But He Who created all angel spirits, the heavens, the worlds and man, surely knew what it requires, to create man as a free person with a later education and not just as a judged animal.

<sup>12</sup> If you take a closer look at your mathematically correct life-principles, you soon will find, that speech is a great evil for people, since by speech people can educate each other in all kinds of evil things and matters. Similarly the lie would never be part of people if they could not speak, neither by signs nor by words; yes, even to think is dangerous, because by that people can get into all kinds of malice and cunning! Finally they should also not be able to see clearly, hear clearly and also not to taste and smell; since all those senses in a clear and pure state could easily make a person greedy and lascivious, which would be coincidentally bad! Now look at your human being according to your mathematical principles and ask yourself whether there exists any difference between him and a sea polyp, with the exception of the form!

<sup>13</sup> But what do you want to do with such a person, regarding the higher purpose each person is created for? What education can you give him? When will such a person reach the recognition of himself and then recognize the true God, the primordial reason of all things and all light and all bliss? Look at the constitution of a healthy person, observe and explore him precisely with your critical mind, and you will find, that such a wise and exceedingly artful constructed being must in the end have also another destination than to only fill his stomach daily, to be able to relieve himself of a large amount of waste afterwards!

## **- Chapter 62 -**

**On the justified protection of property.**

<sup>1</sup> "You are using of course here your poverty and the poverty of many other people as protection, and want to use the required portion of right from the divine property protection law for you, so that you as a hungry and thirsty person can take in an urgent emergency without sinning against the said law, to feed yourself. I can tell you from a most reliable source, that Jehovah, when giving laws to the Israelites through Moses, thoroughly thought about this need and impressed it on the people to also regard this as a bylaw, by saying: 'You should not prevent the donkey, working on your field, to take his food from there, and the mouth of the ox pulling the plough should not be laced up! However, when carrying the bound sheaves into your shed, do not collect the ears which were left behind, so that the poor can collect them for their need!' Everyone should always be ready to help the poor, and who says: 'I'm hungry!', do not let him move on until he is fed!' Behold, this is also a law of Jehovah, and I think by that also for poverty sufficient thought was given.

<sup>2</sup> But that not every person born on this earth can become a property owner, is obvious from the things of nature. The first few people could of course easily divide the ownership of land among themselves, since at that stage the whole earth was ownerless; but now the earth, especially the fertile land, is inhabited by countless many people, and among these are those families who have worked the land in the sweat of their faces for a long time and have purified and fertilized it under many life threatening dangers, and one cannot just dispute their assigned land ownership, but one must strongly protect it for the sake of the general welfare, so that the share of the land is not taken away from those who have blessed it by their diligence, because they own it not only for themselves, but for hundred other people who have to work the land on an annual basis and who cannot own any land.

<sup>3</sup> Who owns a lot of land, must have many servants, who, like the owner himself, live from the same land. Would it be good for the servants, if each of them would be given an equal large piece of land? Could one man work it properly?! And if he could do it for some time, - but what happens if he would become ill and weak? Isn't it then by far not better and wiser if only a few own something unmovable and have store rooms and stock, rather than all people, yes even the newborn children, would be nothing but individual land owners, by which institution, in the end, and this most certainly, nobody would have any supplies in time of need?!

<sup>4</sup> Further I ask your mathematical mind: If there would be no property protection laws in societies of people, I would like to see your face, if others came along who were never keen to work, and took away your little supplies to feed themselves?! Would you not shout at them and say: 'Why haven't you worked and collected?!' And if they answered you: 'Because we did not feel like it and we knew for certain that our neighbors are working!', would you not regard a protection law as highly effective and wish that such loose criminals would be punished by some sort of court and finally be forced to serve and to work, and would you not wish the supplies taken away from you to be returned? See, all this is also demanded by the pure reason of man!

<sup>5</sup> If you then really regard your mathematical principles as the best in the world, walk from here a thousand field-paths to the east; there you will still find a lot of entirely ownerless land in high and wide stretching mountains! There you can immediately and unhindered take possession of many hours long and wide land, and no person will dispute your ownership. You are even allowed to take a few women and some servants with you, to establish in this somewhat distant mountainous region a formal state, and in thousand years no person will disturb you in your property; you will only have to get rid of a few bears, wolves and hyenas, otherwise they could disturb you somewhat at nighttime. Along this way you would at least experience first hand the considerable difficulties with which the owners of these lands had to cope, until the land was finally brought to the current level of culture! If you tried everything yourself, you would have recognized, how unfair it would be, to take away the ownership from the primordial land owners and hand it over to some sluggish and work-shy crooks.

<sup>6</sup> See, because you are not a particular friend of work and even less of asking, the old property

protection law was always an embarrassment for you, and hence you took the law into your own hands, where you could take something without being seen and without being punished! Only the two morgen big field including the hut you have bought, but also with money which you have not earned by working, but which you have taken from a rich merchant in Sparta in a very clever manner! Now, there was a time in Sparta when stealing was allowed, if it was carried out in a very smart way; but nowadays also in Sparta exists, since many years, the same property protection laws like here, and thus you have completely unlawfully stolen from this merchant and made him a few pounds of gold lighter. And with that you have as a fugitive bought yourself the said piece of land including the hut; but everything else what you owned, you stole in Caesarea Philippi and the adjacent neighborhood!

<sup>7</sup> But woe him who dared to take something from you; you would have preached him the, to you so sickening property protection law in a manner, which would surely not be a disgrace to a Roman bailiff! Or would it please you if someone would harvest the ripe fruit of your land, just because he is completely poor?! See, that which is not alright to you, will also not be alright to someone else, if you with your mathematical true and correct life- and upbringing principles would stole his harvest! However, if the matter can practically only be like I have described it to you just now, do you still regard your life principles as the only true and indisputable correct ones?"

<sup>8</sup> Here Zorel is completely puzzled, since he sees himself entirely mastered and defeated.

## **- Chapter 63 -**

### **Zorel's parentage and family relations**

<sup>1</sup> But Zinka comes from behind touches him on the shoulder and says: "Now, friend Zorel, will you now accept the maintenance from Cyrenius or not? Since it seems to me, that your life maxims, as good as they originally even sounded to me, have all in all fallen into the well!"

<sup>2</sup> Says after a while Zorel: "Yes, yes, only the Saviour is right! I now recognize my nonsense quite brightly and clearly, and everything is exactly as he has stated it about me. But how could he know all this?! Yes, everything is true, and unfortunately just too true! But, where should I begin, what should I do?"

<sup>3</sup> Says Zinka: "Nothing other than to ask for the right instructions, listen to them and act accordingly; everything else leave to those who want your well being and can help you and also will, if you do what I have advised you to do!"

<sup>4</sup> Hereupon Zorel immediately falls on his knees before Me and asks Me for instructions, and I refer him to the apostle John for it. Zorel asks Me now very respectfully, why I do not want to give him any further instructions.

<sup>5</sup> But I say: "If a lord for a matter has all kinds of servants and attendants around him, is he wrong when assigning work to them according to their abilities? It is not necessary that he does everything with his hands himself to complete it; the lord's spirit is sufficient and the work will nevertheless be completed by the skillful hands of the servants. Therefore just go to him to whom I referred you, and you will also find in him the right man! It is him, at the corner of the table, who wears a light blue coat over his loins."

<sup>6</sup> After these My words Zorel rises and hurries to John. When arriving at John, he says to him: "You

loyal servant of this exceedingly wise man over there! Even if you have heard, who I am and how I am constituted, give me for my complete betterment the teaching, which will make me worthy to be accepted among those, who are with a true right calling themselves people! For becoming a true human being, I do not demand any supplies anymore, but only for the sake of the truth, do I want to hear the full truth from you!"

<sup>7</sup> Says John: "In the name of this Man over there you will get it! But first you have to give me the assurance to completely change your life in future and make good any harm which you have caused to other people against their will; even the merchant in Sparta must be refunded with his two pounds of gold! In addition you have to completely let go heathenism and become a new Jew; since your grandfather was a Jew from the tribe Levi. Forty years ago he moved to Sparta to preach the only true God to the Greeks and to convert them in spirit to Jews; but in the end he himself was persuaded and with his whole house became a silly and very blind heathen, and you were the same since you only came into this world in Sparta. But your brothers who are living now in Athens, even became heathen priests because of their good ability to speak and still to this hour consecrate their empty services to Apollo and Minerva, and your only sister is the wife of a merchant, who is loosely trading with Ephesian gods and -pictures and alongside also conducts quite profitable business with all kinds of pleasure girls and harlots, partly by selling but mainly by coupling. This is your brother-in-law, once also a Jew, and now what I just have told you."

<sup>8</sup> Zorel was completely overwhelmed by everything John knew about him, which he himself, because of very specific reason, would never have mentioned to anyone; therefore he couldn't think otherwise of the man from whom he just heard such information, that he must have been in Greece and knew about everything that happened there and still occurs right now.

<sup>9</sup> Hence Zorel asks John a little hastily by saying: "But why repeat everything in front of all these people? Isn't it enough that you and I know such things?! Why must all surrounding us hear this?"

<sup>10</sup> Says John: "Be calm about it, friend! If I did this to harm your soul and body, I would be a bad person and would be worse off before God than your loose brother-in-law in Athens; but for the sake of your well-being I have to completely reveal you before the people, so that you do not stand in front of anyone as something you are not! If you want to become perfect, you must discover yourself, and no secrets are allowed in your soul; only if all disorder is removed from you, you can start working on your perfection. You could also in quietness by yourself renounce all your many sins and become a better person, so that the people could respect and honour you for that; since they only would know the good about you and nothing bad, and many would follow your good example! But if after a while they would hear from a credible witness what coarse and big sinner you have been in secret, with what doubtful eyes they who respected you as a pure person and followed your example, would look at you?! All your virtues would turn into a sheep's fur, behind which they would be imagining a tearing wolf, and despite all your flawless virtues they would flee from you and avoid your otherwise instructive company.

<sup>11</sup> From this you can see that to be perfect, you must not only avoid the being of evil, but also the seeming of evil, without which it will be difficult to really be useful to your neighbor, which must finally be the main occupation of every person, since without it, no truly happy society is thinkable on this earth!

<sup>12</sup> What use would it be for a society of people, if every person by himself is perfect, but keeps himself hidden from his neighbor? Then one would start to distrust the other, and if a single mosquito is humming around the head of a harmless neighbor, one would see many flying dragons and elephants! But if all are getting familiar with you regarding who you are and what you have been before, what you have done and how you have lived before, and you better yourself and become another person full of insight of your previous evils and full of true and lively disgust against them in front of all eyes and ears, then every person will recognize you with sincerest trust

and goodwill and love you as one pure brother loves his other pure brother. Therefore everything must be revealed before you can actively take on a new teaching.

<sup>13</sup> Many things have already been revealed, but not all, and since confessing is not easy for you, I make it easier for you, by telling on your behalf completely faithful to the word and sense, everything of your life which is as bright and clear as the sun to me!"

<sup>14</sup> Ask Zorel: "But how is it possible for you to know all such things? Who revealed it to you? Never before have I seen or spoken to you!"

## **- Chapter 64 -**

### **Zorel's past as a slave trader**

<sup>1</sup> Says John: "Don't worry about that; once you are perfected, then everything will become clear to you; but now back to our case!

<sup>2</sup> The worst of your being is, that you secretly have become a slave trader, the last time with twelve- to fourteen year old girls from Asia Minor, and sold them to Egypt and Persia, and such noble girls often landed in evil hands and only a few in good hands. That such girls by those who bought them, were soon in the most contemptible manner violated, you can easily imagine. If it was just for the natural coitus, it would not contribute that much to the debt; but how badly have some of them been abused in Alexandria, in Cairo, in Theben and in Memphis! And how much they are still being abused! If you could see such a poor girl, how she is cut to pieces by the rods and whips of her devil of a lord to increase his sensuousness excitement, you would yourself with your little human feeling curse yourself, because you have exposed a person to such indescribable misery by disdainfully greed!

<sup>3</sup> How many thousand curses and most horrible condemnations have already been imposed on you, how many hundred-thousand times hundred-thousand tears of too great pain because of the too devilish abuses have already been shed! How many of such tender girls have already died in the most horrifying desperation because of too much unbearable pain! And see, all this, you have, condemning yourself, on your conscience! Because see, you conducted your secret, loose trade on a grand scale, especially two to three years ago, and the number of those which you have made so very unhappy, has become large and reached already the manifold of eight-thousand heads! Question: How will you ever be able to make this good? What have these girls ever done to you, that you have made them so very unhappy? Speak now and hold yourself accountable!"

## **- Chapter 65 -**

### **Zorel's excuses**

<sup>1</sup> Here Zorel is completely dumb-founded and dismayed, and only after quite a long pause he says: "Friend, if at that time I had recognized and known, what I recognize now, you can think for yourself, that I would have done anything else rather than becoming a slave trader! I am a citizen of Rome and to my knowledge no law ever prohibited the slave trade; it is and was always

permitted, and what hundreds were lawfully allowed to do, why should I have been prohibited from doing so?! Even the Jews are allowed to buy children, especially if they are childless, why not any other educated nation, to whom the Egyptians belonged since human memory without any doubt, and in the same measure also the Persians. The girls were therefore not sold to any wild and uneducated nations, but in every respect civilized people on this our known, wide earth, where one can rightfully expect, not to aggravate the homely sad lot of such children, but obviously only to improve their lot!

<sup>2</sup> Go to the lands of Asia Minor, and you will find there such masses of people and especially children, that you as a wise man in the end have to ask yourself, from what these people are going to feed and maintain themselves without starting to eat each other! I can assure you, each time when coming to the lands of Asia Minor, I have been stormed by the citizens with children. For a few loafs of bread I could get girls and boys in abundance; and the children came cheering me and would not leave me alone anymore. Many were bought by the Essenes, nearly all the boys, irrespective of age; often also girls were taken. The Egyptians only bought the more adult girls, partly to work, but partly probably also for pleasure. That there were some randy he-goats among them who torments the slave girls for lust, I do not doubt, but surely there are not that many.

<sup>3</sup> According to my knowledge not many have gone to Persia, which were mainly bought from Persian merchants and all kinds of artists, where they have been used for all kinds of useful and good work. In addition there exists in Persia already for a long time a quite wise law, by which every slave and slave-girl after ten years can attain full freedom, if they behaved well and finally can do what they want. They can remain there, start a craft or can go home. Therefore those going to Persia truly can not speak of being unlucky! Now then, that some of them in Egypt are not treated too well, I will not deny; but let us just go to their fatherland, and we will meet many, who are as free persons not one hair better off than those unlucky ones in Egypt! Since firstly they have nothing to eat and many eat raw roots which they collect in the woods, and there are many, who in summer and winter are walking around completely naked because of the lack of clothes, and beg, steal and tell fortune. Some of them obtain some rags by begging or stealing; however, most of them do not succeed with that, and therefore walk around completely naked, always with a lot children attached to them.

<sup>4</sup> From those moving around, I and my companion have always bought the largest number of excess children and in such a way looked after them. The permanent inhabitants of the Pontus are calling them 'Zagani', which means 'the expelled'. There are swarms of those people; in great hordes they are moving around and do not have any roof or work, nor any land or field. Caves, holes in the ground and hollow trees are normally their homes; and now I ask you, does one not already show these people some relief, if you take their children for nothing and look after them, not to mention buying them from the naked and exceedingly hungry parents for money, for clothes and for good bread?

<sup>5</sup> If one weighs this according to my previous way of thinking, how some of these people previously were the most tiresome slaves of the biggest poverty and later brought by me to people who properly looked after them as slaves, one easily will find that the misfortune, which I have brought according to your account over these people, is not so enormous large, as you image it to be. But also this I would not have done to them, if I earlier would be thinking like now.

<sup>6</sup> By the way, I can tell you confidentially, although I am astonished about your pious and God-devoted wisdom, that it is a little strange of an all-good God, if he intervenes with the destinations of mankind, to let crawl such a large number of quite well-formed people around the earth like wild animals! An almighty God could least do so much, that such people find a somewhat better lodging on this dear earth!

<sup>7</sup> For a thinking person it is a little strange, if he sees hundreds of thousands of otherwise quite well

formed people moving around in the highest degree unkept, hungry and naked and with the best will of the world not be able to help themselves! Would it be a surprise, friend, if one starts to doubt the existence of an all-wise and extremely gentle God, when seeing such people?! And my former assertion against an at least too serious property protection law, might gain in the end some validity when looking at so many wretched people!

<sup>8</sup> Now, friend, you have my responsibility and justification of the heaviest reproach you have made against me; do now what you like, but never forget, that a very world-wise Zorel is standing in front of you with a tensed bow, despite the rags covering him now, who is not exceedingly afraid of any wisdom! But give me now better reasons for that, that everything that there is must be like it according to the wisdom of God, and with easier breathing I will be very thankful to you! Because this you must recognize just like I do, that on this earth according to my human insight, there is a lot of unnecessary misery in this world, alongside the occurrence of too many well-off individuals! Why does one have everything - and hundred thousands next to him nothing? In short, explain to me the misery of all the Zaganians in Asia Minor! Who are they, where do they come from, and why must they endure such everlasting misery?"

## **- Chapter 66 -**

### **Zorel's defilement of girls**

<sup>1</sup> Says John: "If you measure the true wisdom of God with the yardstick of a little woken up mind, then you are right, not to be afraid of any wisdom. But since the true wisdom of God is never measured with the short yardstick of the mind, but like everything else out of God with the yardstick of eternity and infinity, your mind will surely be a little too short! But lets leave it at that and return from where we have started.

<sup>2</sup> You told me from the good knowledge of the matter, how badly it goes with the Zaganians in Asia Minor, and how wretched they are, and that it truly is a relief for their children, amongst others, to be bought by the slave traders and sold somewhere else. Lets leave it at that; you bring up some sort of a goodwill from your side, and one tenth of it I grant you! But out of the chamber of your conscience I still have something in the background, and this strange something nearly nullifies your one tenth completely, so that in the end nothing but bad can be ascribed to you! I doubt whether your mind can award any righteousness to you.

<sup>3</sup> Tell me, regarding only yourself, with what do you justify the violation of girls, executed by yourself! Aren't you also finding any sound reason, not against the divine law of Moses, but against the Roman state laws, which with strong punishment fight the violation of unripe girls?! Did the immense fear and screams of pain of a little girl standing in the face of your great lust, ever touched you?! And did not five, although in earlier times, otherwise well-formed girls died in the most miserable manner of this world, because they were most terribly violated by you?! Your companion even indicated to you the money-loss which resulted for you by that, because the five ten- to twelve year old girls could easily be sold for five-hundred pounds of silver in Kahiro because they were well formed. Indeed, the significant loss hurt you, and therefore you quite often cursed your strong lecherousness; but you never cursed it because you became a blind murderer of five charming little girls!

<sup>4</sup> Now take all this together and tell me, how do you feel as a human being amongst humans, and if the yardstick of your mind can also here find a justifying reason for you! With that, as if you were an uncultivated, raw person of nature, who hardly can distinguish between bad and good, you cannot

excuse yourself; since previously you have quite nicely showed me, how unfortunately wretched the Zaganians live, and how such a neglect of a whole nation cannot be a particular honour for God the Lord and His love and wisdom! Yes, you even asked me to tell you the divine reason for such wisdom, why God allows it that a big nation can live so very miserably! You therefore have quite a respectful sense of justice and a perfect knowledge of good and bad. Therefore, how could you handle those girls in such inhumane manner? Indeed, you have treated them according to your bad medical knowledge afterwards, however, you thereby harmed them even more than by your earlier lecherousness! - Speak now, and justify yourself before God and the people!"

## - Chapter 67 -

### Cyrenius' indignation about Zorel's crimes

<sup>1</sup> At this point our Zorel is completely beaten and cannot come up with anything which could save his honour. He seriously starts thinking what he could take from his mind's storeroom to justify himself; but everywhere he finds a barrier, and not even the smallest hole is showing anywhere, so that he could escape.

<sup>2</sup> John admonishes him to speak and to make use of his tensed bow; but Zorel still doesn't want to open his mouth.

<sup>3</sup> But Cyrenius asks Me, somewhat astonished about Zorel's wickedness: "Lord, what should be done in this case? This person under all these circumstances is exposed to the courts! Since our laws regarding the slave trade are allowing slaves including their children, if they have any, to be sold to anyone, but children of free people, especially of the female sex, by severe punishment are not allowed to be brought to the market before reaching full fourteen years. This is a crime!

<sup>4</sup> Further, everyone who wants to trade with slaves, must have his own, properly certified permission and must provide a significant collateral to the state for this permission, alongside a separate sizeable annual taxation. With him and his companion there is not the slightest sign of anything; hence, they have conducted an unlawful trade, which again is an inculpatory transgression against the standing laws, and under such aggravating circumstances a ten year imprisonment in a dungeon is placed as punishment.

<sup>5</sup> Added to this there is a five-fold most unscrupulous violation, which was followed by death because of a too serious injury! This is again a criminal act, on which under such aggravating circumstances at least fifteen years most heavy dungeon is placed or even death!

<sup>6</sup> Still added to this are in the foreground all kinds of stealing, fraudulent behavior and an abundance of lies!

<sup>7</sup> Lord, You know my state duties and my oath on everything which is holy and dear to me! What should I do? With Mathael and his four companions their total possession was a certain protection against my harsh duties as highest judge of the state; but here nothing protects him from my duties as a judge. He is a perfect villain! Will I not be obliged to carry out my strict office?"

<sup>8</sup> Say I: "Understand - since I'm coincidentally the Lord here and your oath at the bottom of all reasoning is only owed to Me and I can defer it for you how and when I want to, meanwhile only I have to determine in what order something must be done for the healing of a sick soul! Besides, you have sworn your oath to the gods, who forever do not exist; since the protectors of your oath

are quite airy, also your oath will not carry much weight. Therefore your gods and your oath are equal to nill. Only insofar as I regard your oath as a sign of faithfulness, it also has validity; but to what extent I regard your oath as a zero, it also has not the slightest validity before me, and you are at least for now completely relieved of it.

<sup>9</sup> I say to you, that the examination of this person is not finalized as yet; something will appear which will seize you even more!

<sup>10</sup> This is truly a strange person, and you should know him better by now, because he revealed himself quite a lot already during his raptures sleep, although somewhat more in general as what he has done now, especially during his first penitent stage. The current open revelation is of course more specific, because it must be more specific; but it mustn't appear to you indecently, since I allow it to take place, to show you a really totally ill soul and finally also the medicine, by which it possibly can be cured. I previously told you how clumsy and silly it is, to punish a bodily ill person with sticks and dungeon, because he became ill; but how much more clumsy and silly will it be to punish a person bodily and morally with the deadliest slashes for the sake of his sick soul! Tell Me, you My friend Cyrenius, have you in your zeal already completely forgotten about such My teaching?"

<sup>11</sup> Says Cyrenius: "No, oh Lord and highest Master of eternity; but You know, from an old habit of mine, wherever a real villain appears, a little storm rises inside me! But You can see how fast I can be admonished and recognize my old silliness! I'm already looking forward to the further examination, which John seems to master quite well! But for this you need the wisdom of John and his insight, lead of course by Your spirit. The nicest thing of all, is that Zorel basically does not notice that something miraculous is taking place, nevertheless, it should strike him that the wise John tells him so nicely his most serious mortal sins from all countries where he committed them, as if he had been everywhere an eye- and ear witness!"

<sup>12</sup> Say I: "Just listen very carefully; since John will approach him again!"

<sup>13</sup> Cyrenius is now full of attention again; but I instruct all present women and maidens to meanwhile withdraw to the tents, because the following hearing should only be conducted by ripe men. All the women, including Jarah and the newly revived daughters of Cyrenius and Gamiela and Ida, went to the tents.

## **- Chapter 68 -**

### **Zorel's excuses**

<sup>1</sup> The curiosity of the women was quite big; but My word nevertheless was more powerful and all went into the tents of Ouran, where they had to stay for as long until called again.

<sup>2</sup> After the women were looked after in this manner, John said to Zorel: "Now, how about triggering your tense bow? It seems to me that you have wasted all your sharp arrows into the blue. Despite this you earlier wanted to enter into a fight with the infinite wisdom of God! I say to you, that you should talk if you still has something to say!"

<sup>3</sup> Finally Zorel says: "What should I say? To you - the gods will know from where - everything is anyway known what I have done from the cradle onwards; why should I tell you anything further? I could still speak; but why should I continue to justify myself? As I was and for the biggest part still

am, I acted accordingly; because I could not act otherwise to what I have been in my soul! Can lions and tigers help it, that they are tearing beasts? This is their nature, and at the bottom of all reasoning they are not faulty, because they are, what they are! If they are evil, then only He who created and made them like this is guilty!

<sup>4</sup> Why are there thousands of people who are more devout than lambs, and why not I?! Did I then make myself to act in this way?! If I really wanted to be bad, I could deny everything what you have told me out of your wisdom; because sayings of wisdom of the individual never counts in front of a forum of a world-court as evidence, as long as they are not confirmed by other statements of witnesses. But I recognize your wisdom and believe to perceive you as person, who does not want to harm me, but want only to help, and therefore confess as true everything you have stated about me. I do not deny the truth of everything in the least; but certainly I still am allowed to justify myself!

<sup>5</sup> You have in anyway the free prerogative over me to report loudly what I ever have done according to my inclining nature; because more than kill me for that you cannot do, and death I can courageously look into the hollow, dark eyes and does not fear it! From that you can see, that I'm not a fearful rabbit. If you still know some more terrifying spectacles of my life, just get them off your chest; because for a long time already nothing in this world can embarrass me anymore!

<sup>6</sup> By the way, regarding the five maidens you are burden me with too much, if you accuse me of feeling only sorry for them because losing a sizeable profit by their death, which in fact did not only occurred because of a gentle violation, but because of the disintegration of a bad leprosy; I could even bring you a few credible witnesses who have heard that I most imploringly begged Zeus to save the maidens, and made an oath to the gods to keep the five maidens forever, if they could be cured and stayed alive. But when after thirty days all of them died despite all my care, I became disconsolate and once more took an oath not to touch any girls anymore and to stop slave trading. This I kept up to this hour, have moved therefore to here and bought myself a piece of property, but by the fire have now lost everything which I ever had acquired. - You can speak now, whether I also have told the truth this time round!"

## **- Chapter 69 -**

### **Zorel as murderer of his mother.**

<sup>1</sup> 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!

<sup>2</sup> 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?"

<sup>3</sup> 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!"

<sup>4</sup> 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?"

<sup>5</sup> 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 who became a human, would shed the most bitter tears of remorse, for being a tiger before!"

## **- Chapter 70 -**

### **Zorel's defense of his character traits**

<sup>1</sup> "From my birth 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 for it that I became a tiger? Firstly, before being conceived and birthed, 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?"

<sup>2</sup> I regard you as too wise that you could not find a reasonable answer to this question by yourself. With you Jews there are always here and there people possessed by evil spirits, as I saw only a few weeks ago one among the Gadarenes, and that would be even better; one of them should even be your Jewish devil, who keeps his evil ways in the darkest nights! But the devil of the day was worth his money, because whole crowds of people did not do anything to 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 gloomily 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?!

<sup>3</sup> 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 Deukalion 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 as a rock fall 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 other 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?!

<sup>4</sup> You will hopefully recognise 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 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!"

## - Chapter 71 -

### **Cyrenius' amazement about Zorel's astuteness**

<sup>1</sup> 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.

<sup>2</sup> 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 until now!" John follows this advice.

<sup>3</sup> 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 would have to release him from all his guilt!

<sup>4</sup> 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, oh Lord, how this person came to it!"

<sup>5</sup> Say I: "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.

<sup>6</sup> But before the rapturous 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 be lost if he would again continue with his old life-sphere; but with this kind of treatment he will become even sharper, what I particularly 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 contention.

<sup>7</sup> 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!"

## **- Chapter 72 -**

### **John urges Zorel to adopt a better way of life**

<sup>1</sup> 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 itself 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 it does this, then it sins against its 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.

<sup>2</sup> You want and should become a better person! If you want this, you also must recognise, 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.

<sup>3</sup> 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!'

<sup>4</sup> 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, because he would act against his firm belief 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 recognize as nearly as good as I recognize 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 get so far to repent and truly better yourself.

<sup>5</sup> 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 voluntarily out of yourself transfer the only truth and good into your active life. Only then you have been truly helped for now and forever.

<sup>6</sup> But if you persist in doing what you recognize as wrong and bad as I do, you will remain miserable all your life, and what it will look like over there one day, when there will be a pure life after the falling away of the body, your own pure reason can give you a very good insight into this, if you consider that this temporal life is the seed and the life beyond is eternal fruit.

<sup>7</sup> If you plant in this your life-garden a noble, good seed into the ground, 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 sown! Because this you will know, that on thistle shrubs no figs and on thorns no grapes can grow!

<sup>8</sup> See, I have not judged you, but only showed 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!"

## **- Chapter 73 -**

### **Cognitive faculty and indulgent intention in the human being**

<sup>1</sup> Says Zorel: "Ah, in this way you can speak to me, alright; since this really sounded humane, 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 to 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 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?"

<sup>2</sup> 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.

<sup>3</sup> 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 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.

<sup>4</sup> 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 but a pure lie?! But the lie is in contrast to the truth 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 in themselves highly splintered worldly persons the haul- and guide rope of recognition-will become so weak, that it at the slightest opposite pull of the worldly pleasure-will is thrown overboard and thereby defeated.

<sup>5</sup> 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 that of the body, and it requires quite a powerful fire to consume and destroy all the soul-matter.

<sup>6</sup> Since such a soul will not allow such an exceedingly painful purification to happen to it 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.

<sup>7</sup> 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 indicated to you earlier, it requires a truly stoic self-denial, - but of course not that of your haughty Diogenes, who thought he was more and higher than the, with 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?"

## **- Chapter 74 -**

### **The nature of God and His incarnation**

<sup>1</sup> Says Zorel: "It says: 'Zorel can do everything, if he, as the real Zorel, wants to!', and he wants it now, and therefore he surely will be helped! If I could at least stay a few weeks with you, clearly the matter would go easier and faster!"

<sup>2</sup> Says John: "If you only take 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!"

<sup>3</sup> Says Zorel: "What and who is actually your God, which you Jews call the God of Abraham, Isaac and Jacob?"

<sup>4</sup> 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 you should know in advance what idea a true person should have about God, and therefore listen!

<sup>5</sup> The only true and united God is in Himself an everlasting, purest spirit out of Himself, equipped with the highest degree of self-consciousness, with the deepest and brightest truth and with a firm will, to which nothing is impossible.

<sup>6</sup> God is the word in Himself, and the word itself is God. This everlasting word has now taken up the flesh, came into 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, and 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 it is the case right now and is taking place.

<sup>7</sup> 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 are traveling 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.

<sup>8</sup> Here, look around you, and you see quite a crowd of people! The biggest number 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, is 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 have indeed 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.

<sup>9</sup> 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 illuminated. 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 capable 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 by God.

<sup>10</sup> 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 when you would 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 shortage of anything!"

## - Chapter 75 -

### Cyrenius looks after Zorel

<sup>1</sup> 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 worn out servants coat!"

<sup>2</sup> 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!"

<sup>3</sup> The servant goes and brings what is required.

<sup>4</sup> Thereupon Cyrenius calls Zorel and says: "Here, take these clothes, go to the back of the house and get dressed!"

<sup>5</sup> Very thankful Zorel takes the clothes, goes behind the house of Mark, dresses and thereby obtains quite an impressive appearance.

<sup>6</sup> 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 all are, 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!"

<sup>7</sup> 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 the money to the owner or his children, and only then you can become my servant!"

<sup>8</sup> 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 got rid of all my old rags for good, I will also take off my bad, old person and become an entirely different person! You can believe me! Just as bad as I was, I want to become good, to expiate with the rest of my remaining life all the bad which I have caused.

<sup>9</sup> 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 merciful 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 Jews', Persians' and the old Babylonians' chronicles are not unknown to me. And thus you should be able to utilize me somewhere.

<sup>10</sup> 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!"

## - Chapter 76 -

### On the secret of the inner spiritual life

<sup>1</sup> 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.

<sup>2</sup> Says Zorel: "I'm very well, which you can clearly 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 short coming! 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!

<sup>3</sup> 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 have; 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?"

<sup>4</sup> 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 awakened 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.

<sup>5</sup> 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 be placed in a state of restlessness; because of its weight it must flow down into 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, which is a 'Must' law in the whole of nature.

<sup>6</sup> 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 but 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 be brought out of the balance of its rest.

<sup>7</sup> 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.

<sup>8</sup> 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. But if you can master any art only with an artist, an ordered rational thinking only with a philosopher, then you will be able to learn the inner, spiritual thinking only from one spirit, namely from the all-pervading spirit of God within yourself - this means: only a spirit can awaken a spirit; since one spirit sees and recognizes another spirit, similarly to how one eye sees and recognizes another, that it is an eye and how it is constituted.

<sup>9</sup> 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 different things, and how you have to have the most suitable teacher for everything you want to learn, 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.

<sup>10</sup> 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 it your entire material being.

<sup>11</sup> If you have reached this point, then you are also able to not only see and recognize what all natural people can see and recognize with their senses, but also such things, which are unfathomable for normal people, as you have discovered in me, since I, without ever seeing or knowing you before, could precisely tell you everything you ever did on this earth, no matter how secret it was.

<sup>12</sup> Now I have given you a small foretaste 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, I'm not entitled to mark this out for you, 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: 'Awaken in love for God and from it for your brothers in the name of Him who was, is, and will be eternally!' And now tell me, how you have experienced everything I told you!"

## **- Chapter 77 -**

### **Zorel's decision to improve**

<sup>1</sup> 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 almost unbelievable perfection, and coming to such conclusion now is sufficient for me; I'm also not yearning for such perfection as seen in you, in order to tell 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.

<sup>2</sup> This is the only reason, why I want to reach your perfection. The demand for this in my life can

consist 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 the cost of 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!

<sup>3</sup> But you said, that another person, who is full of the spirit of God, will teach me about that which 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!"

<sup>4</sup> Says John: "It is Him, who earlier sent you to me! Go to Him, He will awaken you!"

<sup>5</sup> 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?"

<sup>6</sup> Says John: "About that I can tell you nothing other than that you are forgiven for ask such a question; otherwise it would be same as if you would ask, how and in which manner did God obtain 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!

<sup>7</sup> 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 contribute 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.

<sup>8</sup> Now you also know whom your are dealing with 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 lived on this earth, now lives and who will live in the future.

<sup>9</sup> 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 nothing forever! Since only love is able to increase forever, while limits have been placed for the mind, which it 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!"

<sup>10</sup> 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 uncourageous, and says after a while of deep reflection: "Friend! The more I think about your words, the more difficult it becomes for me, that I, most unworthy of His mercy, 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! Perform for a year long repentance, only then come and see if you can touch the hemline of my garment!' Tell me from where does this extraordinary fear come, which penetrates my whole being!"

<sup>11</sup> 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 this right humility of your heart before Him! But when He calls you, do not wait any longer, and go quickly to Him!"

<sup>12</sup> 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.

## **- Chapter 78 -**

### **The path to eternal life**

<sup>1</sup> 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.

<sup>2</sup> 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 he sometimes also contracts the illness, he is not annoyed about it, still helps the sick person and himself. And this is right!

<sup>3</sup> 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!"

<sup>4</sup> Upon these My words Zorel was encouraged and came with very slow steps to Me.

<sup>5</sup> 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 them, 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.

<sup>6</sup> Whoever asks you for a favour 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, which you will be able to judge for yourself.

<sup>7</sup> If someone asks you for a shirt, give to him also the coat, so that he recognizes, that you are a disciple from 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.

<sup>8</sup> When someone asks you to walk an hour with him, go with him for two hours, so that this your

willingness becomes a testimony to which school you are from, to whom belongs such a high degree of abnegation! In this way even the deaf and blind will get the right signs, that the kingdom of God has come closer.

<sup>9</sup> It will be recognized from 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 mean 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 into action?! 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 into action. Therefore, everyone who can preach well, should also do well, - otherwise his sermons are not worth more than a hollow nut!"

## **- Chapter 79 -**

### **On poverty and brotherly love**

<sup>1</sup> "A large number of dangers exists 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 it. Therefore do not let poverty to grow too large among the people, if you want to walk safely!

<sup>2</sup> 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! He who is poor knows to whom he has to turn.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> To those of you who are a friend of the poor with his entire 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.

<sup>6</sup> But the heart of the hard-hearted will be occupied by evil spirits, and they will destroy it and make it equal to the soul of an animal, as it will be revealed in the beyond.

<sup>7</sup> Give with pleasure and give copiously; since in 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

dwelt darkness and death with all its terrors!

<sup>8</sup> But a gentle and soft heart will be soon and easily penetrated by My light of mercy, which is of a tender and exceedingly gentle nature, and I Myself will enter into such a heart with the fullness of My love and wisdom.

<sup>9</sup> This 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."

## **- Chapter 80 -**

### **On carnal lust**

<sup>1</sup> "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.

<sup>2</sup> 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.

<sup>3</sup> Man can rid himself of 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!

<sup>4</sup> 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 it! 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.

<sup>5</sup> 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 he had never been born!

<sup>6</sup> 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 its perfection makes bad progress.

<sup>7</sup> What amount of work does it take for a soul to cure its damaged flesh and to make it completely scarless again! What fear does it not have to cope with, if it notices the damage and weakness of its flesh, its 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 kinds of things!

<sup>8</sup> Above all is the depravity of moral standards in the cities always greater than in the countryside; therefore, once as My disciples, draw peoples 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!

<sup>9</sup> 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 an too early break of the flesh!

<sup>10</sup> No man should touch a maiden before he is twenty-four years old - you know how and where it is mainly to understand - and the maiden should be fully eighteen years of age or at least fully seventeen; under this age she is only 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.

<sup>11</sup> 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 whose negligence they have become like that.

<sup>12</sup> Woe to him, who uses the poverty of a maiden to break her flesh! Truly, for him it also would be better if he never had been born! Who has sex with an already spoiled 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 judgement before Me; since someone hitting a healthy person did not sin so severely, as someone who mistreated a cripple.

<sup>13</sup> 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 judgement 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 judgement; but if he does this with a whore, he will have to cope with a tenfold judgement!

<sup>14</sup> Since a whore is a maiden who 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 high in My kingdom. Who sleeps with a whore for a contemptible pay and makes her even worse than 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.

<sup>15</sup> 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 a person can commit against his poor fellow people!

<sup>16</sup> But a whore should lose all honour 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 kinds of incurable or at least difficult to cure epidemics. But if one betters herself properly, she will be looked at with merciful eyes by Me!

<sup>17</sup> 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 offenses 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-healing 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 in custody for the rest of their lives, which is many times better and more salutary than the uncontaminated people in a society becoming contaminated by them.

<sup>18</sup> 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 recognise, 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 neighbor wherever possible. But this is all over now, and your are standing according to your better judgement as a better person in front of Me!

<sup>19</sup> 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!

<sup>20</sup> 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!"

## **- Chapter 81 -**

### **On right giving that is pleasing in the sight of God.**

<sup>1</sup> "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!'

<sup>2</sup> 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 evidently 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 not do to your neighbor!

<sup>3</sup> Theft originates mostly from self-love, because forthcoming from that is sluggishness, the inclination to a good life and inactivity. From this a certain despondence arises, which is surrounded by a haughty shyness, resulting in avoiding a somewhat tiresome request, but rather opt to secretly steal or just take something. In theft therefore, rests 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 fought best at all times.

<sup>4</sup> Understandably, you now think in your mind: 'Neighborly love 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 fought 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.'

<sup>5</sup> According to your mind you have thought quite right, and no one can argue against it with the worldly 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 kinds of good deeds and honest and reasonable services, where of course the good will must not be absent.

<sup>6</sup> 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 judgment seat 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.

<sup>7</sup> And if a wealthy person has put a completely impoverished society on its feet again, because the society, once wealthy again, will 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 has already taken his reward. What he has done, any usury miser would have done for the sake of the profit.

<sup>8</sup> 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.

<sup>9</sup> 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, not worthy to be assisted. Thereby one would only support the laziness of a scoundrel and thereby withhold the support from someone more worthy! If one more worthy comes along, one carries the same doubts; since one cannot be sure with all certainty, that he is in fact worthy!

<sup>10</sup> Yes, friend, even with the best will, he who starts having doubts when doing good, whether he should do a little good or none at all, his good will still has a long way to go before having the right life; therefore neither the good will nor the good works counts as 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.

<sup>11</sup> 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 twice as close to spiritual perfection!

<sup>12</sup> Since the friendly giver's heart resembles a fruit which becomes ripe easily and early, 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.

<sup>13</sup> 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 its 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 its spirit more and more.

<sup>14</sup> An otherwise so eager giver and benefactor is the more distant from the goal of the true inner, spiritual completion of life, the more sour and unfriendly he is in giving and 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.

<sup>15</sup> 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 comparison to the wealth of the benefactor, and then it happens, that the taking becomes far more difficult than the giving.

<sup>16</sup> 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 sermons, which, according to his understanding says as much as: 'Do not come back soon or even never again!', although the giver never ever has thought about it.

<sup>17</sup> 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 lighter burden, which he then carries with more patience and devotion than he carried it before.

<sup>18</sup> A joyful and friendly benefactor is to a poor and needy brother just that, what a safe and friendly harbor is to skipper on a stormy sea. But a grim benefactor in distress resembles a sea-bay less exposed to a storm, which in fact saves 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.

<sup>19</sup> Now you know completely how, according to the measure of God, the true and the spiritual perfection of an easy and earliest implementation of neighbourly love must look like; do accordingly, and you will easily and soonest reach the only true purpose of life!"

## **- Chapter 82 -**

### **Humility and arrogance.**

<sup>1</sup> "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.

<sup>2</sup> 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 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!

<sup>3</sup> The soul itself is finally transformed by the passion of the wretched arrogance 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 the whole sea many times to drive its floods over it!

<sup>4</sup> Look at a proud king who was offended by his neighbor about any small matter! His soul gets 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 overlook from his tent the most insane battles and murders and proudly rewards each raging soldier with gold and gemstones, who was able to inflict the greatest and most sensitive damage to the opponent.

<sup>5</sup> 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 honour to the place where the proud king was standing.

<sup>6</sup> Such a king has of course still a soul; but how does it look? 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!

<sup>7</sup> Therefore all of you, beware above all of 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 continuous 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 become also tremendously proud and revenge-thirsty. Since who is a servant of pride, must in the end become proud himself; how could he otherwise be a servant of the proud?!"

## **- Chapter 83 -**

### **Education for humility**

<sup>1</sup> "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!

<sup>2</sup> 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.

<sup>3</sup> Every soul has, hereditary from God, whose idea and will it is, a feeling of highness, the presence of which one can already be noticed in the shyness of children.

<sup>4</sup> The feeling of shyness of children is a sensation of the soul, when it begins to feel itself, by the mute expression of discontent, since the soul as something spiritual sees itself trapped in an ungainly and unyielding 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 inextinguishable feeling to the right modesty, he creates from this feeling a protective spirit and places it on the way, on which course 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.

<sup>5</sup> 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.

<sup>6</sup> If now weak and very shortsighted parents of the offended child try to calm it by, even if only apparently, calling to 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.

<sup>7</sup> Since children only very seldom receive such upbringing by which their spirit will be awakened 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.

<sup>8</sup> 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 being 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 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.

<sup>9</sup> 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 its soul and its spirit.

<sup>10</sup> By the physical death only the feelingless 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 such a perfected

person can after the separation of the anyway always feelingless and therefore dead, outer shadow-body not feel 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 callus of the skin, which separates from the anyway feelingless upper surface of the skin. Since that which 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 that is alive and with a sense of feeling has already earlier become completely united with the soul and now forms one being with it, which will never be separated from it.

<sup>11</sup> You have now seen what the right humility is, and what it is able to do, and therefore you will in future pay a lot of attention to this virtue! Whoever follows, with great attention, 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!"

## **- Chapter 84 -**

### **Zorel's good intentions**

<sup>1</sup> 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, oh love of all love, have mercifully taught me!

<sup>2</sup> I have understood everything; since it strangely appeared to me, that somewhere I have heard similar words before and also practiced it. 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 in me a so familiar and so exceedingly friendly feeling! 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, truly and faithfully touches everything what is called life in man, have never been spoken by a mortal mouth of any person!

<sup>3</sup> 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 have 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 doesn't direct his whole life accordingly, since by that he must be able to see the final goal so brightly and clearly as he sees the midday sun before him! By that, however, I do not want to boast as if I already 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.

<sup>4</sup> However, whoever sees this holy matter as clearly as I do, 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, oh 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.

<sup>5</sup> Great, holy and above all elated are You, oh Lord, who stands here before me, but never greater, more holy and more elated than in the people who Your love and wisdom has transformed into your children!

<sup>6</sup> See, Lord, it also must be for You a greatest joy, if a creature with a previously only human form, begins to listen and understand 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!

<sup>7</sup> 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, who, 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 as if I had felt somewhere in a dream something similar; but this only seems to be a blessed backward effect of this, what Your teaching, oh Lord, has created in my heart and my will!

<sup>8</sup> It is the joy of a sower, who has the consciousness that his field will be cleared from all weeds and that a pure seed will be placed into the furrow, which surely awakens the most beautiful hope for a blessed harvest.

<sup>9</sup> My field is good now, which You, oh Lord, certainly has seen, otherwise You would not have wasted the purest seed by sowing it so plentifully. 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 unfulfilled. 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!

<sup>10</sup> As scoundrel I was able to achieve something complete, where I could not expect with any certainty any results to be blessed; 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 accuse me of 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.

<sup>11</sup> 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 which I cannot control, like the orderly needs of my body, I can not vouch for; since they, oh 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!

<sup>12</sup> It can also happen that I in this my blessed 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, incomparably

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?!

<sup>13</sup> Oh, 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.

<sup>14</sup> 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 till I have fully convinced myself of something better.

<sup>15</sup> 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 even a blind and dumb must understand them right to the foundation of all foundations! 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!

<sup>16</sup> Yes, people who are nothing else than vain cowards, 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!

<sup>17</sup> 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 that is right before God; because I can work, have taught myself certain skills during the time of my life, and am 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?!"

<sup>18</sup> Say I: "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 transformed so much, you will also be provided for furthermore. 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."

## - Chapter 85 -

### Zorel is entrusted to Cornelius

<sup>1</sup> "However, now it has become evening and our landlord Mark 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!"

<sup>2</sup> Raphael goes and calls all the women and Jarah comes to Me and says: "Oh 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, Oh Lord, has discussed with Zorel?"

<sup>3</sup> Say I: "No, because it would be much too early before the right time for you female beings; by the way, you really haven't 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.

<sup>4</sup> 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 has just spoken such to you. But about this nobody is allowed to know anything beforehand! But you, My Zorel, stay close to Cornelius; since he, and not Cyrenius, will from now on be your provider!"

<sup>5</sup> 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!"

<sup>6</sup> Say I: "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 who I appointed as your sons-in-law, 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?"

<sup>7</sup> Says Cyrenius: "Oh 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 case, there does not go by one full

month where I do not 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!

<sup>8</sup> 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?"

<sup>9</sup> Say I: "Dearest friend! This you will observe and hear with all the others at the right time! But now behold, the old Mark most diligently carries food to the tables like wine, salt and bread, and above all his daughters require a good strengthening; therefore we will not undertake, speak or discuss anything before the completion of the evening meal!"

## **- Chapter 86 -**

### **Excessive and appropriate humility**

<sup>1</sup> Mark is now giving the sign to sit down on the set long benches and Cornelius invites Zorel to take a seat at his right side.

<sup>2</sup> 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!"

<sup>3</sup> Say I: "Friend Zorel, here your will is sufficient! Therefore do Cornelius the favour! True humility does not in any way lie 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 you will tolerate sitting at the right of Cornelius at our table."

<sup>4</sup> 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.

<sup>5</sup> But Cornelius says to him: "So, dear friend, this makes me 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.

<sup>6</sup> A certain respect, which I have to expect as a person in any case 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!

<sup>7</sup> 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.

<sup>8</sup> 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 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."

<sup>9</sup> Say I: "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!

<sup>10</sup> Who mixes himself with bran and malt without need, must in the end not complain, if eaten by pigs!

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

<sup>12</sup> 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 the gospel to him 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 blessed 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!

<sup>13</sup> 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, as a true bridegroom of your souls am 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!"

## **- Chapter 87 -**

### **Cornelius and Zorel talk about miracles**

<sup>1</sup> 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.

<sup>2</sup> 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 have dreamt of; my brother Cornelius who sits next to you can give you the same testimony!"

<sup>3</sup> Hereupon Zorel asks Cornelius what the special circumstances were regarding the youth.

<sup>4</sup> Says Cornelius: "See, dear Zorel, it is what my brother already 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 legend 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?!"

<sup>5</sup> Here again happen wonders which will be difficult to be believed by our later 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 have 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 to it!"

<sup>6</sup> 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 that an imagination-rich person can think of, is realized in the area of the miraculous!"

<sup>7</sup> To a God everything must be possible, because the continuous existence of a world and the starry sky serve as permanent witnesses! Because the first creation of a world must have been incredibly 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!

<sup>8</sup> 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.

<sup>9</sup> Thereby I do not deny that any spiritual fully perfected person is also 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 breast forever not!

<sup>10</sup> I vaguely can remember from the Jewish history, that a donkey was speaking very wisely to the prophet Balaam. Yes, during the very early times even the wild and tearing beasts taught the stubborn 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!

<sup>11</sup> This is my opinion! I of course do not want it to be put as a certain, established truth - since I have already once 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!"

<sup>12</sup> 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 therein 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!"

<sup>13</sup> 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.

## - Chapter 88 -

### Different opinions on the nature of the Lord

<sup>1</sup> But the wine started to loosen the tongues at the tables, and therefore it became increasingly lively. 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 that this is true, but not directly, only indirectly. Again others said that 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 Solomon. Still others thought I was a first angel of the heavens, walking now in a *pro forma* flesh on earth, and have an deputy from the heavens with Me.

<sup>2</sup> Some, to whom even some of My apostles belonged, declared Me as the son of the most High. Although having the same properties as My Father, I, nevertheless, was a completely 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!

<sup>3</sup> With this opinion however, only very few agreed. Some asked Peter what he thought.

<sup>4</sup> But Peter said: "He, the Lord Himself, asked us, when traveling 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 High!' And with this my testimony He was fully content and even called me the rock of faith on which He will build His church, which will not be besieged by the gates 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!"

<sup>5</sup> But John was nevertheless considerably 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 recognise 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!"

<sup>6</sup> Or is my body a different personality from my soul? Does not both form one person, despite the fact that originally the soul had to build its own body and one therefore could argue: The soul has build a second material person around itself and by doing so arranged for a second personality around itself? 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 it or even without it! 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 it? It only becomes a perfect person if it is completely penetrated by the spirit! Therefore spirit, soul and body are absolutely one and the same personality!

<sup>7</sup> 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 not a three-god or even three separate persons! This is my opinion, which I forever will hold on to, without wanting to be a rock of believe!"

<sup>8</sup> Say all at My table: "John has spoken the truth!"

<sup>9</sup> 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!"

<sup>10</sup> 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!"

<sup>11</sup> Say I: "Faith can achieve many things, but love can do everything! You, Simon Judah, are a rock in faith; but John is a pure diamond in love, and therefore he also can look deeper than any 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 deliver Me to the world as perfected!"

<sup>12</sup> 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, wherefore 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.

<sup>13</sup> But Peter asked John, what he is doing, to always obtain a much deeper insight than himself, namely Peter.

<sup>14</sup> 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 faith 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."

<sup>15</sup> 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.

## **- Chapter 89 -**

### **The luminous rock from the source of the Nile**

<sup>1</sup> When all of us arrived one by one on the top of the already known mountain and took our places, the old Mark 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.

<sup>2</sup> Say I: "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 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."

<sup>3</sup> Says Mark with tears in his eyes: "Oh 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?"

<sup>4</sup> Say I: "Leave it, we will arrange for light!"

<sup>5</sup> Hereupon I call on Raphael and say 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 recognise My power during the execution of My will."

<sup>6</sup> With that Raphael disappeared, but was like a flying light meteor immediately back with us with the sun-bright shining stone.

<sup>7</sup> But before Raphael could place the stone on the designated hollow and bare tree trunk, a few wanted to inspect the stone from close up.

<sup>8</sup> But when Raphael brought it closer, nobody was able to look at it because the light was as strong as the sun for the earth on a short 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 its intense light illuminated the surroundings to such an extent, that one could still discern things at quite a distance.

<sup>9</sup> That Zinka with his people and especially Zorel hardly dared to breathe because of all the astonishment, can easily be 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 traveling 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.

<sup>10</sup> 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 intense 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 matte light that during the night, even in the strongest degree, it hardly equals the light of solstice worms!

<sup>11</sup> 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 might this 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 meet 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!"

<sup>12</sup> 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 in the daytime we will be able to see and judge it more easily than today, for our eyes will be less sensitive to the light of the sun than they are today, that is to say, in this thick night when the heavy clouds turn into a good downpour of rain and make a blessed sight. But let's be quiet now; since the Lord will begin, what He has promised us down at the tables!"

<sup>13</sup> With that Zorel is content and is completely eyes and ears.

<sup>14</sup> But now Ouran comes to Me and says: "Lord, what will happen to the stone tomorrow, and will it continue to keep its light?"

<sup>15</sup> Say I: "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 destructive wars could erupt. Therefore My angel will take it back from where he collected it, and this will end all quarrels for good."

<sup>16</sup> With this answer Ouran is fully content and returns to his place.

<sup>17</sup> But Cyrenius says: "Lord! As a present for the emperor this luminous rock would surely make a mighty impression."

<sup>18</sup> Say I: "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!"

<sup>19</sup> Says Cyrenius: "But how and in what manner does this rock have the ability of luminescence? What is its name?"

<sup>20</sup> Say I: "These rocks do not actually belong to this earth, but are only indigenous 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 greatest momentum into the wide space of creation. And there you have one of them!"

<sup>21</sup> Its luminosity originates from its, for your concepts smoothest surface, on which continuously a lot of lightening fire accumulates, which through the named fire, arouses anew the spirits captured 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.

<sup>22</sup> 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 from 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.

<sup>23</sup> The falling back of such spheres, which can be of very varying sizes, often takes days, weeks, month and with greater ones often many years, depending on how far they have been hurled away from the sun. Now, some fall onto the mountains of the sun and get 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 amphibia-like properties they also possess exceedingly effective diving instruments.

<sup>24</sup> 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 skillful diligence to the degree where they start to illuminate during polishing. Once polishing has progressed to this point, they are placed on designated pillars in the abundantly 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 highly regarded at on a solar world; since there not seldom a completely ordinary residence is by far more decorated and ornamented, especially internally, than in Jerusalem the Solomon temple. And therefore it can easily be understood, that the solar people, particular those of the middle belt, also muster everything possible to decorate the underground aisles.

<sup>25</sup> However, we are not gathered here to provide an earthly description of the great solar world, but for the sake of strengthening your faith and will. But to achieve this, something other than a precise and comprehensive description of the great solar world is required!"

<sup>26</sup> Cyrenius asks: "Lord! If this illuminated 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?!"

<sup>27</sup> Say I: "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 angel 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 illumining property. But now seriously, enough about this matter!"

## **- Chapter 90 -**

### **Soul and body**

<sup>1</sup> "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!"

<sup>2</sup> 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 us already having seen 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!"

<sup>3</sup> Say I: "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 of the greatest importance and necessity for you all; therefore we will take this matter under closer investigation!"

<sup>4</sup> 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 in 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.

<sup>5</sup> But before we get to the actual matter, I nevertheless have to explain in advance, how the soul is connected to the body.

<sup>6</sup> And so listen to Me: The soul as a mixed and seizing composite, is through and through of an ethereal-substantial nature. Since the body in its being contains basically also ethereal-substance, it is 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 essential 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.

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

<sup>8</sup> There can be no talk of awakening the spirit for as long as hardship and all kinds of humiliation has not 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 its own, so that it, as a still too naked and so-to-speak skinless and dressless being, would 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!'

<sup>9</sup> 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 instances. 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 one of you steps on an elephant, it will probably do nothing to the elephant; but if one of you steps on an ant, it's physical life is completely ended.

<sup>10</sup> That which already in outer nature can be grasped with the 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 nor any earth, and likewise also no creatures on them and in them.

<sup>11</sup> But because the principal of life unification exists in life itself and every free life continuously strives to unify with another life, similar to itself and related, from many separated lives and separated intelligence, 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."

## - Chapter 91 -

### The further development of poor souls in the world to come

<sup>1</sup> "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.

<sup>2</sup> 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. Imagine 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!

<sup>3</sup> 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 haven't they 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?!

<sup>4</sup> 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!

<sup>5</sup> In these nations there still reside too unripe and naked souls. A higher revelation would consume them and would encapsulate them with a judgement, 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 would not be able to free them from it at all.

<sup>6</sup> 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.

<sup>7</sup> And just so, and even more importantly, the further training and completion of life of a completely naked soul of nature takes place in the great beyond. It must be left standing for itself in all lightlessness until it, penetrated by its own misery, shakes itself out of its more than half-material lethargy and thus begins to think about whatever more and more definite thoughts are in its heart.

<sup>8</sup> 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, if, for a too long time, the seeker does not find anything he finally will get tired of his fruitless troubles and would fall back into his earlier lethargy.

<sup>9</sup> But if the diligently searching soul starts to find something, it gives it a new and higher impulse for a further and more diligent search and inquest, and if it then find signs of a similar being like its own, it pursues this like a tracking dog and does not rest until it has found something, which at least testifies of a close-by being similar to itself.

<sup>10</sup> By this increased searching it becomes more ripe and tries to satisfy its hunger with everything, what it, as if coincidentally, finds to cover its substantial soul body. Here and there it even finds something, no matter how meagre, to fill its stomach and to satisfy its burning thirst. Since once a soul becomes properly passionate because of the inner, increasingly livelier life-fire, it continuously finds more, for which a need arises in its soul."

## **- Chapter 92 -**

### **Guidance in the world to come**

<sup>1</sup> "The spirit, who guides and leads such a soul, like from a certain distance, must take the greatest care, that i only finds on the search path, what furthers its life perfection.

<sup>2</sup> In time it can also find a similar soul, who is pressed by the same needs, with whom it 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.

<sup>3</sup> It goes without saying that the second soul must only ostensibly resemble 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 than during the earlier period of isolation.

<sup>4</sup> The perfected spirit-person meeting with the young searching soul as by chance, must be careful not to show anything of his perfection, but must in the beginning be completely what the young soul is. If it laughs, he laughs with it; if it cries, he cries with it! Only if the soul becomes annoyed and complains and curses about its 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 doesn't want to go better at all, 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 present itself.

<sup>5</sup> If such a soul has found a small place in the beyond, it is left there for as long it does not feel any desire to improve its fate; since such souls resemble such people 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 as they have something to eat and have a good rest, they already are very happy and forever do not wish to have anything better.

<sup>6</sup> It is similar with a soul in a second stage, who, as shown, has stepped out of its isolation and by its troubles is looked after in such a way, that it regards her circumstances as tolerable and is no more concerned by anything, yes, even has a fear and shies away from it, because it abhors everything which could bring it any form of trouble.

<sup>7</sup> We now have provided for a soul in the beyond in such a way, that it, for example has found employment with quite good people, who provide for it with what is necessary, or somewhere it 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 to do but leave such a soul unhindered with her property.

<sup>8</sup> 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 it there; to the contrary he will leave it, 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!

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

<sup>10</sup> If such a wish is sufficiently vividly expressed by the soul, it will be guided further and given employment with a lot of work. The guide will then leave it 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 it has to execute very precisely. It is said to it and impressed on its heart that every neglect is punished with a cut of the negotiated wage, whereby a voluntary harder worker above the requirements is substantially rewarded.

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

<sup>12</sup> 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 it to neglect the good and prosperous looking job. The soul will now make excuses about the hard and too heavy work which is beyond its strength; but it then will be shown to it that its troubles and efforts on this most meagre small plot is much greater and still there is no hope to ever reach only the most necessary advantage.

<sup>13</sup> In this manner a soul will be brought to recognition, will again take on a job and surely do more good than before. If it does well, soon it will be assisted to move forward - but it is still left with the feeling that it 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 completely 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.

<sup>14</sup> Once a soul has progressed so far and has recognized that it now lives in the spirit world and that its everlasting lot solely depends on it, the only right way of love to Me and the neighbor will be

shown to it, which it has to walk according to its absolutely free will and out of its completely free self-determination.

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

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

## **- Chapter 93 -**

### **The progress of the soul on earth and in the after-world**

<sup>1</sup> "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 physicalness.

<sup>2</sup> 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 seed 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 seeds and know quite well how to provide for their residence.

<sup>3</sup> 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 itself, where it can foremost deposit all its present physicality, how and whenever it 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 its 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 absorb and bury forever the physicality which has been expelled by the soul.

<sup>4</sup> Since whatever falls from the soul onto its 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 momentum 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 momentum would never manage such effect. It would drive the stone more or less far from earth; but if the momentum becomes necessarily weaker due to the continuously far-reaching gravity power of the earth, the stone eventually would turn around and fall back onto the surface of the earth.

<sup>5</sup> And see, it is similar with the material sin lumps still attached to the soul in the beyond! Even if the

soul removes them from itself and throws them onto the surface of its world, the trouble is of little use to it, yes, now and then even absolutely nothing, because the surface of the soul, on which it stands and moves in the spiritual world, forms very much part of it, like in the physical world the gravity of this earth, which forms part of this very earth, no matter how far-reaching it is, it will not allow even one atom to be removed from it.

<sup>6</sup> If the soul in the beyond wants to rid itself of everything coarse and physical, a higher power must become active inside it; 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 below the earth!' By this is meant all human creatures of the countless other worlds in the most infinite space of creation; since in heaven resides the already forever perfected children of God - on this earth however - pay attention - entirely and only God's children-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'.

<sup>7</sup> 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 great preparations! The soul must in advanced be practiced in all possible self-activity and must carry quite a substantial strength firmly in itself, before it is possible for it to accept My word and finally even My name.

<sup>8</sup> Once the soul is able to do this, it will be easy for it to remove even the last material atom from its entire territory to such an extent that it forever cannot fall back again. How and why, will be shown immediately!"

## - Chapter 94 -

### The development of the life of the soul

<sup>1</sup> 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 I heard from Your holy mouth, is, nevertheless a little too high above the most awake human mind; therefore shedding a little light afterwards over some issues can perhaps not be called unnecessary!"

<sup>2</sup> Say I: "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 – the editor]. 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.

<sup>3</sup> But haven't you noticed that in nature only one law exists for the growth of all plants and animals?!

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> 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, honey sweet fruits. From animals he enjoys mainly only the recognized purest and is disgusted by the meat of completely impure animals.

<sup>7</sup> 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 animate the other.

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> 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 to assimilate into the element of the water: this is the first manner of serving.

<sup>11</sup> 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.

<sup>12</sup> 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 already very much composed.

<sup>13</sup> Even many times more and very significant 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.

<sup>14</sup> Once the soul-life has completely and entirely transformed into the human form, its first destination is to serve. 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 moral 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."

## - Chapter 95 -

### The purpose of service

<sup>1</sup> "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.

<sup>2</sup> 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 ways of serving, the highest joy and bliss.

<sup>3</sup> 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 full of servicelessness, full of laziness and full of idle revelry, is grossly mistaken!

<sup>4</sup> Actually because of it, the most blessed 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 the possession of a creative strength and power be 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 their importance be for the spiritual world and from it for the whole of infinity!

<sup>5</sup> I surely did not come to you to make idlers of you, or to teach you to only carry out agriculture or cattle breeding or something similar, but to make competent workers for the great vineyard of heaven of 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.

<sup>6</sup> If this would not be My final goal and would 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!

<sup>7</sup> 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, infinitely much time, patience and a great activity is required and an equally great and all-encompassing wisdom and strength!"

## - Chapter 96 -

### Insight into the secrets of the Creation

<sup>1</sup> "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 it and be capable of reproducing similar descendants, so that the free souls without 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.

<sup>2</sup> 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 I and also you could not think nothing! 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 that long it will be impossible for creation to stop. In infinity there will be forever no shortage of space and will not bother us with idle boredom.

<sup>3</sup> 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 over only a few. But who acquired here no properties at all, will in the beyond certainly suffer in all darkness 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 badly, he soon will even lose that, which he could have acquired quite easily with his limited abilities.

<sup>4</sup> Who has, will be given even more, so that he will have plenty; but who doesn't have, from him will also be taken the little that he already had, and again night, darkness, hunger, misery and all kind of suffering will be his lot until he decides to firstly become active in himself, to thereby obtain any further ability to serve.

<sup>5</sup> 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 store by all kind of good works, the better you will be off in the beyond! But who is thrifty and stingy here, will only have to ascribe it to himself if he finds the pantries of his heart nearly empty.

<sup>6</sup> 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!

<sup>7</sup> 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 has already produced a lot 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-sized lump is formed in the beyond, and this already provides for a large stock."

## - Chapter 97 -

### The right pursuit of brotherly love

<sup>1</sup> "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 on all kinds 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!

<sup>2</sup> 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 parents work, who do not have the necessary strength for it? How should the lame and cripples work for your wages, which you want to pay in the most scarce manner possible?

<sup>3</sup> How should those people work, who are looking for work day by day and do 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.

<sup>4</sup> 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 hell - but in your souls they should never rise again.

<sup>5</sup> It is therefore not required of you that you should distribute all your possessions among the poor, being a disciple of Mine; however, you should become wise administrators of the property entrusted to you, so that you should not let the blameless poor suffer and languish, if coming to your door!

<sup>6</sup> Look here, 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 guarantee you that his house never will suffer any shortages!

<sup>7</sup> 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 for Me and for the neighbor.

<sup>8</sup> 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.

<sup>9</sup> 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!"

## **- Chapter 98 -**

### **On monetary aid**

<sup>1</sup> "Those of you who have 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 he 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.

<sup>2</sup> However, you will say that if you lend money to someone who is in trouble, then this is also charity; because the borrower could help himself by that, becomes 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 which was lent was the lender's 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 will 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?!

<sup>3</sup> In addition I say that everyone who has money and a friend needs it and comes and wants to borrow it, should not withhold it 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 anyway expect this! All this you can do in all friendliness, but therefore not let entirely go the other!

<sup>4</sup> 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 profitably 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 - which can't be to the liking of neither My love and even less to My wisdom.

<sup>5</sup> Ah, it would be something completely different if a poor man comes, about whom you know that he knows how to work with 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 you towards him.

<sup>6</sup> But if he is not able to repay the borrowed sum, you should not become cross with him or look for your money from 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 if they were to repay the debt which their poor father or grandfather has received from a friendly neighbor!

<sup>7</sup> 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 have just shown to you; anything below or above would either be silly or a considerable evil, thus a coarse sin against true neighborly love!"

## **- Chapter 99 -**

### **On right and wrong service**

<sup>1</sup> "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!

<sup>2</sup> Also the inhabitants of hell understand this - only with the immense difference between the 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.

<sup>3</sup> 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 tortoise 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, herb-rich land. Soon the tortoise 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 tortoise grazing quietly for as long until it sticks its head out of the shell more courageously and perky, greedy for the herbs.

<sup>4</sup> 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 lets go of the lifted tortoise, 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.

<sup>5</sup> 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.

<sup>6</sup> 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 to day pay a divine worshipping to it.

<sup>7</sup> 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 too 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!'

<sup>8</sup> 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 heaven rule over you with the scepter of light and all mercy."

## **- Chapter 100 -**

### **The teaching of Moses and the teaching of the Lord**

<sup>1</sup> "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 among you people and only then makes you true children of God!

<sup>2</sup> 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 very 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!

<sup>3</sup> Yes, if such a person is not a fool, then nobody is a fool in this world! But a far 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!

<sup>4</sup> 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. He 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!

<sup>5</sup> If you have a loyal and a disloyal servant, would you not be enormously stupid if you let the loyal servant go because he is for a much shorter period in your house than the real old rogue who cheated you at every opportunity?! Therefore all your old ways of worshiping 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 entirely new, ready dress, for which the old, bad dress must make room!

<sup>6</sup> 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 tear, 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.

<sup>7</sup> 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 ploughed, the prophets sowed, 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 a close eye that the enemy does not come and sows weed between the purest wheat!"

## **- Chapter 101 -**

### **The weed among the wheat**

<sup>1</sup> "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 weed among the new wheat! How does this get among the wheat?"

<sup>2</sup> 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?!' (Matt. 13:25)

<sup>3</sup> But when they slept, the enemy crept onto the field and quickly strewed an evil seed onto the field. (Matt. 13:26-27)

<sup>4</sup> And when in the morning the guardians noticed that a lot of weeds appeared between the wheat,

they of course hurried to the lord and said: 'Lord! The purest wheat as you gave it to us, we sowed it into the equally pure earth and guarded well the most beautiful field; but to what use was all this?! The enemy still came, somehow secretly without us knowing, and strew a lot of weed among the wheat! Now it grows wildly! Should we remove it or should we let it grow?' (Matt. 13:28-30)

<sup>5</sup> 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 his weed 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 weed 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!'

<sup>6</sup> You now ask busily in your hearts and say: "Why, how so, how can one understand this?"

<sup>7</sup> 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 plougher and sower am I Myself and you with Me. The recruited guardians are 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 weed is the evil world with all its evil and deadly cravings. The newly recruited reapers are those messengers who I will awaken at the time anew out of heaven and send them to collect the wheat and burn all the evil weed, so that it does not that easily defile the field and the wheat in future. Now, you will understand the true picture?

<sup>8</sup> 'Yes', you say: 'Now we understand it! But You, oh 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!'

<sup>9</sup> 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!'

<sup>10</sup> 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!"

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

<sup>12</sup> But now I want to hear from Your mouth, how hell and its prince will influence the people! How do they bring the weed on the field of the heavens?"

## - Chapter 102 -

### Thoughts and their realization

<sup>1</sup> Say I: "Nothing easier than that! I have already 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 showed you, so that you must comprehend and understand it; since you yourself follow currently exactly the same order if you want to create something.

<sup>2</sup> 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 this far, it stays as a spiritual entity totally undestroyable, 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; love awakens in you for this spiritual form. The love for it increases, it burns 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 to discover from its increasingly greater perfection, all kinds of usefulness in it and take the decision to transform the now more developed idea into an external work.

<sup>3</sup> 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 their way around the developed idea and say: 'This and that we need for it, the time of a few years, and it will cost this much!' 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 and marvel about it and make use of it.

<sup>4</sup> 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 that is in it and that 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.

<sup>5</sup> I also could create 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.

<sup>6</sup> It is the same with you wherever you have to do with the ready 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 where, 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.

<sup>7</sup> If the old pharaohs had not thought about it long enough 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 nurtured their once taken idea for years, which was transformed into a full form and in this manner brought them maturity - it is therefore understandable why their idea transformed into matter, and still today fills the traveler with amazement.

<sup>8</sup> 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!"

## **- Chapter 103 -**

### **The development of matter**

<sup>1</sup> "When in the pre-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 choose, to will firmly and to act.

<sup>2</sup> 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.

<sup>3</sup> 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 that you can discover and find on, above and in them.

<sup>4</sup> Everything that is called matter was originally spiritual which voluntary 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 but, out of itself, hardened spirit under judgement; or stated more clearly, it is the most coarse and most heavy skin or shell of the spirit.

<sup>5</sup> 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.

<sup>6</sup> In a hard rock life can only reach some expression if the rock over a long time is softened and is getting more and more eroded by rain, snow, dew, hail, lightning 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.

<sup>7</sup> As long as the new wrapping is tender and soft the imprisoned spiritual is quite happy and does not ask 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, thereby forming the stalk of the grass and, in the further pursuit of the tree, the trunk, and seeks to protect itself from the ever greater hardening that comes from below by means of rings and incisions that are made and pulled ever tighter. 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.

<sup>8</sup> 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 which 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."

## **- Chapter 104 -**

### **Selfishness as the root of matter**

<sup>1</sup> "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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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 en 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.

<sup>5</sup> 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 as it quite well recognizes the impulse, but not giving in to it but keeps fighting it with the same free will which was awoken and enlivened by the very impulse in it, and the free soul uses it then as a means, but not as an achieved purpose.

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

<sup>7</sup> 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!

<sup>8</sup> But what does this weed consist of and through which decomposed life should it be fertilized? What name does this counter-legal impulse carry, 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 itself, but with a greed to draw everything into itself and to lock and preserve it forever in itself, to make sure that it cannot be beneficial to anybody else, out of fear not to run into any shortage itself! By such locking up in itself 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 fully 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.

<sup>9</sup> 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 worst weed.

<sup>10</sup> But haughtiness is in itself of the biggest discontent, because it still makes the observation, that still not everything serves it the way it wants. It now examines all its 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 exist always more hungry than saturated, the easygoing haughtiness has an easy task. Soon all the hungry small forces gather around him and allow themselves to be strictly ruled over, because also they become something to catch from the wealth of haughtiness. They now slavishly obey the haughtiness, thereby increasing its power, and the haughtiness strives immediately to rather make everything serviceable and tributary to itself. And this insatiable striving is that which one in the most truest sense calls the all-destructible imperiousness, in which no love prevails.

<sup>11</sup> In such imperiousness the most 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 most coarse 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!

<sup>12</sup> I do not refer here to the rulers and regents who were placed as pillars by the order of God to decrease imperiousness of the individual person and to keep upright meekness and modesty of love and patience; since those by God placed regents of the nations must be what they are, and cannot be different from what 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 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.

<sup>13</sup> But you, My Cyrenius, and your emperor are not like that, but are what you are according to My will, although still heathens! But to Me you are as heathens more pleasing than many kings, who were supposed to be guides of the children of God, but were true bodily and even more spiritual murderers of them, therefore the old thrones and crowns and scepters 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 that you and your nephew are sitting as a usurer on the imperious throne before Me. And now further with our consideration about the weed on the good field!"

## **- Chapter 105 -**

### **The emergence of the solar systems**

<sup>1</sup> "Behold, just like people are now becoming full of matter by self-love, by haughtiness and by the thereby resulting imperiousness to such an extent that they for many thousand times thousands of years cannot be completely freed thereof - in the same way 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.

<sup>2</sup> 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 or know 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 circle around the primordial central sun in immeasurable wide orbits, like individual planets around the sun – J. Lorber)

<sup>3</sup> 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.

<sup>4</sup> But how did this take place? See, inside the primordial central sun the pressure became too powerful for many of the large spirits! Glowing with rage, 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.

<sup>5</sup> 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 shrivelled also to a large lump, and central suns of the third order were formed.

<sup>6</sup> 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 unthinkably long periods of time they floated like far from each other separated ethereal fog masses in wide space.

<sup>7</sup> 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 attracts with irresistible power all iron as well as all ferrous minerals.

<sup>8</sup> 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.

<sup>9</sup> 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 to Him, for you unthinkably 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.

<sup>10</sup> From the latter shrivelings originated and still originate the planetary suns, as the ones 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.

<sup>11</sup> 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, which can actually 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.

<sup>12</sup> 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!

<sup>13</sup> 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, then wanders for many thousands of years around in ethereal space and searches for food like a tearing wolf.

<sup>14</sup> 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 has 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.

<sup>15</sup> Now the planet is formed but still has an immense hunger and since it is closer to the sun than before when still a comet, it gets sufficient food from it, which is at the same time a bait to draw the willful 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.

<sup>16</sup> At times it also happens, that the once fugitive spirits as a material lump compendium were 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.

<sup>17</sup> 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 become 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.

## **- Chapter 106 -**

### **The significance and origin of the earth**

<sup>1</sup> "A 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, whichever is most suitable to them of course; however, only very few come to this earth 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.

<sup>2</sup> Starting with the incarnated spirits: they still have a dream-like 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 more wise 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, the animals of this earth, which have by nature a certain instinct-like education for their 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.

<sup>3</sup> There are those who take on the necessary training however, so that in an emergency, they 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 judgement and continuously keeps them busy, so that they live in a certain anesthesia.

<sup>4</sup> Only with all people of this earth is it 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.

<sup>5</sup> 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 thus 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 ungainliest 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.

<sup>6</sup> 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.

<sup>7</sup> 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 contain one hundredth of a thousand as many types like here on this earth in each of these three kingdoms. Therefore only this earth is destined, to carry the children of God in the most truest sense.

<sup>8</sup> 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."

## **- Chapter 107 -**

### **The origin of the moon**

<sup>1</sup> "Before many thousand times thousand of earth years, this earth was bodily significantly heavier

and its spirits were severely pressed. The worse spirits got angry and separated, together with a great deal of the coarsest material mass, from it, and swarmed many thousands of years in a very disorderly path around this earth.

<sup>2</sup> 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 to 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.

<sup>3</sup> 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.

<sup>4</sup> 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, 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 send 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!

<sup>5</sup> 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.

<sup>6</sup> How and for which reason the entire material world creation up to the moons 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.

<sup>7</sup> 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 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 it must immediately encapsulate itself with a material body, which is nevertheless, more tender than the old, sinful matter. Despite the more tender body, the soul in it increases self-love to such an extent, that it would again become the hardest matter, if I wouldn't have placed a guard, a spark of My spirit of love, in its heart."

## **- Chapter 108 -**

### **On the hereditary evil of self-love**

<sup>1</sup> "You have heard of the hereditary evil - at least the Jews! What is it and what does it consist of? See and hear!

<sup>2</sup> 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.

<sup>3</sup> 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 not necessary. It was only allowed out of My order, as an unfortunate necessary consequence of the so many spirits which did not want 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.

<sup>4</sup> 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.

<sup>5</sup> 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, strew and sow the purest grain of My eternal order.

<sup>6</sup> Do not let yourself be overpowered by self-love, but fight it easily and powerfully with the glowing sword of the true, most unselfish love for Me and your 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 guide new and pure spiritual creations in eternity!

<sup>7</sup> But pay attention that the enemy, or self-love in you, does not take up an atom-sized 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!

<sup>8</sup> 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.

<sup>9</sup> I have now given you an explanation of something which had never before been given to any spirit in his mind, so that you can infer from it Who the One is 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 out with all the ever so small roots and become very active according to My for you not unknown order, and you will forever harvest the true life-use from it!

<sup>10</sup> So that you can see that everything is as 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!"

## - Chapter 109 -

### Salvation, reincarnation and revelation

<sup>1</sup> 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.

<sup>2</sup> 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 that carries a material shell, is evil and curse-worthy. Oh Lord, for how long do we have to walk around in our own matter? When will we be released from the old curse?"

<sup>3</sup> Say I: "Right now, since I bless all matter therein that I have incarnated Myself with your old curse and have thereby 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.

<sup>4</sup> By the old order nobody could get into heaven who was once 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 go just like Myself, go through the way of matter and the flesh.

<sup>5</sup> 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 murderous pit of sin anymore, but a temple of the Holy Spirit.

<sup>6</sup> But everyone should guard himself, not to get contaminated anew by the old, toxic weed of self-love! Beware only of that, then you will also make your flesh and blood holy; 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!

<sup>7</sup> See what a difference exists between the former and now! As it will be arranged now, it will remain like that to eternity.

<sup>8</sup> The sun, which was previously full of 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 have changed Myself therein that I have clothed Myself with matter.

<sup>9</sup> But this I add to it and say: He 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 penetrates to this earth, and about My true life-heaven they will know just as much as the people presently know about what the fixed stars look like and what is in them. And the people can ponder about what these shimmering dots are day and night for thousand times thousand centuries, even after that long period of time they will just know as much, as they currently know. Certainly, in time people 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.

<sup>10</sup> 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 what they look like, what inhabitants they carry, what cultures, languages and customs are present there - they will not be able to discover with their minds!

<sup>11</sup> 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.

<sup>12</sup> 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!

<sup>13</sup> However, those 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.

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

## **- Chapter 110 -**

### **Baptism. The Trinity in God and man**

<sup>1</sup> Ask Cyrenius: "Lord, I believe everything, what You, Oh Lord, teaches; am I therefore also already baptized?"

<sup>2</sup> Say I: "No, indeed, you're not baptize 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.

<sup>3</sup> The Jews have the circumcision, which is a pre-baptism and by itself before Me has no value, if the circumcised do not at the same time have 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, which is continued by his disciples. However, this baptism is in itself also nothing, if the required penance is not already preempted or will follow with great certainty.

<sup>4</sup> Who lets 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 strengthens his soul. This is only effected by the own, completely free will; the water is 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.

<sup>5</sup> 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.

<sup>6</sup> 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 impossibly the case.

<sup>7</sup> When John baptized, they brought children to him and his disciples for baptism, and he also baptized them when conscientious representatives presented themselves for the child and vowed in the most holy way to take the greatest care for the spiritual education. 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 made 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.

<sup>8</sup> Therefore it is better to perform the water baptism only once 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 any fresh water is good, although spring water is better than cistern water because it promotes bodily health more than decayed cistern water.

<sup>9</sup> 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 take 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.

<sup>10</sup> Since God in His Self does not mean anything for a person for as long as the person does not recognize 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 into 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.

<sup>11</sup> 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 as perfect as perfect is the Father in heaven! Who is not that perfect, does not get to the Son of the Father.

<sup>12</sup> 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?

<sup>13</sup> 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!"

<sup>14</sup> 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!"

<sup>15</sup> Say I: "Are you then also still imprudent?! For how long I still have to endure you like that?! Oh you still strongly blind type! But to you it will be given, to understand the secret of the kingdom of God on earth!"

<sup>16</sup> Where do you have the thoughts of your hearts?! Several times I already have explained it to you who is the Father and who is the Son, 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!"

<sup>17</sup> 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!"

<sup>18</sup> Say I: "I certainly know 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."

## **- Chapter 111 -**

### **On the Mosaic food laws**

<sup>1</sup> 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, Oh 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 defilement - 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?"

<sup>2</sup> Say I: "Because their generation, 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 into the world and matter for the salvation of all creatures. You certainly have heard how the all matter has been blessed and

sanctified by Me, 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 it - not because God condemned it, but because by self-love, selfishness, haughtiness and imperiousness as clumped spiritual it became self-condemned!

<sup>3</sup> 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 clumped spiritual in it consists in the same ratio out of even more of the well-known weed.

<sup>4</sup> 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 more accommodating for the people who came from above for the purer maintenance of the soul; 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.

<sup>5</sup> 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.

<sup>6</sup> Still today, a real Jew has a peculiar fear of a horse and a dog, is no friend of a cat and does not trust a camel too much. He is against 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 terribly disgusted, the Greek as well as the Romans regard it long since as a good tasting and very popular roast.

<sup>7</sup> 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 one of My disciples, who still is a arch-Jew in all his bones, what foods can be eaten without any concern in future.

<sup>8</sup> 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 what we actually and primarily came to this mountain for!"

## **- Chapter 112 -**

### **A prediction about the present revelations**

<sup>1</sup> "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, that you as an introduction can see what the world actually looks like.

<sup>2</sup> However, before I do this, I say and tell 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.

<sup>3</sup> 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 fall away from this My teaching.

<sup>4</sup> Nevertheless, all this will still not get lost, and if a thousand and nearly again a thousand years has passed and My teaching has been completely buried in the dirtiest matter, I will during that time again awaken men, who will conscientiously 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!"

<sup>5</sup> *Nota bene:* You, My servant and writer, now think, that I did not mentioned 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 are now the joyful witnesses of everything that I tell you in the pen. But at the end I also will give to you the names of those who from now on in two-thousand 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!

<sup>6</sup> About this Cyrenius was very surprised and Cornelius asked Me about the men to whom this will be given.

<sup>7</sup> 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!"

<sup>8</sup> 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 Mary, the mother of this My body, because Mary 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, accept 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 which has been written, is being fulfilled!"

<sup>9</sup> 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!"

<sup>10</sup> Say I: "Friend, this here does not take place in a manner of a secret revelation, but by way of an open word perceptible to every fleshly 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 almight 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 them for the eternal life.

<sup>11</sup> But if evil world people would read it to mock it, they also would be destroyed and killed, although it is only written! Now you also know how things are; and I say now, that you be prepared, to see the wonders of becoming, being and remaining forever!"

<sup>12</sup> 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!"

<sup>13</sup> Say I: "Just keep on asking, and I will answer you!"

## **- Chapter 113 -**

### **The calling to the inner word**

<sup>1</sup> Says Cyrenius, asking: "Lord, if for hearing Your holy word for later on in the spirit, only those are capable who are prepared in a certain way even bodily and especially in their souls, 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?!"

<sup>2</sup> Say I: "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 that which your head can boast.

<sup>3</sup> 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 flavorful appealingness of life! Do you think that those limbs are worse off compared to the head?

<sup>4</sup> 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?!"

<sup>5</sup> Do you still not 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.

<sup>6</sup> 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.

<sup>7</sup> 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 what is 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 any of your small fingers has complained that it does not have an eye from your head! Tell Me if you are satisfied with My answer!"

<sup>8</sup> Says Cyrenius: "Lord, more than perfectly! I will not come to You with such a highly stupid question again! Your mercy can now completely undisturbedly let us see something!"

## **- Chapter 114 -**

### **A view into the world of nature spirits**

<sup>1</sup> Say I: "See, for this purpose I have asked for this our light ball to be brought here from the deepest middle of Africa, to without so to speak miracles, disclose to you along a for you until now completely unknown more natural way, the nature spirit world.

<sup>2</sup> The light of this stone has the property, to influence the life nerves of the pit of the stomach to such an extend, that the soul pulls its eyesight thereto after a prolonged exposure to this light, and thereby starts to see itself 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.

<sup>3</sup> 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!"

<sup>4</sup> 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.

<sup>5</sup> 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 kinds of wonderful creatures 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 snow flakes 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 kinds of rocks.

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

<sup>7</sup> 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 a scent.

<sup>8</sup> 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 who were mating, like a dew by somewhat dried out grass, and did not appear again.

<sup>9</sup> Many of these forms also moved quickly towards waters and swam, easily 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.

<sup>10</sup> However, the oddest thing of all, we saw how thousands of creatures, larvae and forms rose from the water, and they had a similar form of all kinds 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 hung on them, and they floated more like 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.

<sup>11</sup> 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.

<sup>12</sup> Oh, 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 or what as its origin was, and what it was! To You, Oh Lord, all honour, all love, all thanks and all adoration therefore!"

## **- Chapter 115 -**

### **Jarah and the nature spirits**

<sup>1</sup> 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."

<sup>2</sup> Say I: "These are natural, already concrete human souls, who have not 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!"

<sup>3</sup> Says Jarah: "Would the clothed understand me, if I talked to them?"

<sup>4</sup> Say I: "Just try it, hit or miss!"

<sup>5</sup> Hereupon Jarah gathers some courage and asks a misty clothed light blue one: "How are you then, and what do you want from us?"

<sup>6</sup> 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 question us, pure ones?! Except for one and

another you smell disgustingly of matter; and this is the biggest enemy of our noses! Therefore in future ask only once, you stinking cadaver, 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!"

<sup>7</sup> I ask Jarah: "Now, My little daughter, how does this answer taste?"

<sup>8</sup> 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!"

<sup>9</sup> Say I: "Behold, behold, My little daughter, the little spirit has even done you a favour! Why are you hurt by that?! The little spirit could have said it to you with more sweet words, that in you quite secretly still resides a very small beauty-haughtiness; but this little spirit is no linguistic artist, has only a limited vocabulary and talks more out of his feeling rather than any form of understanding.

<sup>10</sup> Is your soul happiness destroyed, because you have spoken to the light blue? If you had asked one of those glowing red something similar as the light blue, he surely would have given you an answer that you would have fainted for anger. 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!"

<sup>11</sup> 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 with me?"

<sup>12</sup> 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 than 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!"

<sup>13</sup> Says Jarah: "But tell me, dear little man, from where do you know all this?"

<sup>14</sup> 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, since I do not have to put a stinking flesh around myself; and therefore I can see precisely what you and everybody else are made of. I tell you, just don't fancy yourself because of your advantages; since with you they are not nearly your property!"

<sup>15</sup> Says Jarah: "Yes, why so? Explain this to me better!"

<sup>16</sup> 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 that 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?"

<sup>17</sup> 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!"

<sup>18</sup> 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!"

<sup>19</sup> Suddenly they withdraw and disappear into the woods.

## - Chapter 116 -

### The nature and activity of the nature spirits

<sup>1</sup> Says Jarah: "Who would have searched for so much wisdom in these airy little men?! Nevertheless, basically I'm very glad that they moved on again; since in time they would have given 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?"

<sup>2</sup> Say I: "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 for a long time!"

<sup>3</sup> Because the souls who originated and still daily are originating from nature of this earth, have difficulty deciding 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.

<sup>4</sup> 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 having a meal with them.

<sup>5</sup> 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 should not be offended.

<sup>6</sup> There are still quite a few of such nature spirits living on this earth, who have nearly reached five times the age of Methuselah and have 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 existence.

<sup>7</sup> Now you also now what the circumstances of these beings are. Now pay attention to other things which will present itself.

<sup>8</sup> Says for a change our old Kisjonah from Kis: "Oh Lord, a few weeks ago when You mercifully stayed at my house, what great and elated things did I not see and hear! But everything that has taken place and that I heard and saw during the past few days of my presence here, nobody in the entire Galilee could have dreamt of! 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 finished speaking!"

<sup>9</sup> Say I: "Oh, 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.

<sup>10</sup> Yesterday during the day you also listened to the marvelous tone which My angel Raphael sang; but regardless of how heavenly beautiful this tone sounded, the purest sound of true humility is in My ears incomparably more marvelous!

<sup>11</sup> 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 being of good courage, and observe everything very carefully, the explanations will not lack!"

<sup>12</sup> Says Kisjonah: "Oh 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! Oh, what great joy will there be in my house! But now not a single word over my lips!"

<sup>13</sup> 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!"

<sup>14</sup> 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!"

## **- Chapter 117 -**

### **A tangle of soul substances**

<sup>1</sup> 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 in snake-like fashion curls through itself! What are all these strange figures?! I notice, quite distinguishable, 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 do not recognise! 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?!"

<sup>2</sup> Says I: "These are souls or respectively spirits of a lower kind, a disaster-company held together for some time, which will only part, once it has become more ripe inside the nourishing bag.

<sup>3</sup> 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 go over into a form with a greater life-potential.

<sup>4</sup> 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.

<sup>5</sup> If for example at any point on earth, large elementary revolutions are imminent, 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 kinds 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 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> During blazes, at fire-spitting mountains, also with great floods, similar tangles are formed. 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.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> The coarser of such plant soul specifics stay in the matter like the trunk and in the wood fibre material, the more noble are getting into the tender leaf-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.

<sup>12</sup> Therefore man mainly 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!

<sup>13</sup> But this, that 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!"

## - Chapter 118 -

### The nature of oxygen

<sup>1</sup> Says for once Zinka: "Lord, I see on the surface of the water something 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 a number of monsters of all kinds, 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.

<sup>2</sup> 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, who 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, oh Lord, is that? How should we understand this?"

<sup>3</sup> Say I: "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 will call this element oxygen. They will not see it, but perceive it, and they will determine its properties and its occurrence more or less or also its complete absence.

<sup>4</sup> 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 filled in plentiful measures with this material.

<sup>5</sup> 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.

<sup>6</sup> 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 as if 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.

<sup>7</sup> Once the form is in order, a state of rest takes place, and the lightning 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 plants are present in abundance, there will also be no shortage of all kinds of larger and smaller water animals.

<sup>8</sup> 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!"

## - Chapter 119 -

### Raphael presents how the organic beings were created

<sup>1</sup> 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; but we - as his already since the most unthinkable times for you men matured and now independent ideas of life full of light, wisdom, knowledge and willpower - have an infinite number of serving spirits underneath us, who so to speak form our arms and recognise our will and execute it immediately.

<sup>2</sup> The pure thoughts of God are the substance, out of which everything infinity contains 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.

<sup>3</sup> 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 that the whole of eternity contains as material being is made of.

<sup>4</sup> How this making is executed, the Lord Himself has already shown to you very clearly. But you will only then see and completely understand all this in all fullness of true clarity of life when you yourselves will stand before God the Lord completely full of life in spirit and no longer in heavy flesh.

<sup>5</sup> 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!

<sup>6</sup> See, in the name of the Highest, I now instructed my serving spirits, to bring quite a lot of this necessary material here to me! And look, we already have a bright shining clump of our fiery long tongues in front of us, which does not have any other form but that 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.

<sup>7</sup> Yes, why then does everything strive for the centre? 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 said, the early buds of a tree. In themselves they are already something,

but had not yet reached the required divine maturity, that, when looking at them in isolation, one could say: 'They will take on this or that shape!'

<sup>8</sup> If now someone of us wants to form a being from this now known life-substance to you, according to the 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 easily understandable as physically seen, that the heavier thoughts will be here quicker than the lighter and even very light ones. The heaviest obviously 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.

<sup>9</sup> Since the central thoughts are already richly nutrient-fed, the more empty, poor and still hungry are crowding against the rich to gain 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 to come as close as possible to the centre is still the same, in order to consume more of the nutrient rich centre.

<sup>10</sup> 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 an unique and more distinctive form and distinguishes itself to quite an extent from its original ball shape.

<sup>11</sup> 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 external nature of things, and you will find the same only too easily and soon!

<sup>12</sup> Just take for example the ovary of a hen and look closely at the clustered little egg clumps! 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!

<sup>13</sup> But now this central substance is being more and more nourished and starts to clear itself. 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!

<sup>14</sup> 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 develops from moment to moment more and more.

<sup>15</sup> 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.

<sup>16</sup> 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 of 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.

<sup>17</sup> 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 clump deposits, from which according to the orderly development as shown to you, again a hen, male or female, will emerge.

<sup>18</sup> The gender, however, comes from the more or less of the original heaviness, solidity and power of the living basic idea of the soul. 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."

## **- Chapter 120 -**

### **Procreation in the animal and human being**

<sup>1</sup> "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 dumb feeding, live from its neighborly surrounding and this vice versa from it, and this goes on for 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.

<sup>2</sup> 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 clumps continuously gather in certain numbers and arrangements at certain places in the mother's 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.

<sup>3</sup> This occurs thereby that the male seed, consisting of more free and unbound life-spirits, 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 quiet, which occurrence in the agricultural language is called 'spilled', which happens quite often, especially with cattle, but also with other animals and even occurs very often with people. For the life spirits in the mother life

lump are too much in tune with rest to be too happy to engage in any sustained and orderly activity. But once they are properly and sufficiently excited, things move forward.

<sup>4</sup> And see, exactly such a mother life-clump 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 strive 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 to a point-sized little clump. But now we will draw strong and thus 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.

<sup>5</sup> See, by means of the many subordinated serving 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 closely now, how they start to eagerly romp around the floating female life clump 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!

<sup>6</sup> Now also even these 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 from it, and the outer changes into a form, which starts to resemble an animal being more and more.

<sup>7</sup> By this activity and by this battle all life parts become more in need of 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, 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 remain and does not dissolved anymore!"

<sup>8</sup> Then Hebram and Risa remark: "The good Raphael must be in the mood to create donkeys! Two days ago to our astonishment he also was quickly ready with one!"

<sup>9</sup> Says Raphael: "Let it be, at that time it 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 judgements 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 therefore the quick appearance of a female donkey -, if you had to joke about it.

<sup>10</sup> 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!

<sup>11</sup> 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!"

<sup>12</sup> 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 rather than enlighten us!"

<sup>13</sup> 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 existent 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.

<sup>14</sup> 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 for it is very different!

<sup>15</sup> A female person also contains some nature-material in herself; but if fathering takes place in the manner familiar to everyone, also a little clump 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.

<sup>16</sup> 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 nothing out of itself 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, which can be observed quite well by the decrease of sleep addiction; but until it recovered some of its consciousness, it requires a longer period of time. If 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.

<sup>17</sup> But the soul, completely stuck in the flesh, sees and recognizes now for the time being nothing but what is presented to 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 without the flesh. For a long time it feels completely identical to 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-awake which is absolutely necessary; since without it, it could not hold a spirit inside of itself and of course could never have awakened it.

<sup>18</sup> 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 doesn't know what to do.

<sup>19</sup> 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 does not exist any delusions or deceptions anymore, but only the brightest, heavenly truth, and the soul is then one with its divine spirit, and everything in it and outside it becomes the highest joy and bliss!

<sup>20</sup> Do you all now understand a little the picture of the mysterious ladder of Jacob? This was my part, the rest the Lord will [give] you Himself!"

## - Chapter 121 -

### Reason for the revelations of the Lord

<sup>1</sup> "What can there be that we still do not understand?!" said all present after the lesson by Raphael.

<sup>2</sup> 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!

<sup>3</sup> When I just look and think of 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 humans. One can understand it with the hands: God's everything and man's nothingness. These great depths of God's wisdom and power may amuse anyone, but it does not please me; since I feel just too clearly in me, that I am a complete nothing compared to such an angel as Raphael. What am I then compared to God?! No, no, this is called: nothing!

<sup>4</sup> One knows and realizes quite a lot and sees miracle over miracle, so that one can lose one's 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 to form a pure clump only - oh, 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?"

<sup>5</sup> Say I: "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!

<sup>6</sup> With your own will you of course will for ever not achieve anything, just as this angel could not achieve anything 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!

<sup>7</sup> But for now it is alright that you recognize 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 the angel understands and recognizes; but if you have not 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!

<sup>8</sup> 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.

<sup>9</sup> 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 voluntarily 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.

<sup>10</sup> 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!

<sup>11</sup> 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, what I continuously present Myself to you.

<sup>12</sup> 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.

<sup>13</sup> 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: 'Oh, 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, because he just came from wherever he has described the way to you in the most correct and truthful way, 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!

<sup>14</sup> 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! Firstly 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 you are not just hitting in the air, 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!

<sup>15</sup> A quite perfect wise master does nothing without a reason, and as such 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 road-map for your other blind brothers and sisters in My name, and therefore you must even be more deeply 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!

<sup>16</sup> Since by your fullest and most living trust can soonest a similar trust be awakened in your disciples, whereby also they soon can see and understand the hidden things which you now can see and comprehend.

<sup>17</sup> Did you understand Me quite well, and do you understand why I reveal all this before you?"

<sup>18</sup> Say all deeply moved: "Yes Lord, our Master, our God!"

<sup>19</sup> Say I: "Now then, awaken again in the physical world, so that I can show you more things; since you must recognize and understand other things even further and deeper!"

## **- Chapter 122 -**

**The Lord reveals the inner being of Judas.**

<sup>1</sup> 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.

<sup>2</sup> 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 true son of Him! But there is something which I still cannot understand about You, and this is the following:

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

<sup>4</sup> 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!"

<sup>5</sup> Say I: "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?!"

<sup>6</sup> I'm only the everlasting centre of Myself; from there I still fill for ever in an unchanging manner the infinite space.

<sup>7</sup> 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 for ever and ever and unchangingly maintained in the same manner in its most infinite, everlasting extent.

<sup>8</sup> 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.

<sup>9</sup> 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!"

<sup>10</sup> 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!"

<sup>11</sup> 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 Mary, 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.

<sup>12</sup> 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 have 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 tangibly as a perfect master of all nature and creatures through words and actions. Like You have given back the life to the dead, and rule the elements, and call out of the air brand new donkeys and fish into being and to fill the pantries of the old Mark with bread and wine also out of the air, is for me the only true God, and all the others I don't care about! 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?

<sup>13</sup> 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 have not smelled the true Jehovah in You for a long time, I would have gone 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 am also not an enemy of gold and shining silver, - since I prefer rather Your spiritual gold and silver!

<sup>14</sup> 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 my sake, 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 than 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!

<sup>15</sup> You have previously given us all a marvellous 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 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-health! 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 other than me; since until now I'm still what he is, namely a disciple like him called by You, my Lord and my God!"

<sup>16</sup> Say I: "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!

<sup>17</sup> Tell me, on what grounds did you make 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.

<sup>18</sup> 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!

<sup>19</sup> 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 kinds 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?!"

<sup>20</sup> Says Judas Iscariot quite perky and resolutely: "When watching very closely the world and nature, it seems that God always considers the favourableness of the location, if He wants to produce something extraordinary! If we go on a very high mountain, for example 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 sufficiently favourable, to produce these sweet miracles there as well! It then seems as if Jehovah Himself considers the favourableness of a locality very much, otherwise He surely would also have placed the nourishing sweet miracles there!

<sup>21</sup> 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 favourable than any other, like for instances Nazareth, where You did not overreach 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 favourable! 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!"

<sup>22</sup> Thomas came closer on a sign by Me 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 still a wise eclectic person, who understands how to pull together from the many - to him known - teachings, one most wise teaching, and secondly has mastered all magic to such an extend, that at certain opportunities and favourable 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 can not be a real God!

<sup>23</sup> 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.

<sup>24</sup> 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 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 when 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. I am certainly not your enemy being a sick soul, - but I am against the sickness itself!"

## - Chapter 123 -

### The rebuke of Judas.

<sup>1</sup> 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?!"

<sup>2</sup> Says for a change Bartholomy: "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!

<sup>3</sup> 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.

<sup>4</sup> But if the Lord's almighty word is not able to change you, what can our human words afterwards 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!"

<sup>5</sup> Upon this very forceful reprimand, Judas wanted to say something; but Cornelius said to him: "Open your mouth only when 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 backchat, 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!"

<sup>6</sup> 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.

<sup>7</sup> 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 be taken what he had!

<sup>8</sup> You have now 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.

<sup>9</sup> 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.

<sup>10</sup> 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 excess to the poor and needy, during his old days he will still be provided for.

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

<sup>12</sup> 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.

<sup>13</sup> 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!

<sup>14</sup> 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. He whose soul is spiritual, can easily understand spiritual matters; but he whose the soul longs for matter, can impossibly understand this highest and purest spiritual!"

## **- Chapter 124 -**

### **On the upbringing of children.**

<sup>1</sup> "There must exist 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.

<sup>2</sup> 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 as 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!

<sup>3</sup> Therefore you all should straighten your children during their easily steerable youth, and soon there will nearly nowhere exist 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!

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> Exercise them in all kinds 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.

<sup>7</sup> The virgin will reach full of chastity and discipline the state of a respectable mother and the youth will with a manly 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.

<sup>8</sup> 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!

<sup>9</sup> Therefore look after the little trees, so that their growth become heaven-striving straight, and clean them carefully from all after[wild?]-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!

<sup>10</sup> Earlier you have seen the fire-tongue clump 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.

<sup>11</sup> 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.

<sup>12</sup> Similarly, it is also much easier to achieve something with a child, while a man or an old man accept only very little or nothing.

<sup>13</sup> 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 your children grow up like the apes their young, they will as weed be of the same use to you, than 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."

## - Chapter 125 -

### The life of Judas Iscariot.

<sup>1</sup> "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.

<sup>2</sup> 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.

<sup>3</sup> But the son, also now completely poor, went a little inside himself and finally asked himself and said: 'Yes, why did I become like that and not otherwise? I did not give birth to 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!

<sup>4</sup> How can I help it? All this might have been quite bad of 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 an 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 will learn some skill, even if it is the old stupid pottery, which has made my father rich!

<sup>5</sup> Said and done! In Capernaum he went to a quite kind 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.

<sup>6</sup> 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 income home, hard things occurred in his stingy house.

<sup>7</sup> 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 that if they wanted to, they could create a world with everything it consists of and carries.

<sup>8</sup> 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 exceeded everything in the highest degree what ever is called on this earth 'miracle-making'.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> By the way, regarding this world he will find a terribly 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 in 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!

<sup>12</sup> 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 mathematically certain reason for that; but it is truly not worth the trouble. It is sufficient that you believe 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."

## **- Chapter 126 -**

### **The consequences of wrong upbringing.**

<sup>1</sup> "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 live 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.

<sup>2</sup> 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 in 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, worldly people become servants of mine, and everything else will suddenly become right!'

<sup>3</sup> 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 worldly 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 beyond all light.

<sup>4</sup> 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 lose everything, he lost all contact with the world. His mind is too stupid and cannot, despite all searching and all efforts, find a way out.

<sup>5</sup> 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 him! In such a heated state of mind such a fool normally takes his own life and becomes a self-murderer. That he thereby often causes his soul boundless harm, you can clearly infer therefrom; 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 own

being, for without it he could not have become a self-murderer. Nobody has been born with a deliberate stupidity, but it is only the result of a bad and wrong upbringing.

<sup>6</sup> 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.

<sup>7</sup> But with your ape-like upbringing of children, especially in the cities, it can not 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!

<sup>8</sup> 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 breaking 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.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 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 from 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 depth. In the same way the educator of children as a truly life-knowledgeable skipper, 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 skipper!

<sup>12</sup> Well done to everyone who also takes these word to heart; they will not be without any blessing for him and his family!

<sup>13</sup> And now, since we also have discussed this secondary matter which arose by the appearance of the disciple Judas Iscariot 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!"

## **- Chapter 127 -**

### **The fear of death**

<sup>1</sup> "The coming into being of a thing, a being or even a person always carries 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.

<sup>2</sup> 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 still many others, which I cannot reveal to you all at once, in order not to confuse you in this and soon in something else.

<sup>3</sup> 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 did not reach the right degree of inner life-perfection yet, there always remains something of a sadness about their deceased 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.

<sup>4</sup> 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.

<sup>5</sup> 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!

<sup>6</sup> Just like a sluggish soul has a great fear of all serious and continuous work, from the same source originates the fear of death in the soul, yes even about a somewhat dangerous illness.

<sup>7</sup> You will have quite often experienced the case that quite diligent and very busy people by far do 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.

<sup>8</sup> 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 its body its further existence will be highly active, it 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!"

<sup>9</sup> 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!"

<sup>10</sup> Say I: "Just keep on talking what you know and how you understand it; since your knowledge and insight is standing on the best ground!"

## **- Chapter 128 -**

### **The separation of the soul from the body at death**

<sup>1</sup> Thereupon Mathael started to speak and his words were as follows: "Dear friends and brothers, I do not know how I came to it, that, at times, in my youngest days, 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 an complete end! How and why I cannot say; but it is completely true and correct.

<sup>2</sup> 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 tell 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.

<sup>3</sup> When I was about seven or already eight years old, five people suddenly died of a plague-like epidemic; it was the neighbours wife, two of the elder daughters and two otherwise absolutely healthy maidens.

<sup>4</sup> It was however strange that from this unusual epidemic only grown up and otherwise absolutely healthy maidens and women died. When in the neighbor's 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 to him, and, if possible, to 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 frequently gave my father quite good remedies, since my spirits often; trustingly revealed them to me.

<sup>5</sup> 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 nolens* [Willing or unwilling – the editor] 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 grey 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!'

<sup>6</sup> 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 of a human form. When I looked at it questioningly, the light grey large spirit said to me: 'Just look how the soul leaves its earthly residence forever!' But I said: 'Why does this parting soul have 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!'

<sup>7</sup> 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 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 visible painful convulsions.

<sup>8</sup> 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 the 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 in 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, richly pleated 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.

<sup>9</sup> But of the area I couldn't see anything. I therefore asked my large light-grey 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.

<sup>10</sup> 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 their 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 as if they worried in the slightest about their former body which certainly is kept in honour; it also seems that they do not see anyone of us mortals.

<sup>11</sup> Though strange that the soul of the just passed 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.

<sup>12</sup> I therefore turned again to my light-grey and asked him: 'What are the five new arrivals in your kingdom are talking about and in what tongue?'

<sup>13</sup> Said the light-grey: 'What a curious boy you are! They are talking in this specific spirit tongue because of you, 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 that which 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. Once you are a man, you will recognize Him in Galilee.'

<sup>14</sup> This was all the information which the light grey quite courteously and friendly revealed to me. This was certainly a very memorable occasion, which I saw as a boy at that time just as true and vividly as I see you all right now; and that the light-grey did not tell me any untruths, the proof lies therein that I now have found You, oh Lord, actually in Galilee, just like the light-grey told me.

<sup>15</sup> 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?"

## - Chapter 129 -

### The processes during the separation of the soul from the body

- <sup>1</sup> Say I: "This you should have straight away; and so listen then! The visible mist - 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 completely unconscious.
- <sup>2</sup> 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.
- <sup>3</sup> 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.
- <sup>4</sup> 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.
- <sup>5</sup> 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 kinds of former sins. Do you understand this?"
- <sup>6</sup> Says Mathael: "Oh 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 of what they have spoken to each other. Does in this world exists any similar tongue?"
- <sup>7</sup> Say I: "Oh yes, the Burmese priests are in possession of this tongue, and it was this 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 spoke once? Oh certainly not, you would not understand one word! You already have difficulty to understanding the books of Moses, which are nearly a thousand years younger than Abraham, how much less the arch fathers themselves! Yes, many things changed for the Jews, also the language, without a second Babylonian language chaos. Do you also understand this?"
- <sup>8</sup> Says Mathael: "Oh Lord, also regarding this I'm in the clear now and I believe also all the others, and as such in the name of all I would like to implore You for further teachings!"
- <sup>9</sup> Say I: "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.

<sup>10</sup> I have previously shown you the progression until the point of transition from matter. The bodily death is still the fright of all creatures. The reason for it I briefly explained to you, and it will at another opportunity be explained more extensively to you. But now you can start speaking again!"

<sup>11</sup> Says Mathael: "Oh 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!"

## - Chapter 130 -

### Observations of the clairvoyant Mathael at the execution of the murderer robbers

<sup>1</sup> "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* [temporary governor – the editor] governor. He was exceedingly upset about these arch villains, since they killed the trapped people truly tiger-like and in an undescrivable 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!"

<sup>2</sup> Here Cornelius interrupts him and says: "Friend, do not forget your for me very precious words! 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 in it!"

<sup>3</sup> Continues Mathael: "Quietly I guessed, since your face is still familiar from that time, and it is for my story even better, that in your high personality certainly a speaking and most trustworthy witness is present! And as such hear me out!"

<sup>4</sup> 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 torturous death appears even more bitter to them.

<sup>5</sup> I 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 an, at least for my nose, 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 penetrating became the steam, smoke and stench. It goes without saying that the seven devils started to change their color more than a chameleon.

<sup>6</sup> 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 afar, 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 something like small flying dragons rose from the castigated, and they already steamed and smoked less.

<sup>7</sup> 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 flew away as the earlier indicated black bats; also the small

dragons developed from it. How many of such creatures from hell might have left the seven during the past fourteen days?!

<sup>8</sup> After the seven were 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.

<sup>9</sup> 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.

<sup>10</sup> 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 very solidly 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!

<sup>11</sup> 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, how ever 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 that they were already 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 judgement unchangingly to the dot.

<sup>12</sup> The longer the seven hung on the cross, the more hideous became their screams and the more awful their blasphemies 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 as if a nervous impact was hitting them simultaneously.

<sup>13</sup> 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!

<sup>14</sup> What we have now heard and seen out of Your mouth, oh 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 outrageously horrible the whole story was until now, everything was purely nothing against that which I will tell you now.

<sup>15</sup> 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 existing 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, big and completely black tigers, who were striped like 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.

<sup>16</sup> 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 saw 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 he, despite all his philosophy and theology, could not make anything more of my narrative than I could; 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."

## **- Chapter 131 -**

### **A Sadducee's criticism of Roman punishments**

<sup>1</sup> "We 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 very 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, at times my father spend a lot of effort on him, but it was all in vain.

<sup>2</sup> 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 being slaughtered, not mentioning humans, despite that 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, composition and upbringing are always the causes for such degenerations.

<sup>3</sup> But if one says that this is done as a deterrent example, I can only start laughing about it; since we peaceful and properly educated people do not need such a deterrent example, and those who it would be best for, will not be fools to come here to look at the seven frightening examples so quite comfortably!

<sup>4</sup> 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!

<sup>5</sup> 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!

<sup>6</sup> 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!

<sup>7</sup> You recognize a God and believe in the immortality of the soul and still can light-heartedly look at, how spoiled and deeply lost people are tormented unmentionably 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!

<sup>8</sup> 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 neighbours! 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."

## **- Chapter 132 -**

### **The death of the crucified murderer robbers**

<sup>1</sup> "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 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. These 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.

<sup>2</sup> This maneuvering we watched for about an hour, and I had to tell my father what I observed on 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.

<sup>3</sup> 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.

<sup>4</sup> 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!

<sup>5</sup> But now I saw a spirit, standing in the air, descending on a cloud, 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!'

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> When those awful souls were relieved from their bodies, they suddenly became of 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?!'

<sup>9</sup> 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!'

<sup>10</sup> Upon these sharp words of the great and mighty spirit, the seven, under a horrible howling, quickly ran away; however, I was bold enough to asked the great spirit, what will finally become of the seven.

<sup>11</sup> And the spirit rose again and said nothing but: '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 demons, but all of them products and creations of their own evil will. Therefore the judgement is fair; since it had to deal with seven perfect devils, for whom 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!'

<sup>12</sup> With these meaningful words the big and mighty spirit disappeared, and the leg breakers began with their work. No blood came out of the wide open wounds of the five; but with the last two there was still some blood. They immediately received the ending blows, which, however, was 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.

<sup>13</sup> After this rather not 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 is, 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.

<sup>14</sup> This, oh 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 indeed gave me some explanation, that these were only products of the evil will; but how, this is an entirely different question, which, except for You, oh Lord, nobody can answer and solve! Those two, oh Lord, You could solve for us, if it pleases Your most holy will!"

## **- Chapter 133 -**

### **Composition of the souls of the murderer robbers**

<sup>1</sup> Say I: "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 the extent that 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.

<sup>2</sup> Look here at the different plants; there is an nourishing 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 modest is the form of the nourishing plant, and how corner-like, sheared and here and there quite suspiciously smooth the form of the poisonous plants, but still both species consist of the same primordial substances, standing in the same earth, absorbing the same dew, the exact same air and the same light!

<sup>3</sup> 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?! Oh, most certainly! And another orderly seizing would also have a completely 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 that is somewhat weaker into its own order.

<sup>4</sup> 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 seldom becomes too powerful, seizes the first already existing soul-organic order, and pulls it into its own good, better, or easily also worse, more worse and finally most worse order!

<sup>5</sup> 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 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!"

<sup>6</sup> 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 where from 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 most innumerable primal thoughts - from which the whole of infinity abounds, although they are similar in outward appearance - yet very different in themselves, are lighter and heavier, depending on how they contain within them some sense that contains something deeper, more serious and more solid, and how the more related ones also first take hold and begin to form some kind of organ.

<sup>7</sup> As said, all this we understand quite well; but there is still something which is a strong riddle to us, which You, oh 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, as 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."

<sup>8</sup> Say I: "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 awaken 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.

<sup>9</sup> 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 them right now; but if the spirit of all truth will come, he will guide you in all wisdom! Since you know this now, we want to start with a further considerable preparation at this place immediately, and our widely experienced Mathael will tell us another little history from his experiences.

<sup>10</sup> And thus, 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!"

## **- Chapter 134 -**

### **Mathael comes to the dying father of Lazarus. The strange natural phenomenon on his way to Bethany**

<sup>1</sup> 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 traveling to Bethany?"

<sup>2</sup> Say I: "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!"

<sup>3</sup> Says Mathael: "Lord, I see, that nothing is unknown to You in the whole of the infinite 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 am believed. Everything which I will tell you now has a very mystical and magnificent character; nevertheless, everything is true what you will hear, and as such pay me your attention once more!

<sup>4</sup> Listen! It was already late autumn. 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 as if 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 till a quite sad, but still quite young man stood in front of us.

<sup>5</sup> 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 sent 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!'

<sup>6</sup> 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!'

<sup>7</sup> The messenger Lazarus was contented with this answer and regretted it badly that he did not bring any horses along. Nevertheless, with a great hurry we started our journey; since with good feet it was about an hour's time to reach our destination.

<sup>8</sup> 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 had 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.

<sup>9</sup> 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 start to appear.

<sup>10</sup> 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 densely leafed fig tree, not to go blind from 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.

<sup>11</sup> 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.

<sup>12</sup> 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 by a good half an hour and my father immediately asked me, if I had seen any spirits during the light phenomenon.

<sup>13</sup> And I said to him according to the fullest truth: 'In the light, which was in any case much less than the midday sun because of its enormous light intensity, there was nothing to discover, but there was down here 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 the same as 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.

<sup>14</sup> Our guide was surprised about my seer's gift and believed my statement; since he thought that my fantasy and power of imagination could not possibly have reached such intensity, that I could so easily produce something like that. In this he was right; since I was never very inventive 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.

<sup>15</sup> 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.

<sup>16</sup> Around the bed were standing two 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.

<sup>17</sup> Only the little rabbi came to my father and asked 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 quietly how it was going with the old man and if the soul was already starting to rise from the body.

<sup>18</sup> 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 last 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.'

## **- Chapter 135 -**

### **The rabbi's attempt to resuscitate the dead body of old Lazarus**

<sup>1</sup> “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 basically 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!'

<sup>2</sup> 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!'

<sup>3</sup> At this moment the soul was completely separated from the body and a few very serene and wise-looking spirits received it among them, gave it like from the whitest bissus 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 for ever decorated with the light of wisdom of God shining out of you!'

<sup>4</sup> With that all the high spirits present together with the now free soul, immediately left the house, which 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?!'

<sup>5</sup> Said the little rabbi: 'Oh, 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, is completely dead like a rock or a dry piece of wood, and to all that I can call holy, I swear to you, that then nothing stays alive in man. However, there exist arcana 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!'

<sup>6</sup> 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!'

<sup>7</sup> 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 moves 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!'

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> Says the little man: 'Lets wait for another hour, lets wait until the sun comes up, and the dead surely will start to move; he also will speak!'

<sup>11</sup> 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!'

<sup>12</sup> Says the rabbi: 'Yes, friend, this I will do; but I know it in advance, that you will loose 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!'

<sup>13</sup> Everything was quiet now and all waited with great anticipation for the moment of the revitalization of the old Lazarus."

## **- Chapter 136 -**

### **The spirit of Lazarus bears witness to the Messiah**

<sup>1</sup> "Meanwhile the young Lazarus came to my father and asked him whether the secret drops of the rabbi indeed would not waken the father again.

<sup>2</sup> 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!'

<sup>3</sup> Said sadly the young Lazarus: 'Look at the bed! He is not alive and is completely dead!'

<sup>4</sup> 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 tell 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!'

<sup>5</sup> The son of Lazarus now turned to me, as the son of my father, and asked me what I as the doctor's son can tell him for consolation. And I told him in every detail and very extensively, what I have seen. There were a lot of listening 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, which was also noticed by his two sisters who still belonged to the most tender female youth, and they asked him why he suddenly became so happy. Lazarus pointed to me and said nothing further.

<sup>6</sup> Then the two maidens came to me and asked me shortly and modestly what I told the brother after which he suddenly lost the great sadness and is now as cheerful as if never something sad happened in the whole house. I should also tell the same to them!

<sup>7</sup> But I was at that stage a little naughty and said: 'Oh, 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!

<sup>8</sup> After that the two girls did not ask 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 sun was standing completely crimson above the horizon and said: 'Now friend, where do you stand with your Persian Farn 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?'

<sup>9</sup> 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 know 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!'

<sup>10</sup> Said my father: 'Not my prisoner but a freest man in the name of Jehovah!'

<sup>11</sup> Hereupon the rabbi asked my father: 'Friend, what must I do, to completely win your friendship?'

<sup>12</sup> Said my father: 'You already have it! Believe from now on, and through your faith you will come into the right light!'

<sup>13</sup> I now went to the father and said what I just saw: 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 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.

<sup>14</sup> 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.

<sup>15</sup> 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.'

<sup>16</sup> 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 impurity, so that this house becomes worthy, to endure Him, whom heaven and earth cannot enclose!

<sup>17</sup> 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!

<sup>18</sup> Hereupon the spirit disappeared, and the three children became full of joy, which I could not describe."

## - Chapter 137 -

### The cowardly rabbi who broke his word

<sup>1</sup> But all present were amazed with joy at the incomprehensible uplifting cheerfulness of the young people of 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.

<sup>2</sup> 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 punish you this very moment! Because you are not a person but a wretched animal!'

<sup>3</sup> Now, these my words made such an impression on the little rabbi, that he became Hippocratically pale like the corpse on the bed, and he started to tremble with his whole body.

<sup>4</sup> 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.

<sup>5</sup> But my father said to him: 'It serves you right! Why didn't you stay with your belief 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!'

<sup>6</sup> 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 Sadducees, to dance according to their music, like the Greek let their bears dance to their music before us; but at the same time you forgot to whom you have broken your oath! What do you want to do now, you wretched person?'

<sup>7</sup> 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 happened further to him, until this hour I don't know; I only know that the father as well as I, saw 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.

<sup>8</sup> 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 more clearer, only the two phenomena are still a riddle, and despite Your many explanations I still do not understand them. And these two phenomena are: firstly the light meteor in 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.

<sup>9</sup> Also, with this soul I did not see an actual mist cloud beforehand, but only the same very properly

developed form of a human, which was only 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 mentioned earlier.

<sup>10</sup> How these things and appearances are interconnected, I and certainly also all the others, would like to hear from Your mouth! Oh Lord, explain this to us!"

## **- Chapter 138 -**

### **The life story of old Lazarus**

<sup>1</sup> Say I: "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.

<sup>2</sup> The old Lazarus as a great, primordially 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! Those of you who are familiar with the life history of Job, can only form somewhat of a picture of what happened to our Lazarus.

<sup>3</sup> 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 his 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 house built of cedar, and of 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.

<sup>4</sup> 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 a still 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.

<sup>5</sup> But since he was the most loyal one among all the many slaves of his master, and endured all the hardness of his master with the biggest patience and submission, 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 a 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 a most loyal servant, which, however, I unfortunately never had! Go safely with everything you have received as a gift from your hard master!

<sup>6</sup> Lazarus bowed deeply in front of his master and wanted to thank him. But he said with serious words: 'Friend, he 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!'

<sup>7</sup> 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.

<sup>8</sup> Lazarus mounted his camel, and the march started. After ten quite joyful days of travel, he reached Bethlehem, stayed at an inn and inquired 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.

<sup>9</sup> 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 have almost no needs and do a lot of good for the poor."

## **- Chapter 139 -**

### **The explanation for the spirit apparitions at the death of old Lazarus**

<sup>1</sup> "Since the old Lazarus completed his earthly life so very well, he has not only lost nothing 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 activity 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.

<sup>2</sup> 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.

<sup>3</sup> That the movement could be seen going from east to west according to your idiomatic language, 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.

<sup>4</sup> 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.

<sup>5</sup> 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, which indicates an already more completed inner, spiritual life, which is entirely without fear of 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 possess the rare ability to see like that.

<sup>6</sup> 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 very easy and painless separation from the body. The same light phenomenon above the head of the soul indicates foremost the mightiest will of the soul itself, 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.

<sup>7</sup> But since the just thinking mainly occurs in the heart, just as the seat of love and the will can only be 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 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 primordially created angels of heaven and expresses of 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.

<sup>8</sup> 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 composite of all earthly intelligence particles, also a compound of all intelligence of the heavens, which surely says endlessly much.

<sup>9</sup> I am of the opinion now that you all will understand this somewhat unusual appearance. But if someone still has a question, he should ask, and there will be light for him! Since the heavens give a right light to those, who are just and have a good will. Therefore ask without fear, if there is something which you still don't understand!"

## - Chapter 140 -

### On foolish questions

<sup>1</sup> Says Cyrenius: "Lord, we all cannot thank you enough for this infinitely 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 Farn herb oil would not be undesirable. Would You, oh Lord, give us some further details about it?"

<sup>2</sup> Say I: "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 be 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.

<sup>3</sup> 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 lets 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!

<sup>4</sup> 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 recognize himself down to the deepest root of life, in particular in his soul and his spiritual life and sphere of existence?!

<sup>5</sup> Will he ever become truly happy, even when owning all earthly goods, if he from time to time has to ask himself and say: '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?

<sup>6</sup> Therefore lets rid ourselves of that which 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!"

## **- Chapter 141 -**

### **The wrath of God**

<sup>1</sup> 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."

<sup>2</sup> Say I: "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?"

<sup>3</sup> 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?"

<sup>4</sup> 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!"

<sup>5</sup> If one, connected with a firm belief 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.

<sup>6</sup> '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!

<sup>7</sup> 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 any other conclusion than a real wrath and the most perfect revenge of Jehovah!

<sup>8</sup> 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 do 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!

<sup>9</sup> 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 brought this forward, since You, Oh Lord, have mentioned the topic regarding wrath and fury Yourself earlier on!

<sup>10</sup> It will most likely be as You, oh Lord, 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, wrathless and fury-less love, it would surely be worth the trouble if we can be a little enlightened about it during this opportunity!"

## **- Chapter 142 -**

### **On the first human couple**

<sup>1</sup> Say I: "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!

<sup>2</sup> 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?!

<sup>3</sup> 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.

<sup>4</sup> 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!

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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 leaves from trees. By this forced activity the process of thinking increased and soon became orderly.

<sup>8</sup> 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!'

<sup>9</sup> 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.

<sup>10</sup> 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 elaborate 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 according 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.

<sup>11</sup> But by the way, it goes without saying that God and the angels knew well and also understood how to let the first human couple become and develop in one of the most fertile regions of the world.

<sup>12</sup> When later and specifically allowed 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 sluggish becoming sensuousness and become active again and to make extended experiences.

<sup>13</sup> 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.

<sup>14</sup> Tell Me in your heart: Do you recognize any rage or revenge of God in this?"

## **- Chapter 143 -**

### **The flood**

<sup>1</sup> "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.

<sup>2</sup> 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.

<sup>3</sup> 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 wilful 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.

<sup>4</sup> 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!

<sup>5</sup> There, towards the east, you see high, densely wooded mountains. Travel there with 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!

<sup>6</sup> 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 was 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?

<sup>7</sup> Moses described this event, like everything else, in the manner then in use, 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.

<sup>8</sup> Therefore, can you call God a God of wrath and revenge because you and many others have never understood His many great revelations?

## - Chapter 144 -

### The causes of catastrophes

<sup>1</sup> "I say to you: Live for fifty years according to the proper divine order, and you will never again see, hear, taste or experience any calamity!

<sup>2</sup> I tell you: All calamities, epidemics, all sorts of disease among humans and animals, bad weather, lean and unproductive years, devastating hailstorms, big, all-destructive floods, gales, big storms, locust plagues and such like are merely consequences of the wrong actions of man!

<sup>3</sup> 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?

<sup>4</sup> 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!

<sup>5</sup> 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 lean years would disappear from the earth.

<sup>6</sup> 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 comprehend this.

<sup>7</sup> There, in front of us, is still the healing herb and there, a little further to the front, the very harmful poisonous plant. Do both not 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!

<sup>8</sup> 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.

<sup>9</sup> 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."

## **- Chapter 145 -**

### **The influence of evil on good**

<sup>1</sup> "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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> 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!

<sup>6</sup> Look at a rather furious person, who want 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-addicted hands could find a place to grab his skin. Why does one furious person excite thousands to counter-rage, and why not the thousands good-natured influence the one furious to become eminently good-natured?

<sup>7</sup> All this is based on the fact that 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 does not need to explain it here again.

<sup>8</sup> 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.

<sup>9</sup> 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!

<sup>10</sup> But lets 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! Oh, how quickly will all its good and remedial nature spirits be converted to the deadly poison of the thousand poisonous plants!

<sup>11</sup> But from this it is as clear as sunshine that on this earth for the reasons given, the bad turns the good into its evil many times more easily than the other way round.

<sup>12</sup> 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 heard, if in all seriousness it really depends on God's rage if all kinds 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 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.

<sup>13</sup> 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.

<sup>14</sup> 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!"

## **- Chapter 146 -**

### **The miraculous little medicinal plant. The nature of light and darkness, of good and evil**

<sup>1</sup> "But for now lets again return to 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 de-toxicate 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, would change in an instant all the poison into the most wholesome remedial tea!

<sup>2</sup> 'How is this possible?' would you, wise Stahar, ask quite surprised. And I say to you, that this

takes place in a very natural way. The 'how' will in all clearness be explained to you and all the others right now.

<sup>3</sup> See, if it is really pitch black dark in a moonless stormy night, it will appear to you as 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.

<sup>4</sup> Can you already gauge where this is going? You can gauge and feel, but you certainly cannot know for sure! Since you cannot know this, therefore listen!

<sup>5</sup> 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 consists of the same spirits during the darkest night time as well as the brightest day!

<sup>6</sup> 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 does not detect their presence and existence, and the tangible result for the flesh eye is the dark, lightless night.

<sup>7</sup> You of course say, that the wind also blows at night and therefore the nature-life-spirits do not rest! Oh, 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.

<sup>8</sup> However, in such a moment an uncountable number of nature-life-spirits in the widest vicinity are also excited, and it becomes light and bright all the surroundings. The more the neighboring spirits are excited by the actively vibrating 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, who are close enough, the most speaking proof.

<sup>9</sup> 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-of-each-other of the free nature-life-spirits, which your wisdom could never have dreamt of.

<sup>10</sup> 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 way that 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 intensely 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.

<sup>11</sup> It is the same with the influence of a truly life-perfected person - for once on his neighbours but also on the still free nature-life-spirits in a wide surrounding.

<sup>12</sup> 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 good people, who are only naturally good in themselves, fall into the ranks of evil, wicked and boisterous people who wear their evil hair on their teeth, they will soon and easily be corrupted, because their inner power of life cannot offer them a counterweight; but if a man is perfect in himself, he is like the little healing herb

in the great poisonous tea kettle and the little spark of sunlight in the farthest nocturnal space.

<sup>13</sup> If you also 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.

<sup>14</sup> 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!"

## **- Chapter 147 -**

### **The reasons for warmth and cold**

<sup>1</sup> 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!"

<sup>2</sup> Say I: "Yes, yes, you are the one; let us know what bothers you!"

<sup>3</sup> 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, Oh Lord, I would like to know the reason of it!"

<sup>4</sup> Says I: "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 also get excited and finally all nature-life-spirits in the most excited movement vibrating or, simply said, get ignited. If the excitement or the burning comes to an end, all the nature-life-spirits quickly cool down - the more violently the excitement is activated, the quicker the fatigue of the nature-spirits, together with rest and with coldness.

<sup>5</sup> A glowing piece of wood or a glowing coal is even in its most 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.

<sup>6</sup> 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 one another and soon become visible even to the flesh eye in the form of fog and clouds.

<sup>7</sup> But how at such opportunity the clouds become denser and denser, is known to you, also how finally lightening will originate in the clouds and how it will start to rain heavily and sometimes even to hail, which is the effect of the peace-spirits with whom you are already familiar.

<sup>8</sup> 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 for the same reason it became quite cold afterwards. Are you also clear in that now?"

<sup>9</sup> Says Mathael: "Lord, I thank you for this clarification; I'm also clear in that!"

## **- Chapter 148 -**

### **The deadly fall of the curious boy**

<sup>1</sup> Say I: "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 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!"

<sup>2</sup> 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!"

<sup>3</sup> Say I: "Do this; but I will put the right manner [of speech] in your mouth, and it will be just fine without collecting yourself!"

<sup>4</sup> Said Mathael: "Yes, if so, then of course I do not need to collect myself any longer and will immediately begin to tell both occurrences as faithfully and true as possible since they still stuck quite well in my memory!"

<sup>5</sup> 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!"

<sup>6</sup> Says Mathael: "For telling stories one needs above all a few language skills and a great love for the truth. He 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 of which I have experienced many 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:

<sup>7</sup> 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.

<sup>8</sup> What might be less known to you is the fact that during that particular scapegoat sacrifice ceremony an exceedingly large crowd was present. Greeks, Romans, Egyptians and Persians were plentifully present. In short, there was no lack of inquisitive people!

<sup>9</sup> That the boys also wanted to see something of this spectacle is understandable to you, and equally understandable that the curiosity drove the boys who couldn't see into the trees. It did not take long till 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 to little or no avail.

<sup>10</sup> 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 much more comfortable for riding 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 its already by nature weak branches were sitting three boys, quarreling. Each one tried to entrust his weight to the strongest branches.

<sup>11</sup> 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 five man-lengths the third boy sat on his branch, which was more a twig than a branch.

<sup>12</sup> 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 smoke 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.

<sup>13</sup> In this extremely precarious 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 even more smoke into the poor boy's face.

<sup>14</sup> 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 natural to me, especially for the reason that they sometimes got bigger and than smaller again.

<sup>15</sup> Father steered his camel towards the tree and called to the boy in the tree, that he should quickly climb from the tree, otherwise he would have an accident. Whether the boy had heard my fathers 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.

<sup>16</sup> Since my father saw that his warning call to the boy was fruitless, he distanced himself from the unsafe tree, came back to me and asked 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 surely 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.'

<sup>17</sup> My father had just spoken the last word, when the weak branch, bent too many times to and fro and up and down and 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 breaking his neck, and thus died instantly.

<sup>18</sup> 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!'"

## - Chapter 149 -

### **The spirit apparitions at the accident. The suicide of the Essenian who was cursed by the temple**

<sup>1</sup> "At the same time father asked me if I seen anything else about the boy.

<sup>2</sup> 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 are 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!'

<sup>3</sup> 'This will not be the soul of the boy?' said my father.

<sup>4</sup> 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!'

<sup>5</sup> 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.

<sup>6</sup> Said I: 'However, the being stays and looks around like someone in a large emptiness, where he can see nothing. It appears at it cannot see us humans bodily. It now crouches at the place where the boy has fallen from the tree, and gives the impression that wants to go to sleep. In all seriousness, it must be the soul of the boy!'

<sup>7</sup> Said the father: 'Now, fortunately the scapegoat slaughter proceedings are nearly completed! Only the aphorism [judgement] over those who, 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!'

<sup>8</sup> Thereupon the father was quiet, listened to the judgement 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 judgement - at the end over the critics of the temple and its sanctums.

<sup>9</sup> 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 judgements, 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.

<sup>10</sup> 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 asked me if I could see anything unusual

around this man.

<sup>11</sup> 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!'

<sup>12</sup> 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 which I had quite a special talent. Therefore, oh Lord, be also merciful with me, if I use the same words here which I used at that time!"

<sup>13</sup> Say I: "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 speaking; all are listening to you with great attention!"

<sup>14</sup> And Mathael continued to speak and said: "I barely 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 find there just as little as I couldn't find it 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 the pond and drowned."

## **- Chapter 150 -**

### **The souls of the two victims in the afterlife**

<sup>1</sup> "It did not take long and I saw something like a grey human skeleton floating slowly on the surface of the water, accompanied by very strange looking black ducks. Their number was about ten. Only the feet, but only below the ankles, had a little flesh; 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 skillful 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.

<sup>2</sup> In this way the puzzling figure drifted for an hour around the surface of the pond in all directions, 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 made me 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.

<sup>3</sup> Since nothing of any importance happened, 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.

<sup>4</sup> 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 judgement of Jehovah has caught up with us! I still can be helped; but how can he be helped?'

<sup>5</sup> 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 took no note of our quiet observations.

<sup>6</sup> My father was asking me whether I could see anything else. I said no and said shortly: 'Not the slightest!'

<sup>7</sup> Then my father said that we should go, since everything worth seeing and remembering was taken note of and anything further Jehovah will undertake with those souls, should not concern us.

<sup>8</sup> But I said: 'Father, we already spent three hours with those two souls and have not gained anything except a quiet, sad spectacle before my eyes; let us spend therefore another hour - perhaps something interesting will still come up!' Father was quite content with me recommendation and we stayed. After a few moments of this exchange the matter suddenly took a different face.

<sup>9</sup> 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 to 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.

<sup>10</sup> 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.

<sup>11</sup> 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 anybody; since if man is a product of this God, he could not be a mistake, 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 would God, as a grand master of all masters, be able to curse His own work?'

<sup>12</sup> 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 that an existence of the beings for temporary and

everlasting is and can be conceivable.

<sup>13</sup> 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, was 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's 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 now do everything possible, to help you in your great misery and poverty, as much as my life's strength allows me to!

<sup>14</sup> 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-grey 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!'

<sup>15</sup> 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 better looking. 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.

<sup>16</sup> After a couple of attempts, the boy, already the size of a youth, called with a penetratingly loud voice, which even my father seemed 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 visible bones! Since I feel very sorry for my father's horrible nakedness! Help Jehovah, help!'

<sup>17</sup> Upon this call, soon two mighty spirits appeared and touched the skeleton at the temple. In an instant it got tendons, skin, some hair 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.

<sup>18</sup> Thereupon the now already quite pleasing 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 it with an extremely screeching, hollow voice; but the boy immediately grabbed him under the arms and both moved now towards the south and became invisible to me."

## **- Chapter 151 -**

### **The Lord's explanation of the state of the victims' soul in the afterlife**

<sup>1</sup> "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 melded 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?

<sup>2</sup> Yes, there would be other things, about which a lot of questions can be asked; 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 someone else from among us also wants an explanation about any trifle matter, he will surely be allowed to ask?!"

<sup>3</sup> Said Cyrenius: "Friend, during those your stories I felt quite strange! The human life appears to me like a 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 roar and a most awful seriousness into an unpredictable depth and drills itself a dreadfully deep bed, - but does not find any rest! Since its 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 unmeasurable depth of the sea.

<sup>4</sup> Oh 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 whom I am quite familiar, to end his life full of desperation. What frightening change immediately after he jumped! What uncertainty, what misery! Therefore, Oh Lord and Master, give us a comforting explanation about everything that brother Mathael has told us in such dreadfully faithful manner!"

<sup>5</sup> Say I: "Yes, of course we here see some terribly 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 onto the right path again, so that it doesn't melt away completely? Must such life not be seized with all seriousness?"

<sup>6</sup> 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 undestroyable 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!

<sup>7</sup> Even before, Mathael saw two big bats, flying around the boy when he fell from the tree and immediately lie 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.

<sup>8</sup> 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 recognise which form undoubtedly predominates in their soul.

<sup>9</sup> 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 suffocation by the thick smoke, which kept him for a while in the tree, although he already did not know what was going on.

<sup>10</sup> Since as long as a soul, during the moment of dying, is not completely separated from its body, for thus long it is completely without consciousness, due to frightening disturbance. 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 might only be seeing a matte-colored misty circle around him, which, by increasing rotational speed and thereby increasing unsteadiness of the visual organ, turns into a complete night.

<sup>11</sup> 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 quite clearly during the dying moment of the old Lazarus, since his soul was never in any kind of unrest.

<sup>12</sup> The boy on the tree was for about a quarter of an hour bodily almost 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 of 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.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 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."

## **- Chapter 152 -**

### **The different kinds of people who commit suicide and their states in the afterlife**

<sup>1</sup> "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 a thousand times thousand 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.

<sup>2</sup> 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 the case? 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.

<sup>3</sup> 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 the case? Because her bones are covered with too little of the material, which is purely a product of love!

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> 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 kind of self-murderers will someday find it very difficult to attain even to some degree the perfection of life.

<sup>7</sup> 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.

<sup>8</sup> 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 an enemy 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.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> 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 attain the full childhood of God. A suicide-soul can hardly ever reach the first, outer most and thus lowest heaven, not even its borderland.

<sup>14</sup> For the most part souls from all other worlds attain only 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 innermost and highest heaven, the true heaven of love and life. For there only those will enter who have already attained to the full childhood of God."

<sup>15</sup> I think that also these kind 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!"

<sup>16</sup> Say all: "Lord, everything is clear to us; since with such living manner of explanation, nothing can be unclear to anybody!"

## - Chapter 153 -

### On the philosopher's stone.

<sup>1</sup> 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 light-ball back to its location and at the same time collect a few promised granulates for Cyrenius!"

<sup>2</sup> 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.

<sup>3</sup> Cyrenius did not know how to safely keep these seven light-globules and asked Me for advice; and I again called on Raphael to bring Cyrenius a suitable holder for safekeeping the seven light globules.

<sup>4</sup> And Raphael was already at hand to give to Cyrenius a box of pure gold, lightly filled with stone-flax (asbestos), placed the seven globules in it and covered the box with the 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 another king's desire for such a crown does not become 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!"

<sup>5</sup> Cyrenius thanked Me and also Raphael, who, however, immediately rejected the thanks and diverted it over to Me.

<sup>6</sup> 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, not even 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 philosopher's stone, you now have it in those seven globules; but only for you and nobody else!"

<sup>7</sup> Says Cyrenius: "Lord, however, if one day I will die, what should become of these seven globules?"

<sup>8</sup> Say I: "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 a thousand times thousand times more valuable to you than hundred-thousand of such luminous stones! Be short, that the very memorable sunrise of today will not interfere with it!"

## - Chapter 154 -

### The poisonous outer life sphere of the widow

<sup>1</sup> 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 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.

<sup>2</sup> After being a widow for one year, a second quite strong man courted for her hand and married the widow, who was at that 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.

<sup>3</sup> 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 desirous pleasure.

<sup>4</sup> 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.

<sup>5</sup> The widow was quite wealthy and owned extensive properties, and thus 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.

<sup>6</sup> At one stage a Greek doctor arrived and wanted to cure her from her odd peculiarity; but she sent him away and said - as she told my father at a later stage, and if my otherwise good memory does not deceive me, 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 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 do 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 – the editor], can go, otherwise I will breathe at you, and you will be hopelessly lost, irrespective of you being a doctor and wanting

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!

<sup>7</sup> When the doctor received such an exhortation, he left the house growling and grumbling, but returned after one year, inquired about the condition of the beautiful widow and started to court for her beautiful hand.

<sup>8</sup> The widow, however, became impatient and breathed from a distance of three steps towards the doctor and said: 'Go and do not come closer! As you walk into this breath, you are child of death; not one year will go by and you will be rotting in the ground!'

<sup>9</sup> The doctor however laughed and inhaled the 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 at all 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.

<sup>10</sup> 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 got 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 three-thousand year old Egyptian mummy would still look quite well fed!

<sup>11</sup> 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 ailing and sent 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's 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.

<sup>12</sup> It should be noted here, that her strange breath only effected men, but was not harmful to any women or maidens.

<sup>13</sup> My father said, when he came in to the room holding his breath a little: 'Here stands the called doctor from Jerusalem; what does the lovely widow wish from me?'

<sup>14</sup> Said the widow: 'What else does a sick person want from a doctor but that he should make her well?! Help me if you can!'

<sup>15</sup> Said my father: 'Allow me to observe you for a while, then I will know if you can be helped or not!'

<sup>16</sup> Said the widow: 'Do what you think is right!'

<sup>17</sup> Thereupon my 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!'

<sup>18</sup> 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 blueish 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 of about finger long rattlesnakes and grass snakes, which swam inside the blue mist like fish in the water, and flashed exceedingly with their steel-like tongue; but none of the many beasts moved outside the so to speak fixed mist-circle. I immediately drew my fathers 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."

## **- Chapter 155 -**

### **Snake venom as a remedy**

<sup>1</sup> "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 start to waste away by her poisonous breath in future, see to it that he drinks the soup of the said snakes, whereby also the old Aesculapian'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.'

<sup>2</sup> This advice, which I very clearly heard, I conveyed briefly to my father. He was completely beyond himself with joy, and 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 could be suitable for prosecution.

<sup>3</sup> The completely serious representation of the innocence of the widow calmed her down to such an extend, that the blueish 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 species arrived, of course already decapitated and properly sealed in clay, so that they were properly 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.

<sup>4</sup> 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 three hours, without the widow knowing anything about it, who was still lying in bed. 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 wanted 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.

<sup>5</sup> 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 almost 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 arrived there, after which she left the bed fresh and completely recovered. She rewarded my father extremely copiously and did not forget about me either.

<sup>6</sup> When we departed she asked my father confidentially if he knew the Greek doctor and if he would be able to help him.

<sup>7</sup> But my father said: 'Yes indeed, I have known this wretched charlatan quite well; he surely never helped anybody - except into the grave!'

<sup>8</sup> 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 snakes that were preserved in clay 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.

<sup>9</sup> With this medicine of the most strange nature, my father afterwards 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."

## **- Chapter 156 -**

### **The spiritual processes at the death of the widow and her daughter**

<sup>1</sup> "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 my 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 neighbours, had the courage to think that she would recover.

<sup>2</sup> 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 amount 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.

<sup>3</sup> 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!'

<sup>4</sup> 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.

<sup>5</sup> When father heard this from the messenger, he said to him: 'Friend, I cannot perform miracles, and I therefore 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!'

<sup>6</sup> 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 consciousness again.

<sup>7</sup> Said the father: 'You of course not, but I certainly 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 can even recognize it from the house that both of them will and can not live longer than one hour! Here every rescue-attempt could be called futile!'

<sup>8</sup> All of you male servants of this house, look for rattlesnakes 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 a nature that every man, who especially now is getting too close to them and is captured by it, will at most no longer than a year and half from now, turn into a complete mummy!'

<sup>9</sup> The messenger thanked him for this advice and wanted to give valuable presents to my father; but my father did not accept anything and started to turn the dromedaries and the pack camel around, a work which is never 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, especially I, would have missed out on one of the most memorable scenes.

<sup>10</sup> 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 inside the giant ball like cranes when leaving the ground. However, the whole ball floated, connected by only two weak-looking strings or better said, cords. The somewhat smaller half of the ball was a little lighter than the other half.

<sup>11</sup> 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.

<sup>12</sup> My father noted to me: 'Son, are you speaking the full truth? Since this story is getting a little out of hand!'

<sup>13</sup> But I strongly confirmed to father that I only, as always, told him what I clearly see before my eyes and not one word more and also not one word less. Father was then quiet and paid great

attention to each of my words.

<sup>14</sup> When I looked at this most bizarre picture of an once in a lifetime experienced appearance more intensely and with greater excitement, the two cords 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 built, the two balloons floated above the large dwelling.

<sup>15</sup> I did not see any of the vermin animals in the separated balloons anymore, of which the one seemed a little smaller and was also 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, floated up and down quite peacefully. It was also strange that in the already quite significant evening darkness I saw everything in these two balloons as bright and clear as if they were illuminated by the midday sun.

## **- Chapter 157 -**

### **The progression of the soul forms of the two deceased women**

<sup>1</sup> "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 flock of magpies flying by; there probably might have been one-hundred or so. They started to disturb both balloons to an considerable extent. The many creatures began to amalgamate and soon in both balloons only two gigantic, grey-white eagles could be seen, who snapped quite aggressively at the magpies pecking at them. Woe the one of them that was caught; it immediately disappeared from its balloon-teasing existence! This story did not take too long, and all the magpies were consumed!

<sup>2</sup> When I faithfully told this to 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!'

<sup>3</sup> 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!'

<sup>4</sup> 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 another came who did not have the slightest resemblance to 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.

<sup>5</sup> 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 formerly 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.

<sup>6</sup> Soon the rotation stopped and in place of the former cows floated two somewhat meagre looking

human figures. Since their backs were turned to us, I could not make out the gender; but judging from the height it was most likely two female figures.

<sup>7</sup> 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-grey 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!

<sup>8</sup> 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, which the two also did without the slightest refusal.

<sup>9</sup> 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 honour for saving these two poor beings!'

<sup>10</sup> 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!

<sup>11</sup> 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, which is why it is difficult to understand, why the voice has especially for the rescue of this widow and her deaf-mute daughter gave thanks, praise and honour to God. This voice therefore must have known more than what my mind was able to comprehend.

<sup>12</sup> You, oh Lord, know anyhow what will remain to us a riddle regarding this death case! I therefore do not want to ask any particular questions about the whole matter, since the whole story from alpha to omega is a question; therefore, oh 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 blueish fog 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, Oh Lord, could most mercifully make this story a little more understandable to us; since up to now between it and me is hanging more than the threefold covering of Moses!"

## **- Chapter 158 -**

### **The poison in minerals, plants, animals and human beings**

<sup>1</sup> Say I: "Is this story to all of you equally unclear?"

<sup>2</sup> All affirmed this question and asked for an explanation.

<sup>3</sup> And I said to all: "You have read about the children of the snake and act with this story as if your

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.

<sup>4</sup> You all know the just and true order of God, but are also familiar with the exceptions in 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.

<sup>5</sup> 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 those concerned 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> At first the poisons are in the coarsest matter of the minerals, then they are getting, already somewhat softened, into the, for it, 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.

<sup>9</sup> Now, the soul-specific-potences of these poisonous beings, including 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 procreation.

## **- Chapter 159 -**

### **The poisonous nature of the two deceased women**

<sup>1</sup> "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.

<sup>2</sup> 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!

<sup>3</sup> 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 as 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.

<sup>4</sup> 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.

<sup>5</sup> 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-affect the nerves and cannot be harmful to them anymore.

<sup>6</sup> 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.

<sup>7</sup> The visible blue mist in which a number of 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.

<sup>8</sup> 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.

<sup>9</sup> 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 thousands 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 lay dying.

<sup>10</sup> 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.

<sup>11</sup> When in the ball of life and in its inner forms again more calm ensued, the former soul forms recognized each other more closely and transformed into two female eagles. Soon you saw a flock 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.

<sup>12</sup> The two male souls, who were the former husbands of the widow, recognized this lack and brought it to good order. Then a new life appears in the cow forms, everything got put together, through which a new organic order originated, and soon two new perfect human figures appeared. They were embraced by the two male souls with love, and this love immediately formed the just primordial material for corresponding clothing, and so the former so very divided souls again became forever complete human forms, equipped with the necessary recognition, what is clearly indicated by the departure towards the midday.

<sup>13</sup> 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 for God everything is possible, and therefore the last call for thanks by the protective spirit to God the Lord!

<sup>14</sup> Have you understood all this properly? To whom something is still unclear, should ask, and there will be light for him!"

## - Chapter 160 -

### **Cyrenius' concerns about the earthly system of soul development.**

<sup>1</sup> 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.

<sup>2</sup> 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 of animals. Before becoming a perfect human soul, it must be 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 monotonously enough through the whole plant- and animal world, and finally it has the honour, 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).

<sup>3</sup> Would it then not be possible for God to immediately create a perfect human soul and then to clothe it with flesh and blood? Why such a monotonous 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 have 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, Oh Lord, is my dark side! Give me also therein sufficient light, and I will not bother You furthermore with such a silly question!

<sup>4</sup> In your Moses it says: 'And God the Lord made man from the earth's clay, and breathed him a living breath into his nose. And so man became a living soul.' According to these of course quite mystical words - if one can take them as they are written - if You as God would indeed have blown an already perfected soul into man's nose, the whole man would then be according to Your image, be an already perfect soul. However, there the one is lightless as the other. Therefore I ask You, give us all just a little necessary light in this regard!"

<sup>5</sup> Say I: "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!"

<sup>6</sup> 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!"

## **- Chapter 161 -**

### **Cyrenius criticizes the Mosaic history of Creation.**

<sup>1</sup> (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?"

<sup>2</sup> 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 kinds of herbs, which seeds itself on the whole earth, and all kinds 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 kinds of green herbs!' And it happened like this. And God looked at everything He made, and see, everything was very good! And from the evening and the morning became the sixth day.'

<sup>3</sup> 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 a lump of earth and let God breathe a soul in him through the nose, and man would be perfectly completed; it only seems that God has forgotten, that a man must also have a woman!

<sup>4</sup> 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, lets God create the first woman from his rib! Now, whoever can connect this in a sensible manner, apparently understands more than me!

<sup>5</sup> 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 be other then already be highly blessed by the contentment of God!

<sup>6</sup> Thus, in the first text the whole earth and the first human couple appears as blessed in the highest degree! However, in the following text everything becomes a completely different picture: The earth has only one inhabitable garden, which of course must be pretty large, since in its centre four of Asia's largest rivers originate. 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.

<sup>7</sup> 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!

<sup>8</sup> But lets 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 also has stretched the given concepts so widely, as it is necessary for understanding him correctly, this I could not maintain at all!

<sup>9</sup> 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 following 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), and even with the best intentions one cannot find your way around!

<sup>10</sup> Frankly said: What You, oh Lord, are and what You teach, I believe more than rock-solidly; 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 Your 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 Moses' afterglow. 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!"

## - Chapter 162 -

### The creation of Adam and Eve.

<sup>1</sup> Say I: "Your remark about Moses is not that bad, if measured with the scale of the actual worldly 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 following text, as you imagine; since the following text rather comments on the preceding text and describes the manner - although in an actual spiritually corresponding manner - more closely in which the creation of man proceeded.

<sup>2</sup> The 'coming-into-being' should be understood in the natural sense, I already have explained, even tonight, 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 have 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.

<sup>3</sup> 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.

<sup>4</sup> By the way, Adam's body has been formed and created according to My will and determined order, as I have shown 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 traveling, 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.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> However, in the area of his heart he felt as if something was pressuring 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!'

<sup>8</sup> 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.

<sup>9</sup> When David said: 'God, our firm castle and a strong shield!', is God then really a steady castle built with bricks, or a large, metal shield?!

<sup>10</sup> The same applies to the rib from which Eve 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 which no human could live longer than ten moments.

<sup>11</sup> Now this Eve - according to its tender bodily being - 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 - who had a fluent use of the corresponding figurative language - could quite rightly let Eva originate from the rib of Adam and let God cover the wound with the flesh of Eve. Since Eve 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."

## **- Chapter 163 -**

### **The fourfold meaning of the Mosaic history of Creation.**

<sup>1</sup> "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 recognize 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.

<sup>2</sup> 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 naturally. One can therefore read Moses even four-fold and always understand him quite well.

<sup>3</sup> 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. With that, all physical scientists can occupy 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.

<sup>4</sup> 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 the deed, and becomes visible and comprehensible in appearance. (Nota bene: In this manner also the 'Household of God' is given.)

<sup>5</sup> Thirdly: purely spiritual, 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.

<sup>6</sup> And finally, fourthly: purely 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.

<sup>7</sup> I now hope, 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?!"

<sup>8</sup> 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!"

<sup>9</sup> 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!"

<sup>10</sup> Say I: "Just go ahead; whatever is bothering you, must come out!"

<sup>11</sup> 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 correspondences between all spiritual and physical. But who, except You, has the right key for that?"

<sup>12</sup> 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 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.

<sup>13</sup> 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, Oh Lord, give us some instructions therein, so that we can understand what we read!"

## **- Chapter 164 -**

### **The key to understanding spiritual scriptures.**

<sup>1</sup> Say I: "Yes, My friend Cornelius, there do 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 as you are not reborn in the spirit, no rule is going to help 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.

<sup>2</sup> But if you want to understand the physical sense of scriptures better as it was the case until now,

then you have to familiarise yourself quite well with the language of the Illyrians, which has the biggest resemblance with the old Egyptian tongue, and this is almost the same as 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 thousands of rules and instructions?!

<sup>3</sup> 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 not too long from now! 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?"

<sup>4</sup> Says Cornelius: "Certainly, Lord and Master! A just and secure hope is worth more than the full possession of what is hoped for. And so I will now rejoice in what I have from you. Take from my heart warm thanks for it!"

<sup>5</sup> 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 have we already 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?"

<sup>6</sup> Say I: "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 externality, 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!"

<sup>7</sup> 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 had been elected to be teachers for the people, so that you undoubtedly believe, that I alone am the Lord and Master since eternity. Because if you have the right and invariable steady belief, you will also easily awaken the same steady and living belief 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 recognize Me first, that I have gone forth from the Father, to show you all in your flesh the path of life.

<sup>8</sup> If you hopefully have comprehended this, then you will also know, what you, at this stage - once you will have been send out by Me - have to preach to the people. Love God, your everlasting Father, above all and your neighbour 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.

<sup>9</sup> 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.

<sup>10</sup> Now the king Ouran rises and ask 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 establish 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 wish that I should do!"

## **- Chapter 165 -**

### **The true teachers of the gospel.**

<sup>1</sup> Say I: "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.

<sup>2</sup> 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 neighbour?!

<sup>3</sup> 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 light-less, as it was before.

<sup>4</sup> 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.

<sup>5</sup> If you want to teach 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.

<sup>6</sup> For that, however, it does not require any special school buildings, but a true 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.

<sup>7</sup> However, this My message should not be forced on anybody, but one or several members should

first hear the effusively great advantages of My teachings 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 show little interest for it, the heavenly messenger should immediately move on, - since the valuable pearls should never be thrown to the pigs for food!

<sup>8</sup> 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 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.

<sup>9</sup> Since he who teaches his brothers, high or low, in My Name, must not draw 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 on his tongue what he should say.

<sup>10</sup> 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 least mercy, and is never suitable to become a heavenly messenger.

<sup>11</sup> 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 the unalterability of your judgements; 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, who is a feared monarch in your wide country.

<sup>12</sup> 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.

<sup>13</sup> 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 the 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 ever so well-prepared speech.

<sup>14</sup> Every person anyway rather listens to the words of a doctor than to those of a 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 soul parting 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?"

<sup>15</sup> 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!"

## - Chapter 166 -

### The marvelous morning.

<sup>1</sup> 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 mother of day.

<sup>2</sup> 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-coloured ways of the air, which also added a most remarkable fringe display to the rising sun.

<sup>3</sup> The wide mirror-smooth surface of the lake was covered by a light mist, which reflected the rainbow colours of the sun in the most marvellous 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.

<sup>4</sup> 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!"

<sup>5</sup> Also Jarah, who was quiet for the whole night and stayed busy with seeing and listening, suddenly screamed of delight: "Oh, this is a morning, like the angels enjoy it in heaven! Oh, oh, 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, Oh Lord, You my only love, this is such a quite meaningful heavenly morning?"

<sup>6</sup> 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 splendour of this most fresh smelling morning!"

<sup>7</sup> The girl cries tears of joy and rises from her seat to indulge with her whole body this fresh morning smell.

<sup>8</sup> Just now also Mark 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-colours 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 had never seen the sun and the little morning clouds in such a light! I should tell him what this means.

<sup>9</sup> Say I: "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!"

<sup>10</sup> 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.

<sup>11</sup> 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 be procreated. Once the seven hours have expired, the celebrations will end, and everything will proceed normally.

<sup>12</sup> Now you know the reason of the magnificence of this morning! But go now and arrange for us an especially good morning meal; since also we want to celebrate a special festival!"

<sup>13</sup> Mark hurries to fulfil My will; all present, however, join the joy of the heavens and praise Me, but Jarah the most.

<sup>14</sup> After all present have praised Me for an hour, Mark arrives and invites us for the morning meal. But many want to stay for a while longer on the mountain.

<sup>15</sup> 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 down, you will enjoy it - and below you will enjoy it twice as much! Our bodies need strengthening, therefore lets quickly go to the tables below!"

## **- Chapter 167 -**

### **On fasting and joy.**

<sup>1</sup> 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 lie a deeper, spiritual meaning. Who can find it, except Himself, should be rewarded with a kingdom! I will not become a king."

<sup>2</sup> 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!"

<sup>3</sup> Says the first one: "Now, now, certainly this was silly of me, I admit this quite willingly; nevertheless, nothing evil was meant by it!"

<sup>4</sup> 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!"

<sup>5</sup> Says the first: "You are quite right, brother, just wash me rather crudely! 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! Oh, I will understand to punish my lazy jokes!" - With that the young pharisees go back up the mountain and does not come to the morning meal.

<sup>6</sup> 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 your self-corrective actions. Hence, I fast with you!"

<sup>7</sup> 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 most saddest case in this world!"

<sup>8</sup> 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!"

<sup>9</sup> Says the first: "Now, such cases are not really occurring that often, - but the more so those where the innocent involuntarily 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 offense 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 nor 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!"

<sup>10</sup> While these 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 cause no pharisees anymore. Therefore I immediately said to Mark that he should go to the mountain and in the name of the Lord call them to the morning meal.

<sup>11</sup> Mark quickly went to the mountain and conveyed to both My will. Thereupon both got up and followed Mark on the foot.

<sup>12</sup> When they arrived below, I said to both of them: "Simon and Gabi! 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.

<sup>13</sup> Therefore eat and drink and leave the fasting for another time! As long as I am 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 kinds of matters!

<sup>14</sup> 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 unfavourable consequences for body, soul and spirit! Eat and drink without scruples and be joyous and cheerful in your heart!

<sup>15</sup> 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.

<sup>16</sup> I mean, under joyousness and cheerfulness of the heart you surely will not understand a playful, impure and indecent jesting - since such should remain far from you! However, such joyousness and cheerfulness, which fills the hearts of a respectable and totally healthy couple, or such felt by God -devoted people after committing good and God-pleasing actions. Have you understood this well?"

<sup>17</sup> 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 be desired! Also the wine was consumed in good measure.

## **- Chapter 168 -**

### **Simon's talk on rebukes out of self-love.**

<sup>1</sup> But after half an hour our large society became alive, and Simon started to free his rather witty jokes. Gabi, a more serious young man of about twenty years old, plucked Simon quite often indicating that he should not go too far.

<sup>2</sup> But Simon said: "Who plucked once at David when he rather playfully 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 corrective plucking, but will only become more cheerful! Thus do not pluck me anymore, otherwise I also have to pluck on you!

<sup>3</sup> Look, there sits the Lord; He alone is now our corrector! What do we sinners want to correct each other for? Since each of us corrects his fellow-man mainly out of his own self-love! The stingy admonishes his fellow-man to restraint, soberness and thrift and has his 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.

<sup>4</sup> Somebody else who cannot walk that fast, will in precise medical 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 of 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?!

<sup>5</sup> 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 fellow-man the most under all kinds of seemingly moral reasons.

<sup>6</sup> 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 maidens about the wickedness of men? Because with the other maidens his self-love does not play a roll!

<sup>7</sup> 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!

<sup>8</sup> Not in vain did our God Master on the mountain make the marvelous and very striking remark for the certain unwelcomed admonisher who should not that easily tell his fellow-man: '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 eye! 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!

<sup>9</sup> You see, friend Gabi, this is also morality which I of course do 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!

<sup>10</sup> I have spoken and will now attend again to a fish! In the mean time you, my friend Gabi, 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 Solomon, let him be a good man! And his High Song should be sung by whoever wants to sing it; hopefully our voices will never reach that height on this dear mother earth!"

<sup>11</sup> Gabi, however, looks a little sad about the stinging remarks about Solomon, but, nevertheless, keeps quiet out of pure reverence for Me.

## **- Chapter 169 -**

### **Simon criticizes the Song of Solomon**

<sup>1</sup> I say to Simon: "Is your friend a great friend of Solomon? And what does he understand from the High Song? Tell Me how far you already have progressed with it!"

<sup>2</sup> Says Simon: "Lord and Master of heaven and this earth! May I speak freely as my tongue has grown, then I talk with pleasure; If, however, I have to search for words, I'll be completely quiet and nothing will come out!"

<sup>3</sup> Say I: "Speak like your tongue has grown; since your jokes and humor originate from a good seed!"

<sup>4</sup> Says Simon: "Ah, if so we will be able to say something! But of course it will not reach beyond my very simple mind; however, my opinion will not be unhealthy!"

<sup>5</sup> You, oh Lord and Master, asked how far we have progressed regarding the High Song! Help, Elias, I haven't made any progress at all; since I would be sorry for the time lost! But Gabi already memorized the whole of the first chapter. He still licks and chews at it and by times takes two cheeks full; but about the meaning of this chapter he knows just as much as I know about the deepest bottom of the sea. The best about it is, that the more one reads the first chapter of this song, the less one understands it! And if one finally memorized it, one understands nothing at all!"

<sup>6</sup> Say I: "Yes, do you also know the first chapter by heart?"

<sup>7</sup> Says Simon: "He droned it so many times to me, that unfortunately I also, to my biggest weariness, know it word for word by heart! To talk to the Scythians [barbarian cavalry – the editor]

is much more entertaining than listening to the High Song of Solomon. Who finds something in it must be a child of very curious parents. I regard it as nonsense! As beautiful, true and good the Proverbs of Solomon are and also his sermons, just as silly and meaningless is his High Song. Who finds more in it than the work of a fool, clearly has a perfectly sick brain!

<sup>8</sup> For example what does it mean: 'He kisses me with the kiss of his mouth; since your love is lovelier than wine.' Who is 'he' and who is 'me' who kisses with the mouth of the equally unknown 'his'!? Does this 'he' also have other foreign mouths in his face? This must be quite a miraculously strange being!

<sup>9</sup> The post-sentence of this first verse apparently seems to contain the reason for the desire expressed in the first part of the sentence; but there 'he' is referred to in the second person and one cannot be absolutely sure that under the expression 'your love', which is lovelier than wine, is meant the love of 'he'. And if you don't know who 'he' is and who is 'me', how should one know who is he, who's love in the second person is lovelier than wine?

<sup>10</sup> By the way, with that, love is not really complimented, if one says it is lovelier than wine, without pre-indication that the wine is especially delightful indeed. Since there exist also very wretched and bad wines! If however, love is only more delightful or lovelier than wine, irrespective its quality, then such love is truly not so special! Under all this chatting there surely might be some extraordinary meaning in it, but on this earth I never will find it.

<sup>11</sup> To still add some more to the abundance of nonsense already shown, I want to stick the second sentence to the first, which reads as follows if my memory serves me right: 'That one smells your good ointment; your name is spilled ointment, this is why the maidens love you.' According to my understanding the second verse fits precisely the first one like a whole house on one eye! What is this ointment and to whom does it belong? Who should smell the ointment? How can somebodies name be a spilled ointment, and why should he especially because of that be loved by the maidens? What kind of maidens are these?

<sup>12</sup> Therefore just go, great Solomon, with all your high wisdom! Just one word from You, oh Lord, holds for me a thousand times thousand times greater value than all the high wisdom of Solomon! Now I already have said enough about Solomon! Oh Lord, I ask You, do not ask me any more about further verses, since they surpass the Scythians by far!"

<sup>13</sup> Say I: "Very well, My dear Simon, could you also recite to Me the admonishing words, which I spoke to those who did not want to leave the mountain because of the most beautiful morning, upon which words you stated that they surely would not contain any inner, spiritual meaning? If you still can remember them, recite them to Me once more!"

<sup>14</sup> Says Simon with a somewhat embarrassed face: "Oh Lord and Master, if my memory does not deceive me, the few words were as follows: 'Below at the tables in the open the same morning is present like here on the mountain; on the short route below enjoy it, and below you will enjoy it twice as much. Our bodies need strengthening and therefore lets quickly go down below to the tables!' I believe that You, oh Lord and Master, have spoken these words?!"

<sup>15</sup> Say I: "Very good, My dear Simon! You have recited the sentence word for word absolutely correct. But what would you say, if I now say to you that such spoken admonishing sentence is the same and regarded fulfilled, as the two verses of the High Song of Solomon which you have recited to Me?! Can you think of any possibility to this extent?"

<sup>16</sup> Says Simon: "Before understanding this, I rather understand how this considerable lake will turn into the most flourishing dry land by tomorrow. Since what You, oh Lord, spoke on the mountain, was totally clear, and we all understood only too well what we, most pleasantly had to do, namely,

going below cheerfully and sitting at the tables to strengthen our bodies with a most well prepared morning meal! Who doesn't understand this must have been stone-deaf.

<sup>17</sup> But who also understands the two verses of the High Song? According to the natural sense, as I have shown, they are utter nonsense! But if so, who can in all seriousness look for a highly wise, spiritual meaning therein? This appears to me as if I had to imagine that a dumb idiot who is more animal than human, should be a wise Plato! Also - everything is possible, why not this?! I just state here as I feel it right now."

<sup>18</sup> Say I: "Even better; since the more impossibilities you find therein, the more marvelous you will experience the illumination afterwards: But it is also likewise miraculous that you and others with open eyes still cannot see and with open ears still do not hear! But lets leave it at that! Since you know the High Song so well, recite the third verse to Me as well, and I will be able to solve the inextricable riddle fully to your satisfaction!"

<sup>19</sup> Says Simon: "Oh no, even the third verse?! Out of love for You, Oh Lord, I'm pleased to do everything You ask of me; but I can assure You that this nearly turns my stomach upside down!"

<sup>20</sup> The third verse is quite confusing. If my memory serves me right, the famous third verse reads as follows: 'Pull me behind you, and we walk! The king guides me to his chambers. We are rejoicing and are happy about you; we think more of your love than your wine. The devoted love you.'

<sup>21</sup> There it is! Who can digest it, should digest it! If only at the start it would have said: 'Pull me behind you, and I walk!'; but in the second part it only says: 'and we walk!' Who is 'he' who wants to be pulled behind, and who are 'we' who walk?

<sup>22</sup> 'The king guides me to his chamber.' Which king, the everlasting or a temporary and worldly one? Nevertheless, this sentence is still one of the best.

<sup>23</sup> 'We rejoice and are happy for you.' Here I only want to know who are 'we', and who is it that they are happy about!

<sup>24</sup> Further the certain strangers think about the equally unknown love more than the wine, about which it is also not said of which quality it is!

<sup>25</sup> Who in the end is the highly unknown 'you', who should be loved by the devoted? Oh, the most undetermined of all manners of speaking!

<sup>26</sup> What poorest fools are we humans on this earth! He starts with nothing, lives with nothing and finally ends with nothing. Even if he believes to understand something during his better and brighter periods of his life, but unfortunately gets in contact with the High Song of Solomon, the fool is fully made; since the moment a person is made attentive by another person through word or scripture, that his wisdom is absolutely limited, then the whole person has come to an end, which means, he still continues to live, but as a fool who is not able to understand and comprehend anything further! Once a person like me has come to this point, where he cannot go further, he turns around and begins to vegetate just like an animal. Why any further troubles for nothing and a thousand times nothing?!

<sup>27</sup> Truly, Lord and Master, You have shown us during this night on the mountain things like no mortal human has ever seen on this earth. I now understand a great deal, but why do I not understand the wisdom of Solomon? Is nobody allowed to understand it, or is it actually - as it appears outwardly - a devout insanity, thus completely incomprehensible? Or are any secrets hidden therein, which are of the greatest importance for life?

<sup>28</sup> If it is the one or the other, tell me! I only believe what You in all seriousness have to say about it;

since You can understand the High Song if it can be understood in any way! But if the whole High Song is only a last Solomon wisdom trickery, then also tell me, and I immediately will throw the High Song into a mud pool, so that its inhabitants can study the wisdom of Solomon!"

## - Chapter 170 -

### The key to understanding the Song of Solomon

<sup>1</sup> Say I: "Friend, you are going a little too far with your jokes, and I also want to say to you that which once a famous painter once said to his shoemaker! But with you, up to now, it cannot be otherwise; since according to Solomon everything has its time on this earth. But now gather yourself properly and with a lot of good will, and the High Song of Solomon will be made more clear to you, and how it completely corresponds with My short admonishing words on the mountain.

<sup>2</sup> Solomon in his High Song did nothing but describe prophetically My current being to the people under all kinds of metaphors which are full of correspondences, from deed to deed, from position to position and from effect to effect. I am his only object; the 'he' and the 'you' and the 'him' are all referring to Me. But who speaks out of Solomon with Me, is his singular spirit, and in plural all the spirits of the people under the king- and rule-spirit of Solomon, who so to speak are presented as morally one person.

<sup>3</sup> Where it says: 'He kisses me with the kiss of his mouth', it means the following: The Lord speaks out of His truly own mouth to me, Solomon, and through me to the nation of Israel and through it to all the nations on earth; the Lord does not speak pure words of wisdom anymore, but words of love, of life, to me! Since a word of love is a true kiss of the mouth of God to the hearts of people; and therefore Solomon says: 'He, (the Lord) kisses me with the kiss of His mouth!'

<sup>4</sup> Now the following part fits quite well to it, where it says: 'Since your love is lovelier than wine', or: Your love is more useful to me and all the people than wisdom. Since 'wine' always refers to wisdom and truth.

<sup>5</sup> When Solomon in the first imploring sentence asks for the word of love, and sighs to Me in the third person, he indicates that by pure wisdom he is still far away from Me; by the second person in the after sentence, where the reason of the request in the first sentence is expressed, Solomon indicates the already greater approach towards God by the way of love rather than along the way of pure wisdom. The kiss of love, however, for which Solomon asked in his High Song, you all receive from Me right now, and as such, My dear Simon, the first verse of the High Song will be a little clearer to you than it was before!"

<sup>6</sup> Says Simon: "Oh Lord, now of course the second is also already clear to me, and I dare to explain it to you all!"

<sup>7</sup> Say I: "Do this and we will see how you have comprehended the second verse out of the light of the first one!"

<sup>8</sup> Says Simon: "This would obviously means the following: Lord, if You kiss me with the kiss of Your mouth, if Your word becomes love, thus a true ointment of life, this ointment, this Your divine word of love, will become comprehensible to all mankind. Since quite often in normal speech one uses 'smell' instead of 'understand'. Often we say: 'Do you smell where this will end?' or: 'He already smelt the roast or the ointment!'

<sup>9</sup> Now You, oh Lord, are with us as in the first request by Solomon in the first verse! We have Your name, Your holy word of love, which is more precious than the pure wisdom of Solomon! We now have the spilled ointment before us, Your name, Your love, Your holy word of life, everything comprehensible before us.

<sup>10</sup> Now, the maidens who love You for this, are apparently also us, seen from the point of view of our limited insight and understanding! Since a maiden is a delightful being, is not completely without insight and mind, but at least generally seen there cannot be any comparison to a great manly wisdom. Therefore we are clearly the maiden, who love You, oh Lord, above all, since Your word of love is comprehensible to us, for therefore a spilled ointment, in whose delightful smell we are wonderfully enjoying. Tell me, oh Lord, if I according to the first verse, have interpreted the second correctly!"

<sup>11</sup> Say I: "Completely right and fundamentally truthfully! With the quite seemingly incomprehensible High Song it is the case, that it can be understood very easily if someone has comprehended the first verse along the way of correspondence. Since you have interpreted the second verse absolutely right, try the third verse; perhaps you also will hit the nail on the head!"

<sup>12</sup> Says Simon: "Oh Lord, now I dare to take on the whole High Song! But the third verse is as clearly revealed before me, as this marvelous morning!"

<sup>13</sup> 'Draw, oh Lord, me behind You, and we will walk!' Who can otherwise move spiritually, as only love can?! And the consequence is that those who are instructed and drawn with and through love grasp and comprehend more in a moment, therefore truly walk in the growth of knowledge, for through the dry and cold wisdom in many years. The simple person in the first sentence is thus only morally one and appears in the after sentence as divided manifold, who clearly are us, and afterwards the whole of Israel and finally everything on earth called human.

<sup>14</sup> The King, the Everlasting, the Holy guides me and all of us to the of course most holy and brightest love- and life chamber of His most holy Father heart. And we are happy and are immeasurably cheerful about You and think about Your Father love a thousand times more than all of the dry and cold wisdom! Only in Your Love are we full of meekness and simplicity and thereby devoted in our hearts; we thereby are devoted and love You, oh Lord, only completely in this our devotion.

<sup>15</sup> The wisdom morning, corresponding to the top of the mountain, is also marvelous and beautiful; but down here at the hospitable love-meal-tables in the large, holy chamber of Your most holy Father heart, the same morning of true life is of course also present. On top of the mountain we enjoyed, instructed in true recognition, the marvelous life-light morning; but there were no tables laden with feeding and life-strengthening delightful foods.

<sup>16</sup> The light of the deepest wisdom pleased us; but You already saw in perhaps some of us the germ of arrogance springing forth from the furrow in the little life-garden of the heart, and said with the most fascinating love words: 'Children, down below in the depth of humility we have the same morning! If you climb down the short distance from the height of arrogance, which normally is the result of high, pure wisdom, to the depth of humility of love, you will enjoy the same light morning! And down below it is present just like here and you can enjoy it twice as much; since there is not only the same light, but also in love and humility the source of light and love of life! Down stand the full tables for strengthening, nourishment and maintenance of life in its entirety!'

<sup>17</sup> There, oh Lord, You have drawn us by the true kiss of Your holy mouth, and we did not hesitate anymore, but followed You and love You now as truly devout in all love and humility! Lord, did I comprehend and explain the matter correctly and guessed the inner meaning of Your admonishing words on the mountain?"

## - Chapter 171 -

### Simon explains some of the verses of the Song of Solomon

<sup>1</sup> Say I: "Quite excellent! If I Myself would have explained to you and all the others the verses of the High Song and in comparison My admonishing words on the mountain, I would have used exactly the same words. You therefore have explicated a good case to My fullest satisfaction. But since you have become the explainer of the High Song, you could try another few verses from the first chapter! Or is there somebody else among you who wants to try this?"

<sup>2</sup> Say all: "Lord, we are still not capable, although it seems to us that we are able!"

<sup>3</sup> Says Simon: "Oh Lord, in this regard I'm fully confident; I suddenly understand this very well and certainly also quite correctly!"

<sup>4</sup> A further verse says: 'I'm black, but quite lovely, you daughters of Jerusalem, like the huts of Kedar, like the carpets of Solomon.' This translated to our natural tongue can mean nothing else than: 'I, the Lord, now in the world with you blind and often haughty people, mostly not recognized and deeply despised by your high world, but in Myself I'm still full of the deepest meekness and gentleness, patience and love for you daughters of Jerusalem!'

<sup>5</sup> Who are the daughters of Jerusalem? They are haughtiness, pride, lust for power and avarice of the descendants of Abraham; these are the beautified daughters of Jerusalem, to whom - however, the despised, thus the black Lord before them, the first Human of all humans - was still merciful and benevolent and is lovelier and more loving than the from-outside-wretched-looking huts of Kedar (Kai-darz), which, however, from the inside was abundantly equipped with all kinds of treasures for distribution among the justified poor and suffering and also lovelier than the most valuable carpets of Solomon, which outer surface was of a dark-grey, rough material, but the lower and inside was made from the most precious Indian silk, interweaved with the finest gold.

<sup>6</sup> It further says: 'Look at me, how black I am (before you daughters of Jerusalem); since the sun (your worldly pride) has burned me (before your haughty worldly face)! My mother's children are angry with me.' Who else can be Your mother in You, Oh Lord, than Your everlasting wisdom, just as the Father in You is Your everlasting Love? Your mother is also equal to Your everlasting order, who's angry children are filling with You, Oh Lord, the everlasting infinite space and by their order are angry about the great disorder of the children of Israel.

<sup>7</sup> Since this holy order 'was placed as guardian of the vineyard', which means: Your will united with all You powers of heaven, has given to mankind this order through laws, so that by it the vineyards, which are human societies, stay within the order of the heavens.

<sup>8</sup> 'But my vineyard, which I had, I have not guarded!' Which means: 'My everlasting, divine, inaccessible height and depth I have placed outside the flood!', - of which Your very much accessible presence here is hopefully for everybody the most solid proof. You have left the highest and most inaccessible and brightest heaven, to appear here in the deepest humility, thus black before the children of this earth, and to guide the justified poor into Your chamber, the just hut of Kedar. - Oh Lord, tell me, if I have interpreted also the next two verses as asked by You, correctly!

<sup>9</sup> Say I: "Quite right; therefore give us also the explanation of the sixth verse added to the five!"

<sup>10</sup> Says Simon: "To You my fullest love and my innermost gratitude, that You, Oh Lord, found me, young fellow, worthy to uncover through your mercy and love for those who love You, the deep secrets which since they have been written, have not been uncovered by anybody until now. My soul rejoices about this mercy beyond measure. Nevertheless, there is no haughtiness in it; to the contrary, I'm getting increasingly more modest, the more I recognize and understand Your everything and my complete nothingness. But You, Oh Lord, know, that I always have something to do with good humour, and the delightful wine encourages me more so, and therefore with this required sixth verse I cannot otherwise, irrespective of its seriousness, but add a little humour to it!"

<sup>11</sup> Say I: "Just speak as your heart and tongue is grown!"

<sup>12</sup> Continues Simon: "If Solomon or his soul, filled with all wisdom, had the opportunity to be present in our midst, he surely would not have written down the sixth verse; since in the sixth verse Solomon says: 'Tell me, you, who my soul loves, where you are grazing, where you are resting at midday, so that I do not have to move to and fro between the herds of your fellow men!' Since then Solomon's and through him his people's soul, would have found You pasturing Your sheep in the morning, midday, evening and also at midnight; thus always active and not only resting at midday!

<sup>13</sup> I mean, the everlasting midday of Your rest - which is this infinitely long period of time when You - not like now - were among the people, but have left them to Your fellow men who always became sillier and haughtier - is over now and a new and everlasting life morning has risen, and those who have recognized you, will surely not search for you to and fro among Your now quite stupid and sluggish becoming learners.

<sup>14</sup> What do You think, Oh Lord: did I at least to some extent touched on the right meaning?"

<sup>15</sup> Say I: "Completely, despite the humour, which you have added here quite befittingly! Since we also have seen now that also the High Song of Solomon can be revealed - and you, Simon, yourself have taken on a totally different opinion, also your corrector Gabi should tell us something interesting; I actually want to know from his own mouth the reason why he so highly regarded the High Song of Solomon, without having understood it in the slightest way! Gabi, open therefore your mouth and tell us something!"

## **- Chapter 172 -**

### **Gabi admits his ignorance and vanity.**

<sup>1</sup> Gabi gets up, bows low and then says with a very unsteady voice, which even made the otherwise very serious Romans smile a little: "Oh Lord and Master! I never have searched for glory; since this was never my case and therefore I also do not look for glory here and never wanted any glory in my whole life, and because I don't want to look for glory, I rather say nothing and keep quiet! I'm already finished with my speech!"

<sup>2</sup> Says Simon involuntary: "Oh, what is this then? Otherwise you liked to chat a lot, always wanted to be a main speaker and did not really decline some attention?! Strange!"

<sup>3</sup> Says Gabi: "What I do, I do, and it does not need to concern you! It is easy to speak among people; but here God and His angels are present, and then no person's voice should become too cheeky, but to keep quiet in all humility! My name is Gabi the quiet one and not Simon the cheeky!"

<sup>4</sup> Says Cyrenius smiling: "Aha, *hinc iliae lacrimae* (Therefore those tears!)! See, see, the young man does not look for glory, however, he seems quite hurt because his companion Simon earned Your, Oh Lord's, pleasure for the explanation of the High Song! Truly, I do not like this from Gabi at all!"

<sup>5</sup> Says even Jarah: "I also don't like this! Since I find a lot of joy, if I notice how the love and mercy of the Lord wondrously begins to reveal itself in someone's soul; but a false cowering of a soul is something offensive. Who is asked by the Lord to speak, but because of a false shyness declines and says that he does not look for any glory, lies to himself and to all the others, and to lie is something very offensive!"

<sup>6</sup> Says again Simon: "So get up and justify yourself properly, and give to the Lord an answer to His holy question!"

<sup>7</sup> Here Gabi gets up again and ask to be excused that he opened his mouth in such a silly manner in front of the Lord before. He wants to answer now if it pleases the Lord.

<sup>8</sup> Say I: "Now, so speak! Since I did not take back My question to you as invalid yet; to the contrary we all still wait for a modest answer from you! Thus, speak, and tell us what you know!"

<sup>9</sup> Says Gabi: "Since the question was put to me concerning my love for the High Song of Solomon, despite me not understanding it, I will openly give the reason for such my love, although finally in all honesty I have to admit, that I did not have an actual reason for it, this means - I mean - a good reason, when speaking of a reason; since something stupid and actually bad can never be seen as a valid reason for any behaviour, because something bad is pure sand which never can serve as a solid foundation for a house, spiritually or naturally speaking. Now, what was therefore the actual prime reason for my love about the High Song of Solomon? Nothing else than a secretly large stupidity and vanity only known to me!

<sup>10</sup> I wanted to be regarded as a wise and well-learned man of the Scripture, not only among my colleagues but also with all the other people, and therefore selected from the whole Scripture precisely that as a hobby, of which I was convinced that from the whole crowd of scribes nobody understood it, just like me. But I was very smart and pretended to be clever, serious and wise.

<sup>11</sup> When people saw me reading the High Song with a pretended cheerful look, I was often asked if I really understood the inextricable mystery of the Song. My answer was very short: 'Which fool reads continuously what he can not possibly understand?! If I would not understand the mystery of the Song, would I also be the fool to read it, and would the reading touch my heart if I wouldn't understand it just like you?!' They pressed me, they implored me, yes, I even was threatened that I at least should make my knowledge available to the high priest. But to no avail; since I knew my way regarding making excuses of all kinds, I could not be persuaded to disclose any of my secrets, which was easy to do, since I really didn't have any.

<sup>12</sup> Only Simon, as my most intimate friend, knew, but only partially, what it was all about my Solomon-like wisdom. He often approached me and proved it to me, that I with the High Song of Solomon was either fooling myself or for that matter, the world. 'Because', he often said to me, 'with your otherwise limited knowledge and experience, will you understand the High Song since you have laboriously memorized it by heart?!' Still, I nevertheless tried to make him believe, by saying to him that I have the highest predilection for those deepest, most unclear and most muddled mysteries and that I imagined something enormously big must lie behind it. He finally believed me; but he was greatly mistaken. Since by myself I was an enemy of Solomon's wisdom, through which he finally became an idolater.

<sup>13</sup> Now, I did not want to deceive anyone any longer, but I also did not wanted to reveal myself

unnecessarily to such an extent, as if I previously only tried to deceive the people, to, openly said, someday become a competent pharisee, what was regarded by me as nothing small, until three days ago when giving us this goal completely; since the more clever and devious a pharisee is, the greater his reputation is with the temple.

<sup>14</sup> I actually do not want to think about the whole stupidity anymore and wanted to let go of it very quietly; but since I have been asked by You, Oh Lord, to speak about this, now, I have in all truth spoken about it and everybody now knows how things were standing with me and where I stand now. In this case I was extremely willful, and there wasn't much that could be done with me; but now I'm in the perfect and best order again, recognize the only true light of all life and will never again try to deceive anybody.

<sup>15</sup> But if I have behaved improperly in the presence of the Lord, I first ask You, Oh Lord and Master, as well as all Your friends, great and small, from the deepest bottom of life, for forgiveness! Since through my first silence I did not want to harm anybody, but only to cover my old disgrace a little. But this didn't work in front of Your all-seeing eyes, and therefore I have showed me like I was, and how I am now. And with that, I'm completely at the end of my speech and do not know anything further."

## - Chapter 173 -

### Gabi's former Pharisaic principles.

<sup>1</sup> Says I: "This was extremely good for you only, that you have fully expressed yourself; nevertheless everything, you still have to tell Me one thing very faithfully, but again, not for the sake of Me, but only on your behalf! See, when you were sworn in at the temple, didn't you at that stage believe in no God at all, because with all your senses, you immediately began with deception, to become a fully fledged pharisee with all malice possible? Didn't anybody tell you, that a pharisee is a servant of God and a priest following Aaron and never to be a selfish and power-hungry swindler of people? How could you ever let such a fundamental evil sense sprout in your heart?"

<sup>2</sup> Isn't to be useful to people wherever possible, already a most marvelous principle of life, which already the old pagan wise men regarded in the highest honour and lived accordingly?! Didn't Socrates once said: 'If you, mortal human, want to honour the gods in a worthy manner, then serve your brothers; since they are, just like you, the most delightful work of the gods! If you love the people, then you sacrifice to all the gods who are good, and the evil will not be able to punish you!' The Romans said: 'Live honourable, harm nobody and give to everybody what is his!' See, such was the value of the Romans, who were heathens; how could you, therefore, as a Jew, take up such hellish sense?

<sup>3</sup> Couldn't you just at least a little think by yourself, that there must be a God, who does not want anything else than good and who could not have created man just for the short span of life here on earth, but must have created him for eternity?! See, about this you still have to give Me a strict true account and express yourself completely! And now speak!"

<sup>4</sup> Said Gabi: "God, Lord and Master since eternity, if I ever had the opportunity to hear only the hundredth part of what I have learned in these most noteworthy three days, I certainly would not have taken up such evil sense; but - *Exempla trahunt* (examples entices!), also discovered by the Romans - I had such examples and patterns before me, who were worse than worse! And these bad examples and patterns lived quite well at the same time, and always the better, the more they

mastered the art, to blatantly deceive the people and keep them in the dark.

<sup>5</sup> Since they said: Nature - not God, who was nothing else than an old peoples' poetry - has given the brighter human already from the cradle the direction, that he, if he really wants to live well, have to exploit above all the stupidity of the people; who does not understand this, stays a fool for his whole life and should remain a human work-animal equipped with some reason, and feed himself from thorns and thistles and lie on stubble!

<sup>6</sup> As people's teachers one should only be worried, to keep the common human work-animals in the most thickest superstition! As long as this is effected, the actual spiritual people can live well; however, as soon as the common people are shown the truth and given the light, the actual spiritual people had to pick up mattock, plough, spade and sickle themselves and with sweat in their faces had to eat the hard-earned bread.

<sup>7</sup> The real human must strive for it, that he is regarded by the human work-animals at least as a half-god. If he reached this goal, he must lock up his light like an Egyptian grave and surround himself with all kinds of false luster and deadening mist; then the human work-animals will soon start to worship him, and this even more so, if he from time to time shows them some kind of apparent usefulness. In short, he must be able to fundamentally, but nevertheless falsely, prove to the human work-animals, that it is to their incalculable advantage, if they are abused or even beaten to death by their supposed half-god!

<sup>8</sup> One should give them hard laws and place as sanction the sharpest temporary and most severe, threatening eternal punishments upon them, and promise to the faithful follower of the laws, certainly no earthly advantages, but the more so greater everlasting advantages after death, - and under such conditions one should be standing as a true human in front of the countless human work-animals! If his successors are able to keep the mob in the darkest night of superstition, thousands of years would not be enough to enlighten them; however, if they are unable to do so, they, exposed as swindlers of the people, have to pitifully flee as far as possible.

<sup>9</sup> Moses and Aaron were such true people, who by their awakened mind and by their abundance of knowledge, soon discovered the weaknesses of the Israelite people, took over the leadership of the people as guides and by bringing prosperity, and through a finely thought of - but nevertheless extraordinary - swindle, misled the people to such an extent, that they even today are still as stupid as they were nearly a thousand years ago at the foot of Sinai and will stay that way for still many thousands of years to come. But basically this is still a relief for the people; since humans from the beginning are lazy beasts and must therefore be ruled with an iron sceptre and must be whipped with rods to do good!

<sup>10</sup> Lord, what I revealed here is not just futile poetry of my imagination, but the full truth! This is the inner view of the divine revelation of every perfect pharisee, which becomes even more valuable, the more incomprehensible it is. The High Song of Solomon fits this setup just perfectly; also the prophets, including Moses, are very useful! And this was also an additional reason, why I decided to go for the High Song.

<sup>11</sup> I am again at the end and believe, to have proven at great length, that my earlier disposition could impossibly be different; since like the instructions, so are the people, and also are their will and their actions! That I now look back on such really infernal instructions with the deepest disdain, is self-explanatory! But I also expect from You, Oh Lord, that You, according to Your Love and Wisdom, most leniently forgive me my thinking and actions as revealed here faithfully and truthfully!"

<sup>12</sup> Says I: "How could I keep it from you, since you yourself have banned all these works of hell from yourself forever? Since for this very reason I asked you to rid yourself loudly in front of all of

us from this, so that your heart could become completely free, and its most inner foundation of life can now belong to the fullest truth! Simultaneously I effected the goal that all present here should hear from the mouth of reliable witnesses, what the pharisees of today really are, and why it was necessary that I Myself had to come into this world personally, so that all mankind do not perish and be lost. - But now you two, balance yourself again completely, and you Simon should now express your most inner opinion about Me to us all!"

## **- Chapter 174 -**

### **Simon's opinions about the Lord.**

<sup>1</sup> Says Simon: "Oh Lord, with that I will be finishing rather quickly and easily! You are the Son out of God in the spirit and are before us God and human at the same time, and out of Yourself, You are also the only in heaven as on this earth. In the whole of infinity nobody is equal to You! An angel never submits to the will of a person; but if You give to him only the slightest sign, he fulfills in a nearly inconceivable quickest moment Your will. What You want, happens inevitably; any word spoken by You is already a completed action!"

<sup>2</sup> Your eye sees in one moment through all spiritual and material creation. The most secret thoughts of angels are as clear to You as if You have thought them Yourself, and what we poor, mortal people might think so deeply in us, You see more clearly than we can see this marvelous bright sun. You know about everything that the sea holds secret at its deepest bottom, You know the number of the sand in the sea, those of the stars, and what they contain and carry, and the number of the grass on earth, the herbs, the bushes, the trees and the spirits in the whole, infinite space is more known to You than the number one to me! If I not only believe this most lifelike, but also most vividly know this, it will not be difficult to say: Lord, this is my most inner opinion about You, as far as I got to know You during the past three days! I wouldn't know to say anything else!"

<sup>3</sup> Says I: "But including today, you are already more than three days with Me! Why do you only speak of three days?"

<sup>4</sup> Says Simon: "Lord, why should I be concerned about the three material days?! I only count the three spiritual recognition days; those are firstly the true recognition of matter, secondly the recognition of the being of souls and thirdly the recognition of the pure spiritual. These are the true three days of life, which we are with You!"

<sup>5</sup> Says I: "Ah, this is of course something completely different! With that I'm quite content with you; since you are quite familiar with correspondence, but not completely with the recognition of your inner self! And likewise your opinion about Me, which you have taken from your innermost; there still sits something of which you have to rid yourself! Indeed, it is only a smallest granule of a temporary doubt about Me, - and see, this granule must be removed from you, otherwise in time it will start to germinate and can grow to a forest full of the darkest doubts in your heart, which would be quite difficult to exterminate! Just look quite deep into your heart, and you will find the evil granule of doubt!"

<sup>6</sup> Simon looks a little confused at Me and also at the other people at the table, thinks about himself and says after a while: "Lord, truly, I can search wherever I want, I still find so to speak nothing! Since all still ever so quietly rising doubts about You, are discarded in one moment, and there can be no-one left!"

<sup>7</sup> Says I: "And still, and still, just think and you will find it!"

<sup>8</sup> Says Simon: "Lord, You make me fear myself! Should I very secretly be a monster? I can do and think whatever I want, I still find not nearly anything, what You, Oh Lord, want from me. Wherein and in which manner could I still have a doubt or at least a reason for it?"

<sup>9</sup> Says I: "But friend Simon, look at Me! Do I really seriously look so penal-greedy and revengeful, that you are afraid to openly confess, what so-to-speak already lies on your tongue?"

<sup>10</sup> Upon these My words Simon got a fright and says: "But Lord! Must also this little thing, which loud expression I regarded as inappropriate, be expressed loudly?"

<sup>11</sup> Man can think by himself quite a few things; yes, he does not really think this by himself purposefully! The thought comes from somewhere breathed into my heart and sometimes stays for a while; finally it is blown away and one nearly does not recall it ever again. And as such also this my little doubtful thought came from somewhere flowing into my heart, and I thought it, but discarded it immediately again, because I carry thousands of the heaviest proofs against it in my head and heart. In addition I found the loud mentioning of this thought as somewhat improper. If You, Oh Lord, insist on it, I'm pleased to speak about it. Dear, great friends of the Lord, take it, as I already have totally discarded it!

<sup>12</sup> However, this is the thought: From the time I'm here, I all the time see the extremely charming and most beautiful maiden at the side of the Lord, and therefore, but truly like by itself, the of course ridiculous thought forced itself upon me, if the Lord could also be sexually in love, at least for as long He walks on this earth in the flesh! But if so, what would happen then to His absolutely pure spirituality? God can purely love all His creatures, - however, if He also in particular could love an exceedingly beautiful girl on this earth in a sexual manner, to affirm or to deny this was for my intelligence a little difficult, although I called in my soul to myself: 'With You every love can only be in the highest degree pure, also one that we would call among us humans as completely impure!'

<sup>13</sup> Lord, there it is, what You wanted from me! But now I'm finished with all granules and germs, and You, Oh Lord, do with it what You want! Or does Your divine all-seeing eye still see something else inside me? Should there be something else which I cannot see, then make me mercifully attentive to it, and I will immediately without any fear, come forward with it!"

## **- Chapter 175 -**

### **Simon's thoughts about the sexual nature of the Lord as a human being.**

<sup>1</sup> Say I: "Now you are pure, and there is nothing in you, which could ever disconcert you in your faith in Me; but now I want to show you and also all of you, what a most dense doubt-forest could have grown in you, if you did not rid yourself of this little doubt-granule. In time you simply would have started to philosophy as follows:

<sup>2</sup> What would become thereof, if I transgressed with a maiden and a fruit would arise thereupon in the lap of the maiden? If it would be a male, would it also be a God? And if it was a female, what then? Would it weaken the law of Moses if I would have transgressed? Would it not make My God-person incapable to keep the Divine spirit? Or would I, regarding My person, be capable of such an act or not? But how could I animate such an act in people, if I Myself are unable of it?"

<sup>3</sup> If this deed is a sin in the flesh and weakens soul and spirit, why did I place this sinful act in man's flesh and soul to reproduce? Could I not have arranged the reproduction to take place in a purer manner?! But if this act of reproduction out of the order of God is the only right and possible one, a God must be able to do it just like a person! Why is this act for the people a sin and not for God; or can God under certain circumstances sin against His own order? How can God be the purest love, if He becomes guilty of a sinful human weakness?!

<sup>4</sup> God as God can impossibly sin against His own order! But if He has taken up the nature of man, is his flesh able to sin or not! Must He also fight against all attacks of the flesh? If He has them, who allows it to come over Him? Is there still another higher and older God, who is steadying this young, up and coming God by all kind of heavy tests and makes Him reborn in the spirit? If this young God now sins like a man, could He also be rejected as man?

<sup>5</sup> Could the old Egyptians not be right regarding their genealogy of the main gods? Uranus produced with Gea, Cronos (Saturn, time), who all the time destroys his works. Zeus, as the will of Cronos, is saved by love, grows up in secrecy and becomes exceedingly powerful. The power of Zeus places Uranus and Cronos in everlasting retirement, rules absolutely alone and creates the people on earth, for which he is tormented a lot by all kinds of human weaknesses, according to the destiny of the terrible, unfathomable Fate as the primordial oldest God. The Fate seems to be the unknown great God; but now, sort of tired of ruling, he invisibly and unbeknownst has placed a God-spark in a pure maiden and has now become youthful and by this son created himself a successor, and it is Him standing now in front of us and makes His first attempts to rule!

<sup>6</sup> I could still tell you a great number of such offshoots, of which such a doubt-forest consists, and in which it can generate other undergrowth and weed. But since the seed has been destroyed in you, you are now clean, and there can be no talk of any further blossoming of the weed; and since you have been completely cleaned, you are suitable to become one of My first disciples.

<sup>7</sup> By the way - you will now understand, how and why this little maiden with all her love clings on to Me. Since as much as this little maiden loves Me, nobody of you loves Me; since your love is more an amazement about My wisdom and about My - for you incomprehensible - miracles. But this little maiden loves Me completely purely for Myself, since she knows who is residing in Me. And this is worth more than to admire Me as God, since it must be clear to everyone, that with God all things are possible. This is also good, but the other is better.

<sup>8</sup> What would you prefer more: if people love you, because you are a person, or only because you are a wise person and knowledgeable in all kind of arts? The first love originates from life and seizes again life; the second, however, originates from the sense of art and only seizes the art and science of him who possesses it. Tell Me now, which love do you regard as higher?"

<sup>9</sup> Says Simon: "Obviously the first! Since who loves me already as a person, will also love me even more so as a wise man and artist; but who loves me because he is of the opinion that I'm a wise man and an artist, will soon be finished with this love, if he learns that I'm not wise and not be an artist! Therefore is this purest love for You, Oh Lord, of this little maiden, truly an example love and by far exceeds all of us in a high degree!

<sup>10</sup> Of course, a maiden loves a man for the sake of himself easier and more natural than one man another man; if, however, a man with his mind and heart regards deeply the value of a person, a brother, he will, feeling and recognizing his own value, also respect and love his fellow-man irrespective of his properties. And if in the future he discovers some secret, quite venerating properties of him, his love surely will intensify! - Oh Lord! Every word and teaching of Yours is great and elated and in all eternity of eternities the truth!"

## - Chapter 176

### The individual becoming one with God. Simon's confession of his carnal weaknesses.

<sup>1</sup> (Simon:) "I can see now that You, Oh Lord, are revealing Yourself to the people completely and nowhere You are holding back or keep any secrets like the old prophets have done, who revealed You to the people only under cover of the thickest veil and nearly showed only the hemline of Your garment to the mortals. Indeed, they founded a religion and a church; but what religion and church was this? Religion was a nearly invisible star, sending a most sparing ray of hope from somewhere out of infinite space to earth covered in the thickest night, and the church, a building of hard rocks, a temple, surrounded by many labyrinths and gloomy forecourts, which the people could enter, but never the innermost of the temple, where all the great secrets of life are lying revealed on the golden tables.

<sup>2</sup> However here, not only the innermost of the temple is made completely accessible to the people, but also God, the everlasting Inaccessible, totally reveals Himself personally to the people, as He was, is and will be forever. Therefore it is also necessary, to accept God not only partially, but entirely with body, soul and spirit, by the exclusive sole love for Him. Such willingness like this of the Creator towards the created, therefore also this from the created towards the Creator, must finally result in the full identification between the creative primordial Being and the created after-being.

<sup>3</sup> God becomes one with us, and we become one with Him, without the slightest limitation of our personal individuality and the most perfect freedom of will! Since without the most perfect identification of the created with the Creator, a most perfect freedom of will is unthinkable, because only the will of the Creator can be present in the most perfect unlimitedness and the will of the created only then, if it has perfectly become one with the will of the Creator.

<sup>4</sup> If we want what the Lord wants, our will is perfectly free, because also the Lord's will is perfectly free; but if we do not want this or only partially, we are the most wretched slaves of our own blindness. Only in God can we become perfectly free; except for God, there exists only judgement and death!

<sup>5</sup> Lord, You see that I do not fear to speak; and I believe that also this time I have hit the nail on the head! However, add Your almighty blessing to it, that this most marvelous wheat grain, which You Yourself, Oh holiest Father, have planted from Your everlasting heaven here on this unfortunately very meagre earth, in the earth of our still stupid hearts, so that it can produce thousandfold fruits! Oh holiest Father, become one with us, Your creatures, with Your still poor children, so that we one day, resembling You, also can become one with You!" - Here Simon, completely captivated, breaks out in tears.

<sup>6</sup> But I get up and say to Simon: "Come to Me, you My dearest brother, and hug in Me not Your Creator, but your Brother, so that you are the first one to become one with Me!"

<sup>7</sup> Says Simon quite contritely: "Oh You too holy Father! This mercy the sinful Simon is not worthy of forever!" And he cries again. In return, however, I go to him and press him with a repeated brother's greeting to My heart.

<sup>8</sup> After a while, when Simon recovered from his captivation and I reassuringly influenced his heart, Simon said: "My Lord and My God! What did I do, that You suddenly are so lenient and merciful towards me? See, I'm a sinful person; since my flesh is quite loose. The beautiful and attractive maiden leave a mighty impression on me, and from time to time quite indecent thoughts are forcing

themselves upon me. And quite often I willingly engage with a kind of lust and joy in these thoughts, although not in deed because of a lack of opportunity, but still in my heart, which behaves quite affirmatively during such estrous stages.

<sup>9</sup> But then also quite bright moments appear in me and I have reasonable views and considerations about this point; but to what use? If I again see a beautiful maiden, all the brighter moments, all the reasonable views and considerations are gone in an instant, and the old scapegoat, armed with all its indecent intentions, is back in its place. Of course, I do nothing; but this doing-nothing is nevertheless not a true doing-nothing, but simply a doing which is prevented by a lack of opportunity. The fear for temporary punishment and disgrace is preventing one thereof, but not so the own free will, who at such opportunities contains a lot of desire, and at a good opportunity surely will not reveal any negation! I know my loose flesh unfortunately just too well and therefore are a sinful person and not worthy of such a great mercy from You."

## **- Chapter 177 -**

### **On the purpose and nature of sensuality.**

<sup>1</sup> Say I: "Friend and brother, why are you concerned about the flesh and what happens in it?! If I had not implanted such property in the flesh, would ever a man take a wife and awaken a living fruit in her?!"

<sup>2</sup> If I had not put the desire into the stomach to eat, would ever someone consume any food? In what other manner could nature-specific-spirits enter the blood and other fluids of the body, from there into the nerve-ether and, in such manner purified, become soul-substance? Through My will-power, certainly, among the primitive order; but what would then become of the everlasting continuance ability? By no other means than by a hard, continuing judgement; but what would then become of the independence and future spiritual freedom of life?!"

<sup>3</sup> See, if just one point in My once arranged order is moved, - and an all-independent life with the fullest freedom becomes forever an impossibility. Have I not given the eyes the ability to see and the ears the ability to hear, the tongue the ability to speak and to taste and the nose the ability to smell?!"

<sup>4</sup> Are you therefore a sinner because from time to time you are getting hungry and thirsty? Do you sin, if you are seeing, hearing, tasting and smelling? All these senses are given to you to perceive the form of things, to listen to the wise meaning of speeches and to perceive good and bad and harmful spirits of the still unfermented and raw matter!

<sup>5</sup> Of course, you can also sin with the eyes, ears, nose, the palate and the tongue, if you do not use these senses according to order, if you only direct your eyes into the direction, where the flesh is given an account, if you with preferably and desirously only listen to sacrileges, invective and scurrilous speeches, if you only smell stinking things for pleasure, which impurifies the flesh and make it ill and incapable to work. You are also sinning with the palate and the tongue, if you do not curtail the too big lasciviousness for the most expensive delicacies; since why should your palate be tickled with the most expensive and gourmandising things, while alongside you many poor must perish because of hunger and thirst?! If you are hungry and thirsty, satisfy yourself with simple and freshly prepared food; but if you are engaging in gluttony and overindulgence, you are clearly sinning against all order of God.

<sup>6</sup> Now see, all this is not the case with you; to the contrary, you already have achieved some quite glorious victories over your flesh by yourself! You also have been moderate in all things and acted soberly in your desires. What was more or less evil in you, consisted in your disbelief regarding the Scriptures, which you earlier could not understand; but your disbelief was passable, while the disbelief of Gabi was of a real pharisee-like, impassable nature. You, however, did not reject the Scriptures; you only wanted light and illumination and therefore also studied all Egyptian and Greek worldly sages. But it nevertheless did not give you light; outwardly you stayed a pharisee, but according to the inner, you were always a diligent researcher for the truth. And since I knew this, I have awakened you, and have opened for you as well as all the others, the gates to the clearest truth.

<sup>7</sup> Now you can never get into the night again and therefore you should become a promoter for My spiritual kingdom on this earth! Through you the heathens in Persia should get a lot of light! Now eat and drink again; since you are still hungry and thirsty and you have eaten only half of your fish and your mug is not empty yet! Therefore just help yourself, My young brother Simon!"

<sup>8</sup> Simon is still touched to tears, sits and eats bit by bit his fish with bread and wine.

## **- Chapter 178 -**

### **On the nature of the angels. Heart and memory.**

<sup>1</sup> Also the other guests still help themselves, and especially again Raphael, which gives Cornelius finally a reason to make a somewhat laconic remark, which he so-to-speak whispers to the Romans sitting alongside him. These Romans were Faustus and Julius, and the remark of Cornelius was as follows: "To people of flesh and blood, these most well-prepared fishes are tasting quite good, and they can eat a great number of them; but the spirit Raphael, who does not have any flesh and blood, could measure up to the giant Hercules and the Philistine Goliath! Strange, how such a spirit can eat so much! He already consumes the twelfth fish, and for a spirit, this is truly miraculously quite a lot! I have not eaten one fish, while the angel in the same time has eaten twelve! No, this is too much! I believe he could eat another twelve!"

<sup>2</sup> Says the angel: "Not only twelve, but ten times hundred-thousand times twelve in one moment, even if all of them would be large whales, like the one in whose belly the prophet Jonah took up somewhat uncomfortable accommodation for three full days!

<sup>3</sup> I do not need the fish for food, but certainly for the forming of this nature-spiritual ether, from which I - according to the will of the Lord - must form and temporarily maintain this visible body, which, although spirit, does not have a shortage of flesh and blood. Look here, are these no veins and this no flesh?!

<sup>4</sup> That it is in my - from the Lord received - power, to dissolve this body in an instant and to pull it together again, lies in my - until now - highest possible spiritual completion of life; but I'm not only able to dissolve this my body with my will-power in an instant, but also yours and in the same time span also the whole earth.

<sup>5</sup> However, does your body not consist of flesh and blood, because I could dissolve it in an instant?! Or does the earth not consists of the most firm matter and of water, air and a countless number of primordial materials, if I also, if warranted by the Lord, could dissolve it in its primordial specific particles within an unthinkably short instant, so that its volume to your eyes, even if they would be

something material, would appear as absolutely nothing?!

<sup>6</sup> Therefore, friends, think, think, before letting flow a word over your lips, so that you as disciples of the Lord never speak any nonsense, with which you truly do not honour your Master! You now already have seen, heard and experienced quite something; but about the inner spiritual greatness and might of a - say - angel spirit, not even mentioning the everlasting spirit of God, you certainly do not have the slightest idea! But still you are able to make some sarcastic remarks about that, what an angel requires for its temporary, pseudo-bodily preservation?!

<sup>7</sup> Do you really think that you could endure my true primordial light form, if I would show myself to you?! See, the fire of the light of my primordial being is powerful enough to destroy a countless number of primordial central suns, not mentioning you and this whole earth! So that this does not happen by my presence, I must form this pseudo-body according to the almighty will of the Lord and cover my actual being to such an extent, that every disturbance of the order in the judgement of matter, is avoided. Nevertheless, the matter must be prepared by my inner life-fire, to be able to serve it as a protective shell! And therefore I must necessarily take in more material food than any of you.

<sup>8</sup> You did not know this and couldn't know this; however, you should have known, that someone like me has not been called by the Lord in this appearance, to be a glutton or joker or a quick-magician to your annoyance, but to be useful to you in many aspects, and to give you tangible proof of the presence of the angels of God and their power! But if you understand this, how can you make sarcastic remarks about my eating-habits?"

<sup>9</sup> Says Cornelius: "Dear, most marvelous messenger of the Lord from heaven, do not be angry with me; since you can see, spiritually we are not more than nearly newborn children in the cradle and more a dream-life than any already completed self-consciousness! In future, eat as much as you like; no one of us will ever again dare, to have even the slightest thought about it, not mentioning speaking about it. At the same time we hereby thank you for the extraordinary lesson which you, in your justified annoyance, has given us regarding our firm stupidity. Since we now know about the 'why', we certainly will not make a skew judgement about the 'therefore'! But if the 'why' is foreign to us, how should we know about the 'therefore'? Therefore, again our special gratitude for your great and important lesson!"

<sup>10</sup> Says Raphael: "Gratitude belongs only to the Lord, who is your as well as our Father in eternity! Let this lesson spill over to all other experiences and appearances in life, and soon you will see us angels standing as worthy brothers at your side! You should not criticize or laugh at anything, except at lies and deception! Since the liar should always stand in disgrace and the deceiver be exposed, so that he tastes the fruit of lies and deception!"

<sup>11</sup> At any other opportunity you should gently teach the erring people. If they take note afterwards, it is fine and good; if they are not taking note, you then can pull the ropes more taut! If this is also to no avail, lock such willful into a correctional facility and let them fast and if necessary punish with rods; since with a right and good punishment, the rod should not be absent! Also we, as your secret educators, make use of it with the people who are willful and very stubborn. Also this lesson keep and execute it where necessary, and you will walk among people; otherwise among all kind of wild animals, who are stuck in human larvae!"

<sup>12</sup> Says Cyrenius: "Lord, did the angel take this out of himself - or did he take everything from You?"

<sup>13</sup> Say I: "My friend, your memory has again become a little short! Didn't I, a few days ago, explained carefully to you, what the angels are, and how they think, want and act, and now you again ask about it! If they are only animated forms by Me, what personal report do they have? What thought can they think for themselves, since they are only an extension of My will and a

collection-vessel of My thoughts and My ideas and intentions?

<sup>14</sup> If they should think, want and act independently, they first had to dine like you at the children's table and bless this earth in your flesh! From this it is clear like daylight, that this, what the angel Raphael now has told you, is My word, My speech and My will, which you have to observe, just as if I Myself had spoken directly to you.

<sup>15</sup> You must take My words deeper to heart, then they will not become so easily unfaithful to your memory; since everything that the heart has accepted in a living manner, stays most firmly also in memory, and you can access it quite easily at a suitable opportunity. But if you only want to memorize what I have told you, you will largely forget about it within one year at least a hundred times; since when you are older, the memory is not as agile as in the youth. However, already the youth forgets quite easily what they have learned, not mentioning older people. But what the heart has taken hold of, has entered life and stays forever!

<sup>16</sup> I say to you, whatever you have absorbed into memory in this world, not one iota will remain in the beyond; therefore all dry world-scholars appear in the beyond like deaf, blind and mute, does not know anything and cannot recall anything. Not seldom they arrive in the beyond bare of any concept, like a baby born into this world from the mother's womb. They first have to learn and experience everything from the elementary principles, otherwise they would stay deaf, blind and mute into eternity and would have nothing than a vague feeling of being, however, without feeling that it is them who already were on earth. All this must foremost be taught to them bit by bit in the most sensoric manner.

<sup>17</sup> Where there is darkness in the heart of a person, also the whole person is dark; but where there is light and brightness, the whole person is illuminated, and he can never become dark again! Therefore, take immediately to heart what you hear, and soon there will be light inside of you!

<sup>18</sup> If all of you have understood that and absorbed it into your hearts, let us prepare for something else! What soon will arrive, will make you think a lot; but you also will learn a great deal from it and when the time comes, make the best use from it."

## **- Chapter 179 -**

### **The people of Abyssinia and Nubia.**

<sup>1</sup> "Most of you are familiar, at least according to legend, with the old, famous Egyptian Land.

<sup>2</sup> Behind the great waterfalls of the Nile lies a very fertile and large mountain land, and has the name hAbi ie sin (this is Son of hAbi). This hAbi is a descendent of Cain and not Noah; these highlands, like also other counties of the earth, were spared by the great flood during the times of Noah.

<sup>3</sup> The son of this hAbi was, like Nimrod, a mighty hunter. He invented the club and the bow, and all animals, never mind how tearing, fierce and wild, already from far away fled from him; since he was a giant. His voice made rocks shake, and with his mighty club he smashed rocks, and with his bow he shot ten-pound arrows over a distance of a thousand steps; and at whatever he aimed, he surely hit and made it his prey.

<sup>4</sup> Simultaneously being a master of all the animals, also all his weaker brothers and sisters obeyed

him. He was very serious, but never cruel towards the people, yes, not even hard: but what he instructed, had to be executed.

<sup>5</sup> He believed in a far-away, almighty God, who originally made all things. But this God has uncountably many and exceedingly mighty servants, visible and invisible. Some had to rule over the sun, moon and all the stars, some over the earth, some over the water, some over the fire and so forth, some over the grass, over the trees, some over the waters above and in the earth, some over metals, some over the birds in the air, some over all the animals in the water and some over all the animals walking and creeping on earth.

<sup>6</sup> These invisible servants and often visible servants had to be highly honoured by the mortal people, by strictly obeying and following the laws which they from time to time gave to the people. They always punish disobedience in a most severe manner by all kinds of catastrophes which they sent over the disobedient people, which do not respect them, does not follow their laws and also behaved in an unfriendly manner among each other.

<sup>7</sup> In short, this son of hAbi was the first ruler of this ancient little nation and at the same time the first priest, who taught them the scanty concepts of God and other spiritual beings, and was in line the sixth descendent of Cain and the seventh of Adam.

<sup>8</sup> He taught them to get to know the tame animals, and to use them in their households and was therefore the first founder of a shepherd's colony and also taught them how to use some fruits as food, and to grow, maintain and ennoble them in a garden; he also taught them to build huts from rocks, palms and clay and use it as a safe residence.

<sup>9</sup> He himself cleaned the whole, large country from tearing, wild beasts. Already his equally gigantic mighty sons reaped the blessing from the restless efforts of their powerful father. During the course of a few hundred years, this black skinned little nation grew to a large and mighty nation and had good customs and a quite effective governmental arrangement, even more clever and better than Egypt itself under the first head shepherd (Varaons).

<sup>10</sup> However, this truly happy nation blockaded all possible entrances, that even the foreign wild animals found it almost impossible to visit and cause harm to the rich herds of this wide extended large country, which was five times the size of the Promised Land. Because of that reason, until this hour no foreign enemy penetrated the green fields of this country, although the nation has expanded far beyond the old borders. Also the borders of the newly occupied lands were to such an extent blockaded by this nation, that it was not that easy for any enemy to penetrate the boundaries of such lands.

<sup>11</sup> Towards Egypt, where the last and quite coarse feet of the Komrahai Mountains start, they have the only access-road. It is a very terribly narrow pass, which after four hours walking through many deceiving windings and mainly underground, ends in the most upper part of Egypt and leads through a very narrow cave, - which exit was only found, during the times of Moses, by the natives, who actually were fugitives and as great state-criminals, fled the feared punishments. When pursued, they fled into a hole in the rocks to hide. When they advanced for about five-hundred steps inside the cave, armed with bows and arrows, they discovered daylight on the opposite side and ran towards it; they soon reached it and were very happy to get away from their pursuers. On the other side, reaching a never seen open land, they closed off the exit with rocks, so that it would not be possible for their pursuers to ever reach this wide, beautiful, free land.

<sup>12</sup> The number of fugitives counting seventy heads, among them thirty-six men and thirty-four women; the one not having a wife, they made him the leader because he was the most experienced; and one was still too young to have a wife and was therefore chosen as a servant for the leader.

<sup>13</sup> The fugitives lived in this land for a year and a half. However, they were not able to master the cleaning of the area, although spending most of their time hunting tearing beasts. After expiration of the aforesaid time, they moved along the Nile northward and after a few weeks reached the Cataracts, which, seen from Egypt, are called the second. There they encountered many troubles and a lot of work to make any progress.

<sup>14</sup> On the right shore of the Nile they would have made easier progress, but they were on the left shore, and there the area is very cleft and does not have a shortage of all kinds of animals, which are not quite friendly towards people. Since the difficulties of the way forward did not end, they wanted to return to the earlier land, when a large herd of cattle and sheep followed them also to the north. This appearance made them believe that their pursuers had tracked them down. They therefore moved onwards as fast as possible and after a troublesome day's travel, they finally reached a beautiful, large and exceedingly fertile land.

<sup>15</sup> There were an abundance of dates and figs, and there were large herds of sheep and cattle which moved around and grazed completely without owners. But those herds which forced our society of black people, was lost in the gulches of the cataracts and did not followed them anymore, which pleased our society a great deal, since they thereby believed that the supposed pursuers did not follow them anymore.

<sup>16</sup> In this new land the society searched for the best place to live, fortified it and settled there. It was a beautiful, smooth hill alongside the Nile and covered with dates, figs and beautiful palms; except for a few monkeys, there was no trace of any tearing beasts to be found.

<sup>17</sup> Here those people multiplied and within a few hundred years developed into a considerable nation, which seized all of the free herds and build huts and even villages and lived quite well. But all had the belief and all the customs and uses, which the son of hAbi had introduced.

<sup>18</sup> This large, once very beautiful and fertile land the black inhabitants called with the name 'Noua Bia', which translated means 'New Dwelling'.

<sup>19</sup> In time this nation also made its acquaintance with the Egyptians, which later made every effort to subjugate these first black people, in which they, however, not completely succeed. This was also the first completely black people which the Egyptians saw.

<sup>20</sup> In the beginning the Egyptians regarded these people as big apes; only after they discovered that these people spoke a language close to their own, they started to regard them as true people, bought cattle and sheep from them, and in return these black people learned all kinds of arts and sciences from the Egyptians, which they could use quite well, especially regarding the preparation of metals, of which they until now had no knowledge.

<sup>21</sup> With these people their old religion and all their old customs and habits which they took over from the son of hAbi, remained until today.

<sup>22</sup> In this year a seer arose among the people and revealed to his brothers and sisters an extraordinary vision, which he had seven consecutive times. He described to them the way he had to go, to reach the place where He could be found, who would teach the people the truth and the great unknown God.

<sup>23</sup> And see, this seer from Noua Bia will arrive with quite a considerable society before midday here in the area of Caesarea-Philippi; we therefore will send a messenger to them, so that he can bring them here! They have come on many camels and have brought many treasures and will pay for what they are consuming here, with gold and precious stones.

<sup>24</sup> You, Mark, see to it that these Nubians are looked after quite well! Because when you yesterday

evening asked Me to stay for another day, I adhered to your request, otherwise I and My disciples would have left already this morning before sunrise to meet the caravan who are searching for Me. I, however, stayed and this stay will provide a lot of work for your house; nevertheless, you will be payed well."

## - Chapter 180 -

### The Lord sends a messenger toward the Nubian caravan.

<sup>1</sup> Mark asks Me with an exceeding joyous face: "Lord, You Omniscient! How many persons are in the caravan?"

<sup>2</sup> Say I: "It consists of exactly seventy heads, among them, just like their fugitive ancestors, thirty-four women and thirty-six men. The one without a wife is the seer, and the second without a wife is his servant!

<sup>3</sup> See, this is the way these blacks became fugitives nearly a thousand years ago, namely on the grounds of a renewal of the law, which of course during the times of Moses was not what it was before the Great flood! The old leader who became a fugitive, wanted to revive the old customs and habits; nevertheless, he only met a lot of enemies, who started to pursue him and his followers in a quite despicable manner, so that finally he had no option than to flee the blind, fanatical superiority of his many enemies.

<sup>4</sup> The escape was therefore a prophetic portent for the reception of a higher light and indicated, during the times of Moses, also to the better descendants of Cain, that during this time also for them a light of redemption will rise. These blacks will not reach the old well of Jacob like the children of Abraham, but nevertheless, they will still drink from the marvelous water, if they are thirsty for it.

<sup>5</sup> And now let us choose a messenger, who is a master of the upper-Egyptian tongue! In the camp of Julius is a spokesman; call him to Me, so that I can instruct him how he can recognize the leader immediately, and what he has to tell him!"

<sup>6</sup> Julius himself got up immediately and hurried to the camp, called the spokesman and brought him to Me.

<sup>7</sup> When this arch-Roman came to Me, he said: "Son of the most highest and most elated Zeus! What is it that You instruct me to do? I am in the highest degree unworthy, to receive an order from You - the Son of the highest God only gives orders to under-gods, those to the princes of the earth, those to the senior-most generals, those to their seniors and captains, and only those to their slaves, which we have the honour to be -; but You, most Highest, want to make an exception here, and therefore I ask You for Your holy instructions!"

<sup>8</sup> Say I: "Very good, very good, My dear friend! You are still an arch-Roman, but nevertheless faithful and honest to your faith and your status. You have served for some time in Egypt, have learned to understand and speak the old Egyptian language, and now you should be messenger for Me to the area of Caesarea-Philippi. You are a good rider and by horse you will soon be at the right place.

<sup>9</sup> In the vicinity of the burned-down town you will meet a caravan consisting of seventy black

people; in front, riding on two white-covered camels, are the leader on the right and his servant on the left. The leader will already greet you from a far distance. He is dressed completely in white clothes; but his face you will find coal black. Likewise his hands and feet; but in his heart it looks much brighter than the skin of his body. Say to him: 'You have reached the goal of your efforts; follow me! Within a few moments you will be standing in front of the face of Him, whom you have searched for after your seventh vision!'

<sup>10</sup> Such say to him with the old Egyptian tongue, which you can speak rather well! Go now, saddle your horse and go quickly; where the main roads cross, you will meet with him!"

<sup>11</sup> When the spokesman heard this from Me, he bowed deeply and said: "A Roman veteran never bows except before the gods; but You alone are worthy of all admiration and all worship! And now I will carry out Your instructions!"

<sup>12</sup> The already grey warrior hurries away, was quickly in full armament on his Arabian horse and galloped like an arrow to the indicated place, and a dust-cloud in the distance was so to speak a sure sign, that the large caravan was approaching the place. Our messenger was within a few moments at the indicated place and still waited for an quarter of an hour for the full arrival of the large caravan. We could see them when looking around the corner of the house; since to the crossing it was only a short half an hour walking away.

<sup>13</sup> When the leader arrived at the to-the-teeth-armed messenger, he asked him according to Roman war-custom, where he was heading and what motivated him in his native country to carry out such a trip.

<sup>14</sup> The leader came to a halt, looked the Roman firmly in the eyes and said in a very serious sounding voice: "Roman! Who asked you to expect me here? Today we already came from the great sea and crossed through steppes and forests. From Alexandria, ships carried us over the wide sea; only birds could see us from Egypt to here! You are the first person which we have met during the complete trip; how could you know that we would arrive? Who revealed our arrival to you? Are you a seer; since you should know, there exists a foremost and most highest God-being above all your gods and above all people, irrespective of which skin-colour they are!

<sup>15</sup> Seven times I had the same vision; in this vision I always saw this area in an indescribable light. A little group of people of white and brown skin colour, was already standing in this great light, shining like sons themselves. But among these light-people, there was standing one who shone brighter than a hundred-thousand suns! From Him all light originated; yes, it gave me the feeling, as if the whole of infinity was full of His most immeasurable light! But irrespective of His indescribably bright light, it nevertheless caused no pain, like with us, the much weaker light of the sun.

<sup>16</sup> At the end of the always same vision, I heard the clear words every time: 'Go there, you black one, there also your night will become illuminated!' Such I told to all my black brothers and sisters, and we decided to undertake this trip from Nouabia, and are now on our way for already three months.

<sup>17</sup> I knew quite well to where we had to travel: since my spirit - who accompanied me already for seven years - had told me, that the place which I saw in my vision, was lying in Asia along the coast of the great sea. From the sea I immediately recognized it, which I have seen seven times in my vision. When we were at the right place, we went on land. Immediately a road was visible, on which we travelled to here, - and here you are meeting us! Oh tell me, who told you about us? Oh speak! I anticipate greatness!"

<sup>18</sup> Said the Roman: "You have reached the destination of your laborious travels! Within a few

moments you will be standing in front of the face of Him, whom you have searched for, after seeing Him seven times in your vision!"

<sup>19</sup> The leader immediately instructed all to follow the Roman; since he was clearly a messenger of Him, whom they were searching for.

<sup>20</sup> The Roman immediately led the way and the whole caravan followed him.

## **- Chapter 181 -**

### **The Lord talks to the leader of the Nubians.**

<sup>1</sup> The ride went smoothly and our spokesman brought the whole caravan to us, who were still sitting cheerfully at the tables.

<sup>2</sup> When My Jarah saw the pitch-black faces with nearly blood-red lips and markedly white eyes, she was frightened and said: "Oh Lord, these beings wouldn't harm us? They really have a dreadfully black appearance! I already have seen moors, but not so dreadfully black like these! Just look at the strong set of teeth! Truly, Lord, if I wouldn't be with You, I would begin to be terribly afraid! To love such a black person, would really be a challenge for a tender feeling heart of a girl!"

<sup>3</sup> Say I: "Alright, My dearest daughter, - but be clever, My little child! Who would be afraid of a colour? Now you have been a little childish, - but this doesn't matter! Just pay proper attention to everything; because important issues will be discussed!"

<sup>4</sup> Says Jarah: "However, about that I most likely will not understand a great deal; since regarding the old Egyptian tongue it is night with me, and these blacks cannot speak any other language!"

<sup>5</sup> Say I: "Everything will be translated; be therefore calm, do not speak, but listen!"

<sup>6</sup> Upon this Jarah is quiet and I immediately let the leader and seer come to Me and ask him, what made him and his companions travel so far. I of course knew this from the roots; but I nevertheless had to ask him to provide him with the opportunity to express himself and reveal his request.

<sup>7</sup> Upon My question, which I put to him in the Hebrew tongue, the leader, also in our language, gave the following answer: "For me nameless, most elated person on this earth, forgive me poor, weak half-person, if I dare to make the shy remark, that I recognize in you the very same person, which I have seen four months ago in my seven always similar visions in an indescribably brightest light, and which I also started to look for nearly to the end of the world, and, deeply touched in my heart, believe to have truly found! Would you, most elated, not tell me, if my recognition is correct?"

<sup>8</sup> Say I: "It would be of little use to you if I say yes or no; you must recognize it yourself! Search, and it will be clear to you! You have come so far, then you will also get even further; but you yourself have to want it seriously and firmly! Every external tuition is of no use, if not simultaneously accepted from within. See, you now speak Hebrew quite well! Can you remember having ever learned this language somewhere? Ask also your companions who also now understand this language quite well, if they at some stage have learned this language! Go and convince yourself!"

<sup>9</sup> The leader guides his camel to his companions and speaks in Hebrew to them. All understand him and also answer him in our language. About this the leader is completely overcome with

amazement and cannot explain to himself, how he and all his companions came to the knowledge of the Hebrew language; since he doesn't know that I can provide such.

<sup>10</sup> After this experience the leader returns to Me, still sitting on his camel, and says: "Most elated person on earth! In my black skin I am at a loss here; since this is my first trip which I ever have made! I never ever have made acquaintance with languages and customs of other countries and am totally poor regarding all kinds of experiences, and at home in my own country things are very simple. The land is good and beautiful, but it does not offer anything new. It is therefore possible that this land has the property, that a foreigner, as soon as he enters the land, also takes in the spirit of the local language and be able to immediately speak to the natives, as if he himself would be a native. If such is possible or impossible, I cannot say; therefore, could you give me an explanation for this! In my own country I was never able to test this, since never ever did a foreigner come to us!"

<sup>11</sup> Say I: "First dismount your camels, lead them onto the field nearby the sea, so that they can take a quite necessary rest, to be able to take you back to your country more easily; because the way back is not shorter than from there to here with us! Do this and come back again; it then will show how much light you are able to endure!"

<sup>12</sup> The leader bows and says: "Most elated person of persons! You are quite right, if we only dare to put our most unholy feet on this holy land; since according to my visions, this land must be of an immeasurable holiness!"

<sup>13</sup> Say I: "If it is for the feet of your camels not too holy, it will certainly not be too holy for your human feet!"

<sup>14</sup> Says the leader: "Yes, truly, truly, truly so! Oh most elated person of persons of the earth, you are most kind and exceedingly wise!"

<sup>15</sup> Thereupon he guides his camel back to his companions and extends My wish to them. Immediately the camels are lying on their knees, and the riders climb onto the ground. Thereupon these well trained animals stand up again and are led to the field at the sea where they start to graze quite comfortably. Ten Negroes are ordered to look after the camels, the rest together with their leader immediately return back to Me.

<sup>16</sup> When they arrived back where I was, I first asked the leader about his name, and he says: "My name is equal to what I am; in our tongue it is Ou bratou vishar. With us nobody has a name except for his manner of activity; otherwise we are called equally: Slouvi."

## **- Chapter 182 -**

### **The leader recounts his journey to Memphis.**

<sup>1</sup> I ask further: "Where did you get this quite commendable education?"

<sup>2</sup> Says Oubratouvishar: "About ten years ago I and my servant went along the Nile, accompanied by another twenty of the strongest under-servants, who led a nice herd of cattle; because if someone wants to travel there, he must take along a rich herd, otherwise he might perish along the way. Figs and dates do not grow everywhere, but only on good and fertile ground; but there is no shortages of grass along the Nile, and therefore he always has the nourishing milk of cows, which

is the spice of every food.

<sup>3</sup> Thus equipped, we tried, as said earlier, ten years ago or ten rain seasons ago, to make a trip downwards. For a few days we made good progress without any problems; but at the third day we already heard from far away a mighty thundering noise. We hurried our steps and after a time in which one would count a thousand stones, we came to the first downfall of the Nile. There we had a good view to move forward. One of our best climbers climbed onto a high rock, to investigate, how the area looks like. When he came back to me, he described a route to me, which went quite far away to the left of the Nile, but far downwards again returns to the Nile. I decided to follow this route. There surely was no shortage of rocks and other unpleasantnesses on this detour. Only in the evening did we finally arrive under a great heat at a field overgrown with many palms and papyrus trees and a rich spring in the centre, which we and the herds appreciated a great deal. Here we rested for a full day.

<sup>4</sup> At the second day we were moving again with the first crack of dawn and continued our journey. At sunrise, we again reached the Nile and came to a broad road never seen before, on which we within half of a day came close to the city, of which our grandparents had much to tell about. About two thousand steps outside the city we setup camp; however, I and my servant rode into the city, to ask for permission, to setup camp nearby the city with our herds.

<sup>5</sup> When I and my servant got into the city, we were surrounded by a crowd of very brown people, who asked me who I am and where I came from. Others immediately guessed and said: '*Thot e Noubiez!*' (This is a Nubian!), and I said: 'Yes, I am a Nubian and I want to experience and learn a few good and beautiful things from you perfect people!'

<sup>6</sup> Then these inquisitive people send an old man to me, who asked me in great detail about many things, and finally even went with us to our campsite and only there he revealed himself completely, stating that he was the high priest of this city and at the same time was a governor appointed by Rome for the city and its wide surrounding. I immediately gave him a present in the form of seven of the best cows and two bulls and twenty of our sheep with the finest wool.

<sup>7</sup> This made the old man very friendly and he said to me: 'Our old and pure wisdom will be very useful to you! But do not take up any of our totally spoilt customs; since they are worse than worse! This city was once the pride of the country, which is still very clearly expressed in its name: Memavise (Greek: Memphis) = 'has the highest name'; now this nameless highest is only a large heap of rubble, as you soon will convince yourself!'

<sup>8</sup> The people who still live here, partly do not have any belief left in a highest God-being, and partly is stuck in the darkest superstition, of which they can never be freed. Only a few of us still live in the old, true recognition of the one, everlasting, true God. The people, the blind and stupid, believe in a few thousand gods; even to animals and their remains a divine worshipping is attached and we have to leave it at that.

<sup>9</sup> Most likely our ancestors have already planted the seed for it, namely thereby, that they paid to some animals, because of their usefulness, a type of semi-divine respect, in order to encourage the people to look better after these useful land- and domestic animals. By that the elders of course only wanted to portray to the still very low-standing people the multiple radiation of the divine love and wisdom; but in time this people's story became more and more venerable the deeper it sank into the past, and appears more and more covered in a certain divine breath, and evil and unscrupulous so-called people's teachers had an easy task, to attach to all events from primordial historic times some divinity, to bury the blind people as deep as possible in the darkest superstition.

<sup>10</sup> Therefore take great care, you honest Nubians, and only accept what you will hear from me, as a correct truth; however, everything you will see and hear from the people, turn away from - since it is

worse than bad! You will see them sacrificing and conduct all kinds of empty ceremonies; yes, at great festivities you will even see me with shining ornaments at the front. Do not take exception to it; since with everything only my skin is involved, but my inner is and always will be with the one, everlasting, only true God, whose love is my life and whose light is my true knowledge and recognition.

<sup>11</sup> But you and your servant come by foot with me to my residence in the city, where I will give you all the necessary instruction, how you and your companions have to behave yourself here; I also will show you the right place to camp with your herds, on which you as foreigners can stay for a full year, without being bothered by anyone. However, you and your servant will stay with me, so that I can instruct you in many things.'

<sup>12</sup> Said I: 'Good Governor! You will allow us, that the present which you mercifully has accepted out of my hand, to bring it along to the city?'

<sup>13</sup> Said thereupon the dear-friendly and truly good governor: 'Not now, but only after three days, when you have moved to a different field! However, there you have to put shoes on your feet, according to our custom; since at night a lot of little insects and worms are creeping on the sandy grass surface, get underneath the toenails and in time cause great pain. In my house I will provide you with these as best I can; since I have many servants, attendants and slaves.'

<sup>14</sup> We, I and my servant, went with the high priest to the large city. After about four-thousand steps we came to a large open place in the city, which was surrounded with impressive large buildings made from square formed rocks. A few of these large buildings were already considerably damaged, but many were still well-maintained. One was built from many columns and inside the wide stretching colonnades one could see all kind of gigantic, large statues; the columns were also engraved with a number of all kinds of signs and scriptures, which the high priest explained to me many times afterwards. Next to the hall of columns there was a tremendously big palace in which there was a lot lively activity.

<sup>15</sup> The governor said: 'See, this is my house; just come in and look at everything there is!''

## **- Chapter 183 -**

### **The curse of the excessive culture of the Egyptians**

<sup>1</sup> (Oubratouvishar:) "In front of this palace were standing two tremendously big columns, completely freestanding, which were on all sides fully written with all kinds of signs, figures and scriptures; also in front of the large column hall were two similar columns constructed.

<sup>2</sup> With shy steps we entered the house of the high priest and had to walk for a while before coming to the living rooms. Oh, in there it was so marvelously beautiful, leaving us completely speechless.

<sup>3</sup> In the spirit I compared my poorest hut at home with this residence and said to myself: 'Why are we blacks so amazingly poor in our knowledge and recognition? Why can't we produce such buildings? Why are we still not able to produce metals? We still have no other cutting tools than those, which we exchanged with the Egyptians for our raw nature-products! How wretched are our looms, how badly finished our clothes! Among us there is no spirit, no talent, no zeal; we are hardly on a little higher level than our monkeys!'

<sup>4</sup> When I was lost in such thoughts, my heart broke, and I started to cry and said loudly: 'Oh, why are we blacks not entirely animals, who can neither think nor feel anything?! What marvelous things can true humans, these true earth-gods, create, while we black half-people and half-animals can do nothing compared to this! And still we have to mightily feel about all these marvelous things, which the true humans have created!'

<sup>5</sup> Then the governor said to me: 'Don't be bothered by that! We already have become old men for whom these marvelous things cannot provide joy anymore, since we have already over-lived ourselves; but you are still children full of strength and full of increasingly more and more awakening zeal. For this world we already have completed our lives, our crowns are lying wilted in the grave of oblivion, our palaces are collapsing, and our present knowledge and recognition is worse than very bad. Here we have just a few smiths and a few weavers left; all our technological needs we have to satisfy either from Rome or from Greece.'

<sup>6</sup> Yes – once, a few thousand years ago, in this country there lived of course more gods than humans and erected works, about which the later descendants of this earth will still be amazed! But what we currently produce, is equal to destruction only, physically as well as in the soul. But you are still an unspoilt, primordially grown and young and strong nation, can think and want, and therefore soon can become greater in your works than the people of this country ever were.

<sup>7</sup> But if you as people want to really live happily on this earth, stay with your old simplicity! Firstly it costs you little troubles and work, and secondly you only have very few needs, which are easily met. Your cattle-breeding on the rich grasslands makes you have little worries and problems, and your agriculture, which you only do on a very limited scale, is anyway accounted for as nothing; also your clothes are simple and easy to produce. You therefore need only very little time to serve your physical needs, and therefore can engage more and exclusively in spiritual considerations! And see, this is much more valuable, than to build such palaces with the bloody sweat of hundred-thousand times hundred-thousand human lives, so that time, the tooth of destruction, has thousands of years to gnaw on it!

<sup>8</sup> And finally, what is such an artificial heap of rocks placed on top of each other, compared to only a blade of grass, which was built by the great spirit of God? I say to you: nothing! Every blade of grass, every tree is a building of God, grows out of the dear earth without our troubles and work, and within a short time refreshes our palate with a sweet fruit. But which troubles and frightening work does such a palace cost the people! And what is it they gain from it afterwards, when their work after many bloody years is completed? Nothing than a wretched nourishment for their haughtiness, the awakening of jealousy of foreign nations, leading in time to war and all kinds of pursuit!

<sup>9</sup> Truly, you my dear black friend, this is the wretched fortune of my people, who were so stupid to cover their most beautiful and most fertile grasslands with such dead palaces, on which otherwise many hundred-thousands of the most fertile trees could pour their noble fruit into the lap of the people living in very simple huts! See, on the land on which this city is built, ten-thousand people together with their large herds could easily find enough space to live; where currently of course a hundred-thousand people live in these damaged walls! But what a life most of them have!

<sup>10</sup> Previously, as the history of this country teaches us, this land was a breadbasket, from which, in times of need, foreign nation were supplied with bread; now, not seldom we have to transport the grain from far away countries and nations! Our herds are in a most terrible condition. Thousands of people in such a city does not work at all because of their little gold and silver, day after day idly walking around, keep venal prostitutes and not seldom amuse themselves with them in a lowest, animal-like manner; this always produces a lot of illnesses, - something that you don't know about at all. During the day, as long as the sun shines, you will see this large city completed depopulated; only when the cooler night has come, they come out of their artificial rock caves like predators and

talk to all kinds according to their desires. And see, you simple son of nature, these are the blessings which the people earn from their great stone-culture!"

## - Chapter 184 -

### The blessing of the primordial culture of the simple man.

<sup>1</sup> (Oubratouvishar:) "Therefore stay in your great and original natural purity and never long for such a wretched land-culture! Never build any cities! Stay in your simple huts and you can stay for all times of times the happiest nation on earth, and this even more so, if you stay with the true recognition of the everlasting true God, and only honour and love Him! Even if you cannot see Him, He can see you, and He always will provide you with the power, which is necessary for you to combat any elements hostile to man. According to the original laws of nature, man is in charge of everything which lives and breathes on, under and above the earth.

<sup>2</sup> You are still what humans should be! The fierce lion, and tiger, panther, hyenas, wolves, bears, snakes and adders flee your presence; only the tame herds follow your every step! With such properties equipped, man is still standing on this elevated primordial level of being, on which the Creator has placed him in the beginning of all creatures. Lay down on the lawn where the rattle snake and the poisonous viper are having their loose game, and they leave the holy place, on which man, as master of nature, is taking a rest! The evil ants - the curse of some forests and steppes, emigrates as soon as man in his primordial strength enters the area and builds a house for himself. The lion, the panther, the most evil tiger keep away from the herds which are guarded by true people, and the crocodile, the dragon of the Nile, is never seen in those countries, which is inhabited by humans. The ibis, the stork and the *icz ne ma* (ichneumon=does not have poison) willingly serve man and clean the land of all creeping animal vermin, and the sharp-seeing eyes are searching for all cadavers and consume it, so that the air is never polluted by it.

<sup>3</sup> O, what a marvelous being of true people in every area, and what wretched life of people in the cities, which are full of haughtiness and full of stinking self-love! In them all the primordial life-strength is gone; they are foreign bodies, foreign beings in the large kingdom which surrounds them, and who stand outside any connection with God and therefore also with any other creatures. They must build hard castles to protect themselves against a hostile nature!

<sup>4</sup> If I would today allow a hundred people to spend the night on the grassland which I indicated to you where you can stay, the next morning, not one will survive; since these are not people anymore, but weak silhouettes of the same, and their crippled bodies are true dwellings of all kinds of evil and unfermented nature-spirits and unnatural behaviour. Their outer-life-circle is not their divine individuality anymore, but of an animal-like nature, and therefore there is no power left in them anymore and even less so outside of them. The outer nature does not see in them the highest culminating goal of their being anymore, but only a total depravity and complete destruction of that level, on which all creatures supposedly reach their highest goal. Therefore all creatures act with hostility against such people and try to destroy them in every possible manner, because there is nothing to expect from them anymore.

<sup>5</sup> Therefore, my noble, black-skinned friend, you and your whole nation should be happy, that you are black and that you are still living in life's innocent vernal huts; because especially therefore you are still that, what a true person should be according to the order of the highest spirit of God! Therefore, always stay as you are now, also with regard to your latest descendants, then you will never have to complain about distress and misery of the human life!"

## - Chapter 185 -

### The residence of the Nubians in Egypt.

<sup>1</sup> (Oubratouvishar: The governor:) "And now we want to go out to the place, which I will show you where you can stay! At the same time I will provide a guard for you for the whole period of your stay here, who will keep the bad people away from you; because they would not make a lot of it to destroy you to the ground, and this physically and morally. I do not ask you if you have understood me completely; since I know that you have understood me well and in future will understand me even better!"

<sup>2</sup> Upon these words the governor gave a sign by hitting a strong resounding metal plate, and like a miracle a large number of armed men of dark brown colour appeared and the governor gave them instructions in a - to us - foreign tongue, which we did not understand. But when the truly good governor noticed my discomfort, he comforted me by explaining to me, what he had spoken to the armed men. It was about our best possible protection against the obtrusive, spoiled, local inhabitants of the city, whom he regarded not as people anymore.

<sup>3</sup> One of the leaders of the guards, who was dressed nearly the same as our friend who showed us the way, remarked to the governor that the otherwise rich grassland was a place full of snakes and adders, on which no person or cattle could live.

<sup>4</sup> Said the governor: 'Spoiled people including their cattle of course not; but these are still real primordial people, who are still true masters of all of nature and its creatures of whichever nature! They will not only not harm them, but they will, together with their brood, leave this otherwise most beautiful place immediately. And you as their guards will not have the slightest problems with that vermin, of this you can be fully assured of! - But now, bring me twenty-two leather band shoes, which we will give to these unspoiled people, so that they do not unnecessarily hurt their feet on our sharp sandy soil!'

<sup>5</sup> Soon the shoes arrived. Me and my servant immediately received the most comfortable shoes; on instructions of our governor the other twenty were taken to our companions by four of the guards, and when they also put on the shoes, they were asked by the guards to follow them to the new grassland. But the governor, I and my servant and the other guards walked through many streets to the place outside the city, where the beautiful grassland was situated, fully covered with the best grass, many dates and figs and oranges and a lot of other fruit. But I also could see that the land was visited very little by other people; since from quite a distance we could hear the rushing sound of countless rattle snakes.

<sup>6</sup> Soon afterwards also my companions with the large herds and camels arrived. When they arrived at the field, they did not wait until the vermin fled before us and our herds, but without the slightest fear took possession of the land and its fruit, immediately walked across the large pasture, and all vermin fled to the Nile to such an extent that for half an hour long the surface of the Nile was covered with vermin; also four Nile-dragons fled before my companions and our herds.

<sup>7</sup> The governor also explained this phenomena to the guards assigned to us and said that they

could, without any fear, go with us to all parts of the field; since he was fully convinced that already the first night they will not find a single adder or snake on the whole field. And it was so: Already after an hour in the evening, the pasture was cleaned from any vermin of whatever nature.

<sup>8</sup> On the other side of the Nile we could see whole herds of Egyptian sheep fleeing from the pursuing poisonous emigrants, and the shepherds were fleeing with the herds. The shepherds screamed terribly, nevertheless escaped onto a Nile bridge; but the herd suffered damages, since quite a few lambs were caught by the large beasts and were consumed. There were also masses of rabbits on the other side, which were also surprised by the unexpected visit; since many of the young were consumed by the creeping beasts.

<sup>9</sup> The guards took note of the earlier inaccessible nicest dates, figs and oranges, and also of the most beautiful roscize (John's bread), which was generally used for camel food.

<sup>10</sup> The captain of the guards said to the governor: 'Honour to Isis and Osiris! Finally we also can harvest here, what was not the case since human memory!'

<sup>11</sup> But the governor said: 'The harvest for a full year will belong to those who cleaned this field; only what they allow you to take, you can take, but not a single leaf from a tree unilaterally! In addition refrain from calling to your trifle land gods in front of these highly unspoilt people; since among you is not one whom I did not teach the only true God! Stay with Him, but certainly no Isis and also no Osiris, nor Apis anymore! Because all this is and will for ever be nothing!'

<sup>12</sup> After this the governor said to me: 'As you now can see for yourself, you have been supplied with everything with the help of the Highest! I will leave you now, but tomorrow with the first crack of dawn I will be with you again; then I will give you the true lessons, here in the great, open temple of the Highest! And what you have learned from me, you will also pass on to your companions! And now keep well under the protection of the Highest!'

<sup>13</sup> With these words he returned to the city. He had to enjoy for quite some time already a great respect from the Egyptian people; since whoever met him, bowed to the ground before him. But he pretended to not notice any of the homage, but went, as if deeply in thoughts, quickly straight his way.

<sup>14</sup> When the sun had set, many onlookers came from the city; but nobody dared to come closer than twenty steps towards the infamous snake field. Some called to us to leave the field, otherwise we would inevitably suffer the greatest harm. However, the guard pushed the curious back and explained to them that there was no danger anymore, since through our secret powers, all the poisonous vermin had swam across the Nile.

<sup>15</sup> Thereupon the curious people went back and we tended to our herds, which gave us this evening so much of the best and most nutritious milk, that we were not able to consume it all. We asked the guards if they also drink milk. They confirmed this with joy and we gave them so much milk that they also were not able to enjoy any more of it. The considerable rest we poured in containers which we brought along, to make cheese.

<sup>16</sup> For a whole year we lived here and learned a lot from the good governor, namely with regard to the true recognition of the most highest God-being. With the greatest friendliness we were allowed to depart after a year and returned happily to our country.

<sup>17</sup> Soon afterwards I had my visions, immediately arranged for a caravan and only wanted to travel to Memphis, to inform the governor about my visions. But he already knew about you, most Elated, and showed the way to here, showed me the very wide way to Alexandria and entrusted me to an expert skipper, who brought us here. He also gave me a translator, but whom I did not take with me.

<sup>18</sup> Now you know, most elated person of all persons, how I came to my little wisdom; but now tell me with certainty whether I am standing at the right place, or if I have to move on! Since I cannot stay for long, because my way home is quite far."

## - Chapter 186 -

### The black man asks for assurance about the sojourn of the Lord.

<sup>1</sup> Say I: "I have already told you, that it is of little or no use to you, if I told you: 'I am He!' or: 'I am not He!' That you must in anyway find by yourself; and this you can do quite easily, since you have no shortage of the spirit. Just think what is possible for people and what is impossible for them! Didn't you notice anything, or didn't you notice anything with yourself or with somebody else?"

<sup>2</sup> Said the black: "As I have noticed earlier - except that we, with entering this land, simultaneously were able to speak your tongue, nothing unusual occurred to me; I speak openly and clearly! When I came here, for the first moment, a few things appeared to be so-to-speak miraculous to me; but the longer I stay here, the more natural you all seem to me.

<sup>3</sup> The language is therefore the only thing bordering on a miracle, however, it can be, as I have remarked earlier, quite natural, although an unexplainable special property of this country. Since I have experienced similar occurrences during my travels through the large country of Egypt: we met with Romans and Greeks; they spoke their tongue, and we understood them quite well and could also converse with them. With talking it did not go so easily like here; but this can be a result of the composition of the country, its air or vapour!

<sup>4</sup> As fundamentally very simple people, we are much more receptive to all kinds of appearances and impressions. As such we can see the souls of the dead, also those, who - according to their own confession - never carried a body. These nature-souls can also be recognized, in that they suddenly can change their form and dissolve in all kinds of smaller beings, and again pull together back in a human form, which is a phenomena that we have never observed with souls of our dead brothers and sisters.

<sup>5</sup> We asked the wise governor in Memphis, if he has seen such with his own eyes. But he said: This is only a property of very simple and elementary nature-people, who do not know any fake life even by name. With him and the Egyptians it never happened. So now and then isolated cases occur, but so undetermined and so inexplicable as possible, while with us everything is defined, natural and therefore also explainable.

<sup>6</sup> From that it also is quite explainable, how we could so quickly understand and speak a complete foreign language. If you, most elated person of all persons, consider this, you with your most outstanding wisdom will realize, how during our short stay here, nothing unusual has been noticed by us, from which we irrefutably could infer, that we with great certainty have already reached the place which I have seen in my vision.

<sup>7</sup> A lot corresponds with it: at the shores of a small inland sea and a fisher-house build against the mountain; a lot of people of high standing and reputation; also you, in all seriousness, have a lot in common with the - beyond all concepts shining - person, which I have seen seven times in my vision with the highest delight. But this light person made everything happen through his word; he spoke it, and it was there! Heaven and earth was under his control, and uncountable crowds waited for his signs!

<sup>8</sup> Now, most elated person of all persons, this is surely not the case here! I found here in you, just like two years ago with the governor in Memphis, rather good and wise people - but from that what I expected, until now I have found nothing and therefore ask you, if I have come to the right place or not. If you say yes, I will believe it and stay; since your word is perfectly sufficient for me, since you are in every case a deep wise person. However, if you say no, or again don't say anything at all, we will start with our journey back home and get our herds back, which we left behind in exchange for gold and silver in Memphis according to the recommendation of the wise governor, as well as the unused sum, which the governor has loaned to us for leaving the herd, but of which he had the use in the meantime.

<sup>9</sup> You, most elated person of all persons, can see, that I and all of us, irrespective the fact that our flesh is not adorned with a white skin, are not false nor sly; we all are searching for the full truth, which is of sole importance to us, and we have the living hope, to find it either here or anywhere else! Are we therefore at the right place, confirm such, and with pleasure we will do everything, whatever you ask from us!"

<sup>10</sup> Say I to Raphael: "Go and give them a sign, so that they can know, where they are!"

<sup>11</sup> Raphael immediately goes to the black (Oubratouvishar) and says: "Friend, what is it that you have left behind in your fatherland, for which you wanted to return when in Memphis, to go and fetch it? You wanted to give it to the governor as a special present for all the troubles he had with you, and therefore have wrapped it in fresh linens, but afterwards forgot about it because of your hurried departure, namely in a corner of your hut, where it still lies. If you wish, I will bring it to you in one moment! Speak, - as you wish, it will happen!"

<sup>12</sup> Says the black: "Not to convince me that I am at the right place - because already thereby, that you have told me, what I have forgotten at home, I know, that I'm at the right place; since such an only a all-seeing eye of God can see -, but you would do me quite a good favour; since on my way back, I want to make the governor happy, since he is a great friend of rare forms of nature! Actually, the whole thing can have no other value than an imagined value, but certainly not a real value! Nevertheless, it is most beautiful!"

<sup>13</sup> Here Raphael gives the in-linen-wrapped, beautiful form of nature, to the black and asks him if this is the right item.

<sup>14</sup> At this, the black nearly fainted and screams, saying: "Yes, this is it, this it is! But how possibly could you bring this jewel here, since you have not left for one moment my presence?! Have you stolen it from me as a young, courageous Egyptian, in service of the governor, in a for me incomprehensibly clever manner? Did you actually a year ago secretly followed us, when we returned from Memphis back home, up to my hut and remembered the location of my hut?"

<sup>15</sup> Yes, but why all these my stupid questions?! A few moments before our departure, I was holding it in my hands, but while packing my camel and getting together my herd, I placed it in a corner of my hut and covered it with a pumpkin shell! With getting together the herd and packing the camel, I forgot about the beautiful natural statue; you could not have stolen it from me! You obviously have collected it; but - how, how, how is this possible for you, a person of visible flesh and blood?! Since here, there and again here was a quickest moment! This is an action that is only possible for a God! You are either a God yourself or a true servant of Him!"

<sup>16</sup> Says Raphael: "Not the first, but certainly the second! However, see, when collecting your beautiful natural statue, I still forgot something, namely the pumpkin shell with which you have covered your little jewel! But you should have it as well! - See, here it is! Put your little jewel in it and reveal it to us; since there are many here who want to see your found treasure!"

## - Chapter 187 -

### The Nubians recognize the Lord.

<sup>1</sup> Here the blacks were overcome by complete dizziness from surprise over surprise; since this was something they regarded above everything. They are pure, still completely unspoiled nature-people and as still true masters of nature, they are able to perform some events by the firmness of their full belief and will, which must appear to an already deeply downgraded person of worldly commonness, as a great miracle, and it would be therefore quite difficult, to make an impression on these souls by any other miracle. The healing of an illness would be quite misplaced; since these real children of nature do not know any illnesses. Their old people always reach a high age, and their death is always just a quiet and painless falling asleep.

<sup>2</sup> Their children never die, because they were fathered in the right order, and were born into this world as fully ripe and healthy to the core; afterwards they were fed in a natural way and therefore no ill material could be deposited in them. If one had healed any illnesses in front of them, one first had to explain to them what an illness is and whereby it originates. However, with that one would have caused them more harm than be of any use; since to be knowledgeable about sin and its consequences, means as much as nearly having committed it already.

<sup>3</sup> Somebody might be of the opinion that an awakening from the dead might be quite effective. Would also be not suitable for these people! Since they view the death of the body as a great relief of God towards the people and would regard such an act even as a transgression against the order of the most high spirit of God, for as long as they are not taught anything completely better about Myself. The calling up of a great storm, they would view with absolutely natural eyes of their extremely sensitive souls; since they themselves always have a mighty influence on the nature-spirits of the air, the water, the earth and the fire. But a movement which surpasses the speed of one of their shot arrows by incomparable magnitude, is a true miracle for these people, which only can be performed by God and His highest servant-spirits, but never by a reasonable weak and mortal person of this earth.

<sup>4</sup> After the blacks had recovered from their complete amazement, the leader said to his companions: "Brothers! I and all of you have now seen a deed, which can only be performed by God; since even with our thoughts we cannot move that quickly to our fatherland and from there back again to here, as fast as this servant of God has gone to and fro with this my little jewel! Therefore we are at the right place and must only move with the greatest reverence and continued inner worshiping of Him, who sits there at the big table with an inconceivably most divine and most elated expression.

<sup>5</sup> What He will speak to us in His inexpressible mercy and grace, will from now be on our holiest commandment, which we will keep as the clear rocks of our fatherland, also in our descendants until the end of all times, which this earth still has to go through! You know what the wise governor has prophesied of this most elated God-person's everlasting dignity! It is in fact so, of which we are now fully convinced! Since it is so and not otherwise, we also know what we have to do to follow!

<sup>6</sup> The trip here was far and difficult; even if it was a thousand times further and also a thousand times more difficult as it were, it would not in the slightest manner weigh up against this greatest, incomprehensible highest, in all eternity undeserved mercy! Since there sits the everlasting, almighty Spirit in human form, who made heaven and earth and everything that there is, only by His will and out of His will, just as the wise governor in Memphis has amply explained it to us.

<sup>7</sup> We are now standing in front of the true, everlasting God, who made us and has given us life. Every moment of our life is in His hand; if He wanted it, we would not be there anymore. In short, only He is everything in everything, and everything that there is, is not without Him! This is what my vision means and what the governor in Memphis had taught us, and therefore we have to accept this and believe it forever. It now seems if the everlasting Lord and Master wants to talk to us! Therefore be attentive, as if we are on a most dangerous lion hunt, how it was described to us by the governor in Memphis!"

## **- Chapter 188 -**

### **On excessive humility.**

<sup>1</sup> After the black has made this rather worthy speech to his companions, I called the leader and asked him, if he and his companions were not hungry and thirsty, and, if they would be hungry and thirsty, what they wish to have to eat and to drink. Since the trip over the sea is exhausting, and they surely need something to eat and to drink, and therefore they should let hear their voices, and they will be served immediately!

<sup>2</sup> Says Oubratouvisar: "Oh what mercy! You everything in everything asks a wretched earthworm that he should express his needs before You, You most elated, everlasting Spirit! However, the worm rolling in the dust before You, because of exceedingly overpowering reverence, does not dare to express one word before Your divinity, in order not to say a clumsy word to You - everlasting Most Holy - which might displeases You, making You look at us with angry eyes. We still have from Egypt a few bags full of dried figs and dates, also some twice baked bread, which should be sufficient for our short stay here, taking moderation into account! Therefore I bring You with the most thankful and remorseful heart my little or even nothing meaning gratitude for Your exceedingly large mercy granted to us!"

<sup>3</sup> Say I: "Yes friend, if you always come to Me with such immense and more than three quarters unnecessary reverence, it will be even for Me nearly impossible, to give you a light which you can take to your fatherland! By the way, you are not really honouring Me a great deal, by regarding yourself - apparently also being My work - as nothing and placing yourself deeply below the dignity of a worm rolling in the dust of all nothingness! Because through such low self-consideration before Me, your Creator, you also downgrade Him quite extensively, who has created and formed you out of His highest wisdom and love!

<sup>4</sup> See, if a person shows you a work of art which he has made, and you buy it from him for yourself, because you like it, would you thereby honour the wise artist, if you praise above all his other works and the artist himself, but for the marvelous piece of art which you have bought, you cannot find enough bad words of criticism, because it now belongs to you?

<sup>5</sup> See, this manner of humility before Me is therefore not at all wise, but foolish and boorish! Since if you regard yourself as too bad and worthless, you thereby say quite easily understandable to My face, that I am a wretched bungler regarding My whole creation.

<sup>6</sup> Ah, if you also recognize My value in a justified manner in yourself, and does not regard yourself as too infinitively small, wretched and bad, in order to discuss this and that with Me, you are honouring Me in yourself and recognizes My divine excellence also on your own ground. With

such disposition, you can draw from My presence this true and living use, for which you actually have travelled here. By the way your exceedingly great humiliation before Me, is not a sin from your side towards Me; since it is based in your arch-devout education from childhood.

<sup>7</sup> But now you also have received a right opinion about this; since with this your current opinion, we would not get along with each other; because you would have a continuous unlimited devout shyness about Me, and it would force you, to leave this place as soon as possible, which is too unbearable holy for your devout feeling, and back in Memphis and finally back home you would twaddle a great deal about My for you extraordinary and unbearable holiness! And this would be the only use, which you for yourself, for your people and your people's descendants have taken from here! Would you be content with that?

<sup>8</sup> Certainly not! Since during a more illuminated moment of your life, you had to ask yourself loudly by saying: 'Yes, what is this now all about?! Have I undertaken such a far and difficult trip upon my own decision, only to continuously despair of such deepest reverence on the so laboriously found place of destination? No, this was such a terrible delight and bliss, of which I do not want a repetition for the rest of my life!' See, this is what you would have, for making the trip here!

<sup>9</sup> Therefore it also says here, to let reason prevail a little and think, what is right and fair in every situation of life, and you will get through everywhere with goodness and honesty and you always will receive the benefit of life. Let go of your excessive reverence for Me! Love Me as your Creator, Father, Master and Lord with all life's strength, and also love your brother like yourself, and you will do more than enough! And if you want to address Me, simply call Me Lord and Master, what I actually am - everything else, however, does not belong here!"

## **- Chapter 189 -**

### **Oubratouvishar describes his native country Nubia.**

<sup>1</sup> "Earlier I have asked you if you are hungry and thirsty, and I was asking you this, because I can only see too well that you are full of hunger and thirst; the day is already four hours long, and since yesterday noon, you haven't eaten nor anything to drink; on the ship you could not have any milk, and the water was already foul and therefore, bad. And therefore My immediate concern for you is, that you should receive bodily strengthening; since without it you could not take up the required rest, which is necessary to take up the spiritual food more long-lastingly. Because to preach someone the Gospel, where the hunger and thirst comes out of his eyes and ears, before feeding him, would be the crown of human self-loving foolishness! Therefore also you should first be fed bodily; only then we will look after the Gospel!

<sup>2</sup> However, here, you will have to be content with My table, contrary to your custom, and [give] your moth-eaten dates and figs for your camels to eat. Therefore sit at the tables over there which are empty, and soon you will be provided with sufficient food and drinks! You, Oubratouvishar, sit here; since also you are a real king for your people, and this is a table for kings, who have to decide among each other how to lead their people and develop them to become true human beings!"

<sup>3</sup> Everybody obeys to what I said, and our Mark - with the help of invisible helpers - is at once ready with a sufficient quantity of the best fishes; and when the blacks were sitting at the tables, fish, bread, salt and wine is placed on the tables, and it is indicated to the guests, that they should

consume what has been placed in front of them. Soon they started to eat the still steaming fishes, took bread and wine, and found everything very good and tasty.

<sup>4</sup> The leader who already had more courage, said: "Lord of my life, such good tasting food has never before touched my palate! At times we also eat fish at home; but this is penance-food for us. Who behaved disobediently against the existing order, have to eat fish; if we could prepare them like this, truly, they would cease to become penance-food!

<sup>5</sup> What kind of water is this, what we are drinking here? This tastes indescribably good; one could drink this without being thirsty and keep on eating this honey-sweet bread! In Memphis I sometimes also got a piece of bread to eat from the governor, but this wasn't by far as sweet as this. However, above all I admire this water! Where is the spring of this water? Can one buy it here from you? I want to take some of it to my fatherland, so that they can taste a water from the earth of this heavenly country.

<sup>6</sup> The earth is also much more beautiful here than with us! Here exists an extraordinary variety! Everywhere there is an abundance of growth of herbs, bushes and trees; with us there are only certain fields which are grown like that, - otherwise everything is bare, desolate and empty. Here most of the mountains are covered up to the top with the most beautiful trees and look quite soft; with me at home they are naked rocks, only on a few places covered with some grey-red moss. They look as if destroyed and weather-beaten. Their colour is mostly burned red and dark-grey, and in most cases they are so steep that one climb them only here and there under the biggest endangerment of one's life. Once you have reached the top, one cannot endure the heat, in the afternoon not at all; for then the mountain tops begin to glow, so that fishes placed on the rocks are cooked within a few moments through and through, also the meat of lambs and goats. In the afternoon even the eagles cannot sit on a mountain top, and the ibexes climb down to the fields and the rushing of the Nile.

<sup>7</sup> Oh, we live in a very hard and extremely hot country, where in times it is quite difficult to be and live as a person! Especially during the after-summer, it would be quite impossible to live far away from the Nile; since then there are days when the rocks and the sand begin to melt - especially if in the afternoon the wind begins to blow from midday. Then one almost can see flames rolling over the wide sand desert-floor, and people and animals have no other choice then to hug the good Nile, which miraculously is a very cold stream in our region.

<sup>8</sup> Towards the last three months of the year, before the rain-month arrives, it is the most terrible time of all, because then the fire storms are coming. It becomes dreadfully muggy. Clouds like incredible flame-columns rise from behind the mountains and finally cover the whole sky, and countless lightning strikes come crashing down from the grey-black blanket of the sky with the most fearsome thunder roaring and causing great terror to people and animals. Although they are not causing a lot of damage, because they dissipate high up in the air; however, it is no joke to have to listen to this cracking, roaring, hissing and thundering for sometimes forty days and nights and also living with the fear to be horribly burned by one of the lightening strikes coming too close to earth, - which happens so now and then, especially to those people, who during that time do not diligently smear their bodies with fat.

<sup>9</sup> If the fire-time is over, it starts to rain and rains for about four to six weeks or moon-change times. The rain falls thinly but dense, and on some of the mountain tops it sometimes snows. Towards the end of the rain season it often gets sensitively cold, so that we have to warm ourselves at the fire. This is also not particularly pleasing, but nevertheless better than to live during the after-summer.

<sup>10</sup> This is our life and how we live and do things! We have to endure a lot of hardship and have only very few pleasantries. Oh, what heaven are these regions compared to ours! How much joy must there be to live in these true heavens on earth, and how desolate and sad does our country

appears in comparison! But You, Oh Lord, wanted it like this, that we, stuck in our black skins, should not have it otherwise, and it will be perfectly alright as it is, and never-ever has anybody grumbled against such Your divine arrangement!

<sup>11</sup> Our coal-black skin is in some regard quite a burden for us; since firstly it attracts, according to our manifold experience, heat far more than any brighter colour, and secondly we are deterrently ugly compared to your white appearance. For example how beautiful is this heavenly form of this here present maiden, and how ugly a maiden with us! We see and feel it, and still we cannot change our colour! What beautiful hair you have, and what ugly, totally twisted, black short wool embellish our heads! But we do not grumble and are content with everything, what You, Oh Lord and Master, have given us!

<sup>12</sup> But now I must show you my beautiful natural statue, and You, Oh Lord, will mercifully determine its value!"

## **- Chapter 190 -**

### **Oubratouvishar's treasure**

<sup>1</sup> Here Oubratouvishar unwrapped his jewel from the cotton linen and placed it before Me, saying: "There it is, like I have found it between the rocks on a hillside, and could not do otherwise, than to pick it up and to keep it! Surely, never ever did any human hands have anything to do with it! It seems therefore to be a pure product, a so-called play of nature. What is it, and what value can it have? Since I never want to give to anyone a present which is worthless."

<sup>2</sup> Say I: "This is a most valuable precious stone, namely a very big cut diamond. Nevertheless, it was cut and polished through the hands of humans, and during the times when the Persians made war against the Egyptians and at that opportunity also penetrated the desert of Nubia, it was lost by a general when fighting with a large herd of hungry lions and panthers; with that you are going to present the governor of Memphis with an earthly enormously valuable present, and this because of its extraordinary rarity.

<sup>3</sup> See, this stone has been cut and polished for one-hundred-and-seventy years, and became the crown-jewel of some kings of Persia, until finally a king honoured one of his greatest generals with it; and actually this general lost it at the desert border of your country, where, at that time, there were prides of lions and panthers. At that time I placed these animals there, otherwise the - at that stage very warlike Persians - would have found you and would have thinned out your herds very badly.

<sup>4</sup> However, like you have been destined, to even find earthly the most valuable treasure, which has lain under the rocks for some hundred years, you also have been called to find the greatest and most valuable treasure for the spirit and from there for your souls. You have searched and have found it in a most honourable way! Your black skin should not burden you and will remain one of the most respectable colours for Me.

<sup>5</sup> This gospel, which I now will preach to you, will only be kept pure with you. You will become My pre-apostle for your black brothers and sisters! However, within a short time I will send to you a post-helper, who will guide you to a very fortunate land in your region and will teach you agriculture

and other useful arts, which are of a great necessity for the life on this earth.

<sup>6</sup> In this to you still totally foreign country, you will be a contented and happy nation and will preserve the purity of My word and My teaching. Woe those, who will try to look for you during later times, to make you suffer and subjugate you; against them I Myself will pick up the raging sword and slay them to the last man! And as such you blacks should live in an isolated, very large corner always as a free nation until the end of times.

<sup>7</sup> However, should you in future disagree among each other - what must remain a possibility for the sake of your freedom -, the mighty among you will make themselves kings, will torment you with hard laws, and your golden freedom will for a long time or even forever come to an end! Then your children will live in great suffering and long for redemption; but they will have to wait for it for a very long time. Therefore organize yourself in such a way, so that no kings arise among you - except those, like yourself! Since you are not a suppressor, but a true joy-maker for your people, and this is also in My order, and this is how it should remain with you!"

## **- Chapter 191 -**

### **The black people who traveled behind.**

<sup>1</sup> "My name is Jesus from Nazareth, earthly as a person, and Jehovah from eternity; but from now on Jesus will stay forever. In this name you will be able to do and to effect everything, not only temporary, but forever!

<sup>2</sup> Love Me as your God and Lord and Master above all and among yourselves like everybody himself, then you will remain in My love, in My strength and power, and My light will never leave you!

<sup>3</sup> However, if you become weaker in the love for Me and your poorer brothers and sisters, it will become dark in your hearts, and My strength and power in you will dwindle and become very small! Even if you call on My name and want to act through it, it will not provide you with My strength and power anymore; since all strength, all power and all successful doing in My name, will only be maintained by the love to Me and from it to your fellow-man!

<sup>4</sup> My name on its own, does not achieve anything, but only the love in it, through it and for it, and therefrom to your fellow-man! If a poor person come to someone and begs him for help, but this someone says to him: 'Go and earn it for yourself!', truly, he does not have My love and will not overcome any power and any strength!

<sup>5</sup> Go now and tell this to your companions, and then come back, and I Myself will teach you another gospel! So be it!"

<sup>6</sup> Oubratouvishar bows before Me and went to the tables of his companions, to tell them, what he heard from Me. But how big was his amazement, when he, instead of the twenty, who this time travelled with him, also found thirty-four women sitting at the table. He of course recognized them immediately as his neighbours and next of kin, and it is obvious that his first question was none other than: 'how and when have you followed me'.

<sup>7</sup> And they answered him: "To see and hear for oneself is better, than to be informed about the miraculous events out of the mouth of even the most trusted eye- and ear witness! We always were half a day's travel behind you!

<sup>8</sup> We would not have undertaken this trip, if it was not for a rather indescribably beautiful shining white youth, coming like from the air to us and almost forced us to do it. We gathered a herd of cows, bulls and a small herd of sheep and came with it to Memphis; there, the good governor and his people already met us far outside the city and said, that he also received a message from a similar youth and therefore went out to meet us.

<sup>9</sup> He (the governor) told us about you, took in the meantime our herds in good safekeeping and provided us in exchange with gold and silver in different weight- and value categories, to exchange these wherever we went for all kinds of foodstuffs and other things and items. We thanked him and he gave us an escort up to Alexandria, who provided for us on our way with all kind of necessary things and also arranged for a safe water-basket in Alexandria, in which we were brought here over a never ending large water.

<sup>10</sup> When we got ashore, we found your tracks unscathed pressed into the sand and followed such tracks. Finally we came so close to you, that we clearly could see the dust thrown up by your camels; only when you were lost behind a forest and mountain, we couldn't see you any longer.

<sup>11</sup> But then the youth met up with us and brought us in a manner to here, that we could not say anything further, only that we ourselves are full of surprise that we are here! How we came from there to here, we do not know more about than even a very bad dream!

<sup>12</sup> However, this most Elated has instructed you to give us something! What is it? Speak! Since according to his figure he looks exactly like you have told us repeatedly from your visions, the very reason why you and we have travelled to here! Speak, speak!"

## **- Chapter 192 -**

### **On the nature of Isis and Osiris.**

<sup>1</sup> Says the leader: "We, my brothers and sisters, believe it, because we have been eye- and ear witnesses of this, what is in front of us and exists! All human wisdom, all mind and even the purest and most sober reason cannot grasp, that this can be possible, only to think about what is here.

<sup>2</sup> Oh, you cannot have a premonition and can form no idea, about this what is here! After having my visions, I have come close to imagine something immeasurably big, which will await me here; but about something most immeasurable and most infinite, even my biggest and most daring thought did not dare to reach such height, but nevertheless it is so and is there, unmistakably before our astonished eyes!

<sup>3</sup> You know, what entirely I alone and the governor had negotiated quite loudly in front of you one year ago in Memphis, although the governor quite often thought, that it would be sufficient, if only I learn his deep wisdom. But I said: 'See, lord, here my brothers and sisters! No one is lesser than myself; therefore you, lord, should not make an exception of me in front of them!' And thereupon he always opened his mouth loudly.

<sup>4</sup> When he, about six month later led us to Kar-nag in Korak, to lift the old famous Isis-veil, more than half of you were also present and heard and saw everything like myself.

<sup>5</sup> There we saw two strange pictures: firstly that the *I-sis* (the nourishing being of primordial life), covered behind a dense veil, and next to it the picture of *Osiris* (*Ou sir iez*; the pasture of the pure, spiritual person).

<sup>6</sup> The first picture presented a gigantic woman, with many breasts seen at the breast; at times also a cow has been depicted instead of the woman with many breasts as seen by us.

<sup>7</sup> The second picture of *Ou sir iez* presented an odd being. A man was standing on a wide, rich pasture, surrounded by many herds, eagerly grazing, and the odd man was standing in the middle of all kinds of fruit, and his position was like someone who is eating.

<sup>8</sup> Through these two pictures the Egyptians depicted - as you yourself have heard from the mouth of the wise governor - firstly the primordial being of the creating, feeding and maintaining God-being depicted in a covered manner - and by the second uncovered picture everything created, living and consuming of the whole creation is presented.

<sup>9</sup> Here the governor began to explain to us all with deep words of wisdom the being of the only, everlasting, primordial-creating God, and we recognized that there must exist an almighty, most highest and exceedingly wise primordial being, from whom all beings in the whole, most everlasting infinity have originated and also are continuously nourished and maintained.

<sup>10</sup> This primordial God-being cannot be seen or understood by anybody, since it fills the whole of infinity and is most secretly omnipresent in space as well as time, which was the reason why the picture of I-sis was always covered. Nobody could and was allowed to lift the immense veil of I-sis, except the high priest at certain, especially holy times - but also he, only the lowest hemline in front of the people.

<sup>11</sup> At that stage you obtained the deepest respect of the primordial Godhead, and not less I myself. On the way from Kar nag (not naked, therefore dressed and covered) to Ko rak (humble as a crab) we spoke about nothing other than the primordial Godhead, and at each tree the governor explained to us that the inner is also covered from everyone's eyes, the covered picture of I-sis, and our amazement and reverence increased with each step of our camels carrying us.

<sup>12</sup> In every object of nature we began to see the puzzling picture of the covered and veiled I-sis, and the governor found a lot of joy in us, his black disciples, and from Kar nag we saw all of nature with completely different eyes than before.

<sup>13</sup> Which marvelous and great conversations did not take place afterwards between us, and of which reverence our whole heart was overcome, when in our labour-free hours we guided our thoughts and words to the one, everlasting primordial God-being! How many times haven't we talked about this with the good and wise governor in Memphis, what nameless happy feeling it would produce in a person, if it was in anyway possible to only once hear only a single word from the highest God-being, even if it was only very softly but nevertheless quite distinct, in one's heart!"

## - Chapter 193 -

### The big rock-temple of Jabusimbil.

<sup>1</sup> (Oubratouvishar:) "We asked the governor, if something similar has never occurred to an extremely just person on this earth.

<sup>2</sup> The governor shrugged his shoulders and said: 'Directly, most likely never; but for indirect communication there are true examples in the scriptures and from verbal transmissions over generations, that very just and devout people in moments of an enraptured state, saw the spirit of God as a light penetrating all spaces of infinity, and they themselves were part of this light. To all, however, to whom such mercy was given, confess that they were seized through and through by such an indescribable feeling of joy in this light, and started to prophesy; and what they prophesied always came true. However, never-ever has any mortal seen the true primordial God in another form!

<sup>3</sup> Man in a limited form, wants to bring the primordial God closer to himself, his heart is thirsty for it, to see the Creator in an accessible human form and with Him the everlasting primordial Spirit, and to exchange words with Him like with a person. However, this is nothing but a foolish desire of the retarded people, which is in a certain way forgivable, but forever cannot be realized. Since the finite can never become infinite - and the infinite never finite!

<sup>4</sup> This is what the wise governor said to us, and we understood this as best as our weak intelligence allowed us to.

<sup>5</sup> Nevertheless, despite everything, in each one of us like by itself, a still so large divine personally started to grow, since we felt too much lost in the divine infinity and could not completely find our way therein. Our heart longed for a personal God who could be seen and loved, while our mind always declared war against our poor heart, which felt way too small, to comprehend the divine infinity with all our love, although the governor recommended to us, to love the primordial Godhead.

<sup>6</sup> The governor told us that there was a nation on earth, by the name 'Jews'. This nation had the most correct recognition of the most highest God. A first of their wise, a born Egyptian named *Moi ie sez* (which means: 'my foundling', a name which was given to him by a princess, when she saved him from the Nile), had spoken to God for a period of fifty years. The spirit of God strictly forbade him to ever present Him with any kind of image! Also this sage at one stage expressed the desire according to his heart, to see Him personally, however got the answer, 'You cannot see God and live'!

<sup>7</sup> But when nevertheless the desire in the heart of the wise became more intense, the spirit of God instructed him to hide in a cave and come forward if called. The wise did that; and when called, he came forward and saw in a distance the back of God, shining brighter than a thousand suns! His face became thereupon so bright, that no person could look at him for a period of seven years without going blind, which was the reason why this person had to cover his face with thick materials for the entire period. All this, as you know, was told to us by the very wise governor.

<sup>8</sup> To what extent all this was so or otherwise, we would not know how to judge; we only know that never one untrue word has come over the lips of the governor. As he has heard it, in precisely the same way he gave it to us.

<sup>9</sup> You know, when we asked him where in the whole land of Egypt, the true, everlasting primordial

Godhead was ever worshiped and highly revered according to the most possible truth, he said: 'Not very far from here, namely in the great rock temple of *Ja bu sim bil* (which means : 'I was, I am and I will be')! Through a large and high gate the way leads to the inner of the big mountain hall. This is adorned with columns, which are carved from the rock. Between each column stands an armed giant of at least twelve man-heights, as if carrying the ceiling of the temple.

<sup>10</sup> The inner is divided by an arch into three halls; in each, on both sides, are standing seven such giants, altogether fourteen giants in each of the three halls. These are symbols of the seven spirits of God. The hall is counting in its three sections six times seven such giants, this shows, that God already from the beginning of all creation has set six time periods, and that in each of these endlessly long and always continuous time periods, the same spirits have always carried everything and have worked everywhere. Each of the six long sides of the three-part temple hall, is engraved with all kind of signs and figures, which could be deciphered by him who was knowledgeable about the old wisdom, namely what the Spirit of God has revealed to the primordial arch-wise of this country.

<sup>11</sup> At the end of the three halls, again the covered picture of the I-sis could be found, the uncovered Ou-sir-iez, and on the altar in front of the I-sis, the words engraved in hard rock: Ja-bu-sim-bil! At the entrance on both sides of the temple gate, there are two giants each in a sitting position, representing the four main element-forces of God in nature; that they are sitting, indicates the order of rest, in which they have been placed by God, to serve all creatures according to the will of God.

<sup>12</sup> An inscription above the gate, reminds the visitor of this holy site, that he always should enter the holy halls with a collected spirit. Who comes to the first hall, will find the first columns engraved with quite strange signs and figures; these indicate a sort of world war under the expression 'God's wars'.

<sup>13</sup> Now, in that I have not been too knowledgeable about the old wisdom, to explain this to you any further and deeper! Within seven days I will lead you there, where you can see all this for yourself. Of course, the sharp tooth of time has damaged a view things at this ancient holy place; but most of it is still preserved quite well, and you still can learn a lot from it!

<sup>14</sup> Now, what feelings were starting to grow inside us! And we hardly could wait for the day on which the governor would lead us to the described holy place. When finally the day arrived, and we trotted on our camels there, how were our hearts glowing, when we began to come closer to the pre-temple, which should be nothing else than a grave of a few ancient wise men! How much did our hearts pound, when we came to the great rock-temple! What indescribable impression made the four personified elements, and didn't we nearly become speechless when we entered the halls with burning torches? Why did all this seize us so mightily? Because we thought we are closer to the highest, true God-being than anywhere in Memphis.

<sup>15</sup> When we left the marvelous temple under many tears and sighs and the governor told us a few things from the ancient times of the earth, how we were moved by all this, so that finally we started to regard the whole earth as a large temple of God! Whether the few days were hot or more cool, we did not notice; since our hearts had too much to do, namely with everything which could bring the primordial Spirit of God closer to us. And still we completely missed the point. We surely knew a lot then; but the I-sis stayed covered and veiled, and no mortal was ever able to lift this mysterious garment of the everlasting Godhead."

## - Chapter 194 -

### Oubratouvishar shows his people the personal God in Jesus.

<sup>1</sup> (Oubratouvishar:) "Only back home in our hot country did I get the visions! I told them to you as faithfully as I have received them through the apparent mercy of the most high spirit, and you all had the greatest joy about it, making you jumping up and down like young lambs on the pasture. Despite your happiness and cheerfulness, you nevertheless envied me in a honourable way in your hearts, because the wish was growing inside you to also have such visions. When I started the trip here with my twenty companions after receiving secret instructions seven times, you could not endure it longer than half a day without me. You followed me and miraculously caught up with me here.

<sup>2</sup> Now we are at the holy place of the directions in my visions, and here we have infinitely more than Memphis, Karnag at Korag and the greatest temple in the world Ja bu sim bil, infinitely more than the most secretive I-sis picture! Look at the large table! In the centre of it, dressed in rose red clothes and a blue pleated coat, over His shoulders flowing dense, golden-blond hair, sits not only the most high Divine Spirit, but also bodily the most high God-being, the most living picture of the uncovered I-sis!

<sup>3</sup> When the governor laid the love for the infinite God-being on our hearts, we felt that the small human heart is completely incapable of such love, and thought and also said, that we could love a personality carrying the fullness of the Spirit of God above all. However, an infinite divinity or one infinitely filled by the spirit of God, as something incomprehensible could not be loved, except if the love for such an infinite God-being consists of the wondrous pressure of the too small, trifle person by the infinitive primordial Divine Omnipotence.

<sup>4</sup> How much were we not refreshed by the statement of the governor, saying that Moisez finally has seen the back of the primordial everlasting Godhead, even if his face shone so bright for seven years because of the indescribable highest light, that no person could look at him without going blind, and therefore the sage during that time had to cover his face with a threefold blanket. Oh, this story of the governor has refreshed us a lot, because by that we began to imagine the possibility of a personal God! From then on we began to love the most high God-being, and as a result of our love I infallibly received my seven visions as invitation to [come] here, since without it we would never have been able to come here.

<sup>5</sup> We now have the most high God-being personally in front of us, and He instructs us to do nothing else for our completion, than to love Him above all and each other like everyone necessarily loves himself!

<sup>6</sup> What are you saying to all this, my dear brothers and sisters? What are you feeling now, and what thoughts are keeping your hearts busy? Oh speak now and worship the most holy, everlasting primordial Spirit, this God, whom until now, no mortal could imagine! Speak, speak! What are you thinking and feel right now? What are you experiencing now?"

## - Chapter 195 -

### The just doubts of the black people about the divinity of the Lord.

<sup>1</sup> Say the black companions who were still capable of speech, being full of the highest possible astonishment: "Is this in any way possible? This quite plain and simple person should be the carrier of the most high God-being? What irrefutable proof do you have for this? Don't you know that one has to be very careful by being imprudent to fall into a gloomy, superstitious idolatry, which finally can become worse than a thousand covered I-sis pictures?! Just think of the dangers and misleading detours in which we could fall, if finally it is not the case! Think of the endless colossal concepts, which we received in Memphis and specifically at the great rock temple, about the primordial God-being by the mouth of the wise governor, and all this should be united and hidden in this man?! With God everything is possible; however, here not the slightest probability is visible to us! What indisputable proof do you have for this?"

<sup>2</sup> Yes, if it is so, as you have told us now with your always most truthful expression, we then of course would have found the highest of the highest, our life would have found its most elated goal, itself in its primordial reason, and there would be nothing left for us to look and search for! Since [he] who have found himself and God and the primordial reason of existence, has found everything and has reached the most holy and most blissful goal in all fullness as shown by the governor!

<sup>3</sup> However, all this that we have found here, must be shown and proven quite strictly and more tangible, otherwise we could, as remarked earlier, end up in all kinds of the greatest confusions because of our too great gullibility of which the governor has warned us against above all!

<sup>4</sup> Look at the infinitely large firmament with the countless many stars, which according to a very secret teaching of the governor are immense worlds and only appear so small due to their immeasurable distances! Look at this our exceedingly large earth and everything on it that lives, is, stirs and moves! Look at the sea, the mighty Nile, the sand, the grass, all the countless bushes and trees and all the animals in the waters, on earth and in the air! Look at the clouds of heaven and their power, the moon, the sun! Can you imagine and rationally think, that this certainly very wise person can oversee, maintain and guide the whole, everlasting infinity from the largest to the smallest, from this nearly hand-wide ground surface? Yes, he even can perform miracles for us, as a person who is closely familiar with the secret forces of nature, as we have seen many of them in Cahirou and Alexandria; but what is this compared to the everlasting infinity and its countless, to us forever unknown beings and things?!

<sup>5</sup> Think about the great words of the governor, how he faithfully warned us about these venal cons and magicians, as he called them! A person who, with his magic art connects to an otherwise quite customary wisdom, as the governor has said, would, with the greatest ease try to become a ruler of the people of this earth and finally a God, and this person appears until now, to possess the best and richest talent for it! Therefore it means we have to be especially careful and demand proof, which in every regard is suitable, to bring the necessary light to this biggest matter! Since the greater, holier and more important this matter is or seems to become, the more all carelessness must be removed from it!

<sup>6</sup> If this is about the removal of a small stone which clutters the footpath, it is not necessary to have a special meeting to know how this stone should be removed from the path. The next best person picks it up and throws it to a place where it does not bother anybody. But it is something completely different if a mighty rock, which have rolled down a mountain and has blocked a narrow path and thereby separates people from people, neighbours from neighbours, parents from their children, brothers from brothers and sisters from sisters! Ah, then the whole society will meet to discuss

what should be done; since the path must again be made passable! Here, however, it concerns the most important moment of our lives, for which we all have undertaken this very far and highly difficult trip!

<sup>7</sup> Are we at the right place according to your visions, we have won everything, what the pointing proofs will show; should we however still be far away from it, we must either return home empty-handed or continue with our journey, once we have paid the good innkeeper for what we have consumed. Just speak frankly, if you have any proofs in your hands for that what you have said about this person and what are these proofs!"

## - Chapter 196 -

### **Oubratouvishar tries to convince his fellow countrymen of the divinity of Jesus.**

<sup>1</sup> Says Oubratouvishar: "Do you think that I am more gullible than you are? Oh, there you are greatly mistaken about me! Haven't you seen the proofs this exceedingly beautiful youth, obviously a spirit from heaven, has given me in response to all my doubts, upon only a slightest sign from the Lord?"

<sup>2</sup> Said the twenty: "We saw all kind of things and also overheard here and there the one or other word, however, could not decipher any meaning from it and even less find any connection; since this table is too far away from the main table!"

<sup>3</sup> Say the new arrivals: "We indeed arrived in a somewhat miraculous manner at this second table standing empty for us, in the moment when you bowed deeply before this Lord and came back to us, and therefore could not possibly know anything about what you have negotiated with this lovely youth! Therefore speak what you know and have seen, and we immediately will recognize where we stand!"

<sup>4</sup> Said the leader: "Very well, then listen to me once more: All of you know about my latest finding in a ditch full of rocks. I wanted to bring it along when we departed and give it in Memphis to the governor as a quite beautiful present; during our departure I forgot about it completely, only remembered it later, and the find therefore, wrapped in linen, was left in a corner of my hut, covered by a pumpkin bowl. When I demanded proof, just as you have demanded it from me, this marvelous youth reminded me about the finding which I forgot at home and described exactly to me where and when I have found this beautiful stone, where I have hidden it in my hut, and to whom I wanted to give it as a present.

<sup>5</sup> Friends and dear brothers! This truly had to appear to me most strange and surprised me to the highest degree! How could this youth know about a secret, which was lying so far away from here, hidden in a deepest corner of my hut?

<sup>6</sup> Friends and brothers, to know this, requires more than all wisdom of all people! For me this would already be sufficient proof, since I can understand what in a most fundamentally wise case is possible for a person to know! But the youth, upon receiving a sign from the Lord at the table there, did not leave it at that, but asks me if I would want that he brings this said find from the hut in Nouabia, to here! This proposal had to surprise me to the highest degree, and I accepted the proposal of the dear youth.

<sup>7</sup> You now would assume that the youth would have required me to wait for a while? Oh, certainly not! In the same moment he handed me first the stone and immediately afterwards also the pumpkin bowl, with which the beautiful find was covered in the deepest corner of my hut, and thereafter it was explained to me where this beautiful stone was coming from!

<sup>8</sup> So that you do not think or accuse me of being gullible, have a look at this stone and this pumpkin bowl, if it is not the same as I have showed to all of you at home! And here also my servant knows where in my hut I have kept it! What are you say to this? Can this also be done by even the most famous magician in Cahiro? (Kahi roug = the horn, which was regarded holy, of one of the biggest bulls of this region) - I have spoken, now it is again your turn!"

<sup>9</sup> Say now all: "If so, which nobody of us doubt, than salvation to us all, since here the most unbelievable becomes the most enlivening and clearest truth! Salvation to us and our country and all, who are waiting at home for us with great longing; since also under their black skin it soon should become sunshine-bright!

<sup>10</sup> But now tell us, how can you explain this to yourself, that this person at the same time can be the highest God-being, of which the whole of infinity is filled with, and who effects, guides, maintains and nourishes everything and everywhere in an almighty powerful manner. Where in him is there room for such everlasting unlimited wisdom and such almighty will power?! Here, just like us, only a limited person, and there the most unlimited highest power effective in the whole of infinity with the highest insight and wisdom; here and at all countless points of the whole earth, just as the furthest depths of the infinite creation, equally seeing, knowing, feeling, calculating and performing with never-weakening, everlasting strength and power?! Do you comprehend this inconceivable possibility?"

<sup>11</sup> Says the leader: "I surely do not fully grasp this; but I also do not understand, same as you, how this youth there could have brought the forgotten stone to me within the quickest moment! Let us therefore be patient in all humility and true love for this only One, and there will be more light given to us!"

<sup>12</sup> With that all for the time being are content, deep in thought, and are waiting for what else will come.

## **- Chapter 197 -**

### **The spiritual advantages and disadvantages of the moors.**

<sup>1</sup> Says Cyrenius to Me: "Lord, I would not have expected so much wisdom and perfect clear reasoning from these Moors; already the many knowledge and wondrous experiences they have, are really surprising me! The governor from Memphis, by name Justus Platonicus, is known to me as a very wise man; but that he is familiar with all the old Egyptian mysteries, I surely did not know!

<sup>2</sup> That he always was a strong philosopher, I know. As a son of a highly respected house in Rome and rich like Croesus, already during his youth he became familiar with the Greek and Egyptian philosophers and made Egypt the culmination of all his studies. He spent ten years in the land of the old wise and was taught everything. With an accompanying document from my brother, Caesar Augustus, in hand, all mysteries from the beginning to the end had to be revealed to him, and this

is how he came to his current wisdom. And because he was so thoroughly knowledgeable in all Egyptian affairs, already Augustus appointed him to be more a civil rather than a military governor in Memphis in upper Egypt. There is some military in Memphis under the command of Justus Platonicus, but he is not a general.

<sup>3</sup> I know that he is a great scholar; but that he now became also a wise man and actually a priest, I of course did not know! From now on I have to think higher of him; since through his troubles with the Moors, he acquired a lot of merit with me. He would be exceedingly happy, if he could be here! What would be Your opinion about this my Justus Platonicus? How does he as a heathen, including me, relate to the kingdom of God on earth?"

<sup>4</sup> Say I: "Why do you ask about this? Justus is a man according to My heart, he loves God above all and his fellow-men more than himself; and who does this, is already in My kingdom, irrespective if Jew or heathen! I say to you, that I would more easily get along with him, than with all of you, but you are also alright for Me! However, to preserve My word, nobody is more suitable than these blacks; since what they have understood properly, stays pure and unchanged like a cut diamond. Everybody can vouch for them, that this My teaching will after two-thousand years be as pure as they have received it from Me!

<sup>5</sup> This kind of black people have the peculiar property, to keep a teaching or custom for a thousand and more years completely pure, as they have received it in the very beginning. They will not take anything away or add anything to it; but all this is not an indication that they are more advanced than you white people, however, as descendants of Cain they are standing on a lower level and it is very hard for them to reach the childhood of God, since they are pure planetary people belonging to this earth. They are pure earthly creatures, equipped with reason, mind, conscience but with a lesser free will than you white people.

<sup>6</sup> However, the lesser free will they have, are a lot firmer than your totally free will! What they want, they put into action, even if it takes to level mountains. During the course of the day they will provide us with some examples of their firm will, which will amaze you. However, that they in all their doings are more unchangeable than the descendants of Seth, is already testified by their forms.

<sup>7</sup> See, the leader is apparently the oldest among them, and his disciple is twenty-eight years younger than he! Look at both of them and see whether according to their outer appearance the one looks only one year younger than the other; they resemble each other like twin brothers! It will be very difficult for you to judge their age. The same goes for their natural strength and cheerfulness. The seventy year old jumps in competition with a youth of seventeen years!

<sup>8</sup> You whites often become ill, and your skin is subject to all kinds of sicknesses; however, they, as long as they stay with their natural food, do not know any bodily illnesses. Most of them die of old age weakness. But just like their outer physical appearance stays unchanged compared to yours, so is also their inner soul character completely different and many times firmer than yours; however, nevertheless, regarding the full development of their spirit, they will therefore make much lesser progress than you, because they nearly lack the flexibility in their will completely. Their will can also be bent to some extent; but it always requires a lot of seriousness and hard work and patience.

<sup>9</sup> However, the supremeness of the soul and the spirit in it, does not lie in the so to speak more animal-like firmness of the will, but in the soul's property of easy recognition, whereby it quickly grasps and understands the light of the truth, and in the more easily flexible will, so that the soul sees the true and good and also grasps this quickly with the will and turns it into a deed, since without it, no recognition would be of any use to a soul."

## - Chapter 198 -

### The diversity of the climate and the races on earth.

<sup>1</sup> "See, from now on these people will come into countries of awakened and developed nations and will see the agriculture, wine culture and large cities with the most beautiful palaces. But if you, after a thousand, also two-thousand years could see them again, they would still live in the same hut and not be able to build themselves a proper house of wood, and even less so of bricks.

<sup>2</sup> We do not want to deny them the ability for it, they can quite easily learn the art of building; but they will lack the easy flexible spirit of enterprise, which is necessary for every person to execute any kind of work!

<sup>3</sup> Therefore the trip to here was for them since ancient mankind, one of the most gigantic undertakings; for you this would only be a joke! It is quite a distance to them, and this country's heat makes travelling quite difficult; but for the physical composition of these people, the heat can reach a considerable degree, until they really start to experience heat. They have a much more sluggish blood, which contains very little iron, and as such their blood is thicker and more gall-like than this of whites and requires a lot more heat before becoming properly liquid.

<sup>4</sup> In a severe winter, like in the northern countries of our Ouran, these people would feel quite uncomfortable. In the first winter their skin would burst, since their blood which is too thick, would not flow properly in their outer body parts, which would lead to stoppages, which under strong pressure of the vessels would make them burst, entailing bleeding and considerable pain as a result. However heat, nearly making a black stone glowing, does not affect them too much. To the contrary, however, if a real north Scythian would come to Nouabia, and if he would go there during high summer, he would perish within a few days and therefore die quite soon.

<sup>5</sup> Now of course you think and say in your heart: 'Must there be so many temperature gradations on earth? Couldn't it be equally cold or warm everywhere?' If you would be more familiar with the globe-form of the earth, as it is the case now, although you have been taught by Me about the form of the earth when I was a tender child, you would not have thought about this question!

<sup>6</sup> The different temperatures are an inevitable result of the round shape of the earth. The round form, however, is necessary, because with every other form the light of the sun could impossibly be distributed so effectively like with the very ball form, otherwise the earth had to be illuminated by three suns, namely one each over the poles and one over the equator! But who could then firstly endure the heat on earth, what would happen to the strengthening night of all creatures, and secondly what would happen to the movement of the earth, if it would depend on the equally powerful attraction of three equally large suns?

<sup>7</sup> I have explained to you and others, how big the sun is and must be, and how small the earth in comparison! It must circle the sun in a corresponding distance and speed, otherwise it would fall into it or when having an excessive speed, would fly into infinity. In the first case the earth would nearly dissolve in an instant in the extreme light intensity of the outer atmosphere of the sun, into its primordial state or into the primordial spirits caught in its matter; in the second case it would freeze to a most hard lump of ice! In both cases, any flesh-life on earth would be unthinkable.

<sup>8</sup> From this you can see, how according to My order, one necessity leads to another, and that on this earth a constant temperature from pole to pole can impossibly take place. However, it is still necessary, for the earth to be populated everywhere as far as possible, so that the freer becoming souls going forth from the pre-creatures, can enter a body corresponding to their nature. What else

can be done than to physically place such people in such hot regions of the earth, whose nature can accommodate such hot weather, and for the colder weathers, those whose natural composition can to some extent live in and cultivate the still so cold regions.

<sup>9</sup> If you can comprehend this to some extent, you will understand why in the hot Central Africa the previously characteristicly described people, has to be black and has to be of a very own composition of heart. Tell Me if you have understood this well!"

<sup>10</sup> Says Cyrenius: "Oh Lord, I'm also now completely in order regarding this highly salutary teaching for me; since I can see now that the whole world arrangement is most wise and most effective, and that everything must be precisely as it is and can never be otherwise! Therefore to You, God and Lord only, all honour, all love and all praise; since the whole earth and all heavens are full of Your love and wisdom!

<sup>11</sup> However, what will You, Oh Lord, further undertake with the blacks? Because they do not look completely in order; I notice this from their deep thinking behaviour.

<sup>12</sup> Their leader has introduced Your Godhead to them in a truly convincing manner, and the story about the transport of the big diamond had initially stunned them; but now they are directing all kind of questions to his conscience, and one who turned around a few times to look at us, just now has asked the leader, if he not in all secrecy has brought the diamond and the pumpkin bowl along himself, to mislead them in a miracle-like manner. What these blacks still will come up with! They will have to be convinced by an even bigger miracle! The good leader apparently has his hands full with them, what I notice rather well!"

<sup>13</sup> Say I: "Only a little more patience, until they start to ferment properly, only then we will come to aid the leader; since with them everything goes much slower than with us! In addition, for the first time they now have received completely foreign food and wine, and for the moment this makes them even slower to understand than before. But it is good that it is like this, otherwise it would not be so easy to convince them about something, which is still too much contrary to the concepts of God which they had absorbed in Memphis.

<sup>14</sup> It is impossible for them to bring the infinity of God under one roof with My personality; but once they are properly fermented, they will quite easily and soon accept it! Meanwhile, however, their leader is working with them regarding their suspicion about his miracle deception, what is also right; since whoever raises a loose suspicion about a true miracle, should also receive a real punishment by the rod! The more these blacks are now punished and humiliated with words, the firmer and more easily they will remain for us forever!"

## **- Chapter 199 -**

### **About slow and the fast comprehension of the teaching of the truth.**

<sup>1</sup> "However, this is an old occurrence that people, who easily accept something without being properly weathered beforehand, also easily let go again of the easily accepted matter, while people, who accept and comprehend a teaching through much suffering, does not that easily let go of it again.

<sup>2</sup> Oh, there are those who have quite good talents and in addition have also other abilities! They quite well grasp and understand everything quickly and easily; but when the time comes for the necessary trials, they think about their worldly advantages, are afraid to sacrifice too much and try as far as possible to forget and get rid of those spiritual things which, although tangibly true, does not yield them any interest in this world. Such people resemble those nearly completely transparent dayflies, which play the whole beautiful day long in the light and are full of life as they are illuminated and glowing; but then comes life's trying night, and their light and glowing comes to an end and also their light!

<sup>3</sup> Therefore those people, who in the beginning accept any higher truth with somewhat more difficulty, are more suitable for the kingdom of God than the easy-acceptor; since they then keep what have been accepted faithfully and with life-warmth, while the easy-acceptors are playing with the light of heavens in the same manner as the dayflies with sunlight - but subsequently do not have a greater use of the light of heaven than the dayflies from sunlight.

<sup>4</sup> There do, however, also exist people, who accept the truth easily, also keep it and shine forth like bright stars at night, and produce for themselves and others great use; but these people are few and rare.

<sup>5</sup> However, all these Moors belong to the slow-understanding; but once they have grasped it, it belongs to them, and they will shine forth and forth in their latest descendants, like the stars in the Orion and like Sirjezc (Sirius) in the great expanse.

<sup>6</sup> The thorough acceptance and the right understanding of My teaching is nearly the same as the acquisition of great wealth: Whoever came in a very easy way to great wealth, will also quickly and soon be finished with it; since he never was accustomed to privation, and he never tried to save. Once he came into great wealth by inheritance or other easily achieved profit, he will not respect the inheritance; since he thinks and also feels it, that great wealth can be easily acquired. But who acquired considerable wealth by the diligence of his hands, knows all the difficulties and hard work and knows how many drops of sweat each coin has cost him; therefore he respects his hard-acquired wealth and surely does not waste and squander it in a frivolous manner.

<sup>7</sup> It is the same with spiritual treasures. Whoever acquires them easily, nearly pays no attention to them, since he thinks and feels in himself that he either could never loose them; or, even if he would loose some or even all of it, that he quite easily could get it back again. But this is not so; since whoever loses something spiritual, will not acquire the lost thing as easily as the first time.

<sup>8</sup> Since matter takes immediately the place of the lost spiritual, which is a judgement, it cannot be pushed out that easily as in the beginning. Since like all spiritual becomes continuously more spiritual and freer, also the physical becomes more physical, worldlier and of greater judgement and death; for whoever is stuck in judgement once and is tied up in its will and recognition, returns freedom to himself quite difficultly, or even never.

<sup>9</sup> He who has My word for once, must keep it and stay in it unchangingly not only in knowledge, but mainly through deeds and works according to the Word; because all knowledge and faith without works is as good as nothing and can have no value for life!

<sup>10</sup> What use is it for someone who wants to undertake a trip to a destination of which he only knows the name but does not know the way to get there, and someone knowledgeable about the way gives him a detailed description, but he does not walk the route, turns around and walks off into the opposite direction?! Will he ever reach his destination? I say: He can go wherever he wants, but will never reach his destination; since where you want to go, you also have to walk in that direction!

<sup>11</sup> These Moors are for certain the most knowledgeable people in the whole world regarding the

description of the earth! However, without the governor Justus Platonicus, they never would have found the way to here according to their knowledge; but after the governor has described to them the way to here accurately, they travelled exactly as he has described, and their current presence here is sufficient proof that they have executed the instructions of the governor very precisely, and this required a steadfast and firm will, which is in a high degree inherent to them. However, he who wants something really hard, he surely also executes what he wants.

<sup>12</sup> Whoever therefore has My word and My teaching and acts with a firm will accordingly, must reach his destination, and nothing can stop him; however, he who acts only a little according to My Word and at the same time does what the loose world desires, is like a person who walks half the distance to a place, and when reaching the halfway point, turns around and walks same way back.

<sup>13</sup> He also resembles a servant who wants to serve two masters which are opposed to each other. Will he get his work done with the two mutually hostile masters? Can he love both, even only apparently? What will the two masters do, once they find out that the double servant is equally loyal to both of them? Will not the one just as the other say to the servant: 'Oh you joker of a servant, how can you love my worst enemy the same as me?! Serve only me, or resign from my service!' Since nobody can truthfully serve two masters at the same time; he must adhere to the one and despise the other. And see, such a loose and roguish servant will finally be chased away by both masters and will find it quite difficult to obtain a third employment, and it will be with him like sitting on the floor between two chairs.

<sup>14</sup> That these Moors do not want to serve two, but only one master, you can easily deduce from the way the leader is fighting his colleagues, to whom the words of the governor still mean too much and cannot that easily be removed from their hearts!

<sup>15</sup> The only thing what the governor has told them out of Moses about a Divine personality, is a clue and a bridge on which they can be brought to Me. And it is on this bridge on which the leader is primarily trying to convince the stubborn. If I do not send him the angel to assist, he will not be finished with them in a years time; however, I now will send the angel to him and the case will present itself!"

<sup>16</sup> Says Cyrenius: "Oh Lord, then I would like to be closer, to be able to listen to the negotiations more clearly!"

<sup>17</sup> Say I: "It will not be necessary; since the wind will bring everything to our ears!"

## **- Chapter 200 -**

### **Raphael convinces the Moors of the Divinity of the Lord.**

<sup>1</sup> Thereupon I call the angel and say to him loudly for the sake of the table companions: "Raphael, Oubratouvishar has now returned to the right point with his companions again, and you can stop the quarrel with one blow! They are now well prepared to accept his opinion and insight about Me, if he can proof it to them that the stone really was brought by you from Nouabia to here. Go then and bring to each one from his hut what he wants, and the whole issue of contention will be completely resolved!

<sup>2</sup> Since these firm-willed, but otherwise difficult-understanding people must be converted by a miracle, because the word possesses too little persuasive power for them. These people are also not harmed too much by a miracle like you and especially some Jews, since they, as people of nature, can perform considerable miracles themselves by their firm belief and by their unbending will, what they of course regard as quite a natural thing. Of this we will be convinced later. A great miracle is regarded by them only as half, and therefore they can without any harm be prepared by miracles. Therefore go to them! What you have to say and to do, lies already in you."

<sup>3</sup> With these instructions now known to us all, the angel goes over to the table where the blacks, who became even more lively by the enjoyment of the wine, are holding their quite loud dispute. Once there, he says with a penetratingly loud voice: "Why do you accuse this your greatest friend and benefactor, to whom you owe everything good, as if he wanted to deceive you and force a false faith onto you?! Why are you distrusting the miracle which I have performed on instructions of the Lord to convince him, as if I was ordered by him as a crook, to assist him to deceive you!? What proofs do you want, which would be sufficient to fight the doubt-addiction in you to convince you? Must I bring something from your huts here? Ask and I will do it!"

<sup>4</sup> Upon this short and energetic speech, they became absolutely quiet and out of fear did not know what to do.

<sup>5</sup> But the leader said: "This is God's help! It will justify me before your already quite strong accusations! Ask and convince yourself; since nothing else can break your great foolishness!"

<sup>6</sup> Thereupon the one who doubted him most, got up and said: "In my hut is a hidden treasure; except for me and my wife, who is here, nobody knows about it. Bring it here and I will fully believe you!"

<sup>7</sup> Said the angel: "How long should it take me to bring the treasure here, which you have wrapped in linen and reeds and have buried in a corner of your hut towards sunrise, two feet deep in the sand, at a place where outside the hut a large palm tree is standing? It consists of a thirty pound heavy and absolute pure lump of gold. Tell me the time!"

<sup>8</sup> Here the sceptic's eyes widened and he said: "But in all heavens name, how possibly could you, dearest boy, know this so precisely? Already with that you have destroyed my doubt; now everything is clear to me, whatever our leader and elder has said about this young man over there! But with all this, this matter becomes terribly strange! If beyond all doubt the fullness of the primordial everlasting Spirit of God resides in this Man, how can we survive in front of Him! Our doubt must have offended Him to the highest degree? Oh, oh we are all lost!"

<sup>9</sup> Says the angel: "Oh certainly not, you are all saved now! But now determine the time in which I should bring the treasure here!"

<sup>10</sup> Says the sceptic: "Oh loveliest - this is not necessary anymore for the sake of my disbelief; but if you miraculously want to bring it here, take it easy! If it has a particular value for someone here, he can have it in exchange for some other useful tools; since it is of no use to me anyhow! It is beautiful and has places which are shining brightly in the sun; and if you look at it very carefully, it consists of all kinds of signs which are visible on the surface. Some are dark and without shine, but some are shining brightly in the sun. Therein lies for me the actual value of the considerable large and very compact lump. If you, most lovely, most beautiful youth, wants to bring it here, you do not have to rush with all your wondrous strength!"

<sup>11</sup> Says the angel: "Look at me! In a moment I will fetch your treasure; count the moments I will need to go there and back again!"

<sup>12</sup> The sceptic and his colleagues are observing the angel with sharp eyes to see when he will

leave and when he will return.

<sup>13</sup> However, the angel does not leave but instead asks the sceptic: "Now, did you notice my absence?"

<sup>14</sup> Says the sceptic: "No; since until now you are still standing like rock at the same place!"

<sup>15</sup> Says the angel: "Oh, certainly not; just look down at your feet where your treasure is lying completely undamaged!"

<sup>16</sup> The sceptic looks under the table and his recognizable treasure is lying in its unscathed wrapping at his feet! The sceptic is frightened so much about it, that his otherwise red lips are getting white and he starts to tremble.

<sup>17</sup> Also the others are making strangely affected faces about this appearance and shout: "But for the sake of the Lord's power! What is this, how can this be?! You most lovely did not leave your place for one shortest moment! How is this possible?"

<sup>18</sup> Says the angel: "With God everything is possible, and you can deduce from this how God as Lord, although He is present here like any other person, guides, rules and maintains with His most infinite will-power the whole of infinity, and that there forever can never be anything hidden from His all-seeing eyes, about which He does not know about in the greatest detail!

<sup>19</sup> That the everlasting Spirit of God has taken on the flesh on this earth and has Himself become a person, is the result of His exceedingly great love for you people on this earth, and thereby also for the people of all the countless other world-earths, to be a experienceable, visible and communicable God and Father in all love for all everlasting times! Since He as God is the mightiest and purest love, no person and no angel can approach Him in any other manner, except through love only.

<sup>20</sup> If you want to come to Him, you must first love Him above all and among each other as true brothers and faithful sisters; without such love any true approach to Him is as good as impossible! But now, frightened here, pick up your treasure and place it on the table and look at it if it is the right one!"

The linear dimensions are originally related to the human body. So a fathom equals the span of the arms stretched out to the side, one cubit is equal to one arm's length, one inch equal to the width of a thumb. 1 mile (Austrian measure)\* = 2000 rods = 7,586 km 1 rod = 2 fathoms = 3.8 m 1 fathom (thread) = 6 feet = 1.90 m 1 foot (shoe) = 12 inches = 31.6 cm 1 inch = 12 lines = 2.63 cm 1 line = 12 points = 2.2 mm 1 point = 0.18 mm 1 ulna = 0.41 fathoms = 77.8 cm. All values are rounded; the exact values result from the relationship: 1 fathom = 1.896484 m. \* In most cases, Lorber's works do not use the Austrian mile, but the one on the equatorial circumference related German geographical mile. 1 Equatorial circumference = 5400 geogr. miles = 40.1 Mm; 1 German geogr. mile = 1/15 equatorial degree = 7.42 km Sound "The household of God" (HGd 03\_246,02) is 1 hour's walk = 1/2 mile = 3 3/4 km

## - Chapter 201 -

### The Moor and Oubratouvishar hand over their treasures to Cyrenius.

<sup>1</sup> Here, the Moor, recovering from his first fright, bends down and placed the quite heavy lump on the table, undid the reed and the linen and within a short time the gold lump was lying naked on the table; and many went and looked at this rich treasure. Also our Judas Iscariot could not tame his curiosity, looked at the treasure and regretted secretly very much that he was not the owner of it.

<sup>2</sup> When the treasure had been looked at and admired enough, the Moor asked the angel, who would be most worthy to whom he could give this lump as a present, because he did not want to carry it all the way back home.

<sup>3</sup> And the angel pointed to Cyrenius and said: "See there, to the right of the Lord sits the upper governor of Rome! He is in charge of Asia and a large part of Africa; the whole of Egypt is under him, and therefore also the governor of Memphis! Give this treasure to him. Also you, Oubratouvishar, would do better to hand over your stone to this upper governor than to the governor in Memphis, who does value this kind of treasures only very little or not at all! By the way, this is only my advice, and you can do as you please!"

<sup>4</sup> Says the leader: "Your wise advice is already a command to me, what I also would execute at any price, since you only can give me the most wise and best advice anyway!"

<sup>5</sup> With that both rise - the skeptic with the lump of gold and the leader with his large diamond - and go to Cyrenius.

<sup>6</sup> When arriving there, the leader says: "Before now I did not know who you are. I also did not ask for anyone else than only the Lord, since I thought by myself: 'Only one can be the Lord and ruler, and all the others are his servants and attendants!' But now this shining white wondrous youth told me that you, earthly seen, are a great lord and ruler, and therefore I and this my colleague have, according to the wise advice of this loveliest most wondrous youth, freely decided to give to you our so miraculously brought treasure for your disposal, for which you nevertheless can give us some necessary and useful house tools, so that also we can furnish our houses to produce the bread which tastes so good.

<sup>7</sup> Our hacking and cutting tools are bad and get blunt quite easily; since they are made from wood and animal bones. In Memphis we have learned about all kinds of cutting tools, which even stones cannot make blunt so easily - and those tools we could use better than our yellow shining metal, which is soft and useless! Therefore, be so good and accept these two pieces!"

<sup>8</sup> Says Cyrenius: "Good, friends, I accept these two exceedingly precious pieces from you; however not for me, but on behalf of these impoverished Galilean people, who are already in considerable arrear with Rome regarding their taxes! With theses two pieces Rome is in anyway covered for ten consecutive years with taxes for this country in advance, and the country can recover during this time-period.

<sup>9</sup> When you return home again, I will take care that a just amount of all kinds of the most necessary and useful tools and appliances will be given to you, and if you want to place yourself voluntarily under Roman protection, you would from year to year be issued with new tools and appliances! Otherwise you had to at least every few years issue yourself with it in Memphis, of course by trading for those metals!"

<sup>10</sup> Says the leader: "To decide on that, we have to hold a general peoples council, which is always a difficult matter with us, because our country is very large and the inhabitants are living in many and often quite difficult accessible corners, and therefore it is very difficult to call a national council. The better will be, however, that from time to time we will collect what we need most in Memphis.

<sup>11</sup> Your Roman laws might be quite good; however, they would not be suitable for our land and people. The governor in Memphis has already made the same proposal to us, which we could not accept just like we cannot accept yours now. Even if you could penetrate our country, it would serve you no purpose! You would wander around in the glowing hot desert and perish by the hundreds and would still find no people, but find hundreds of herds of lions, panthers and tigers who would tear you to pieces; you also would not survive the fight with the snakes and adders!"

<sup>12</sup> Says Cyrenius: "How are you then getting along with so many tearing beasts? Are they in all seriousness not harming you?"

<sup>13</sup> Says the leader: "Just now you have heard from the mouth of the youth and from the most holy mouth of the Lord himself, how we are created! How can you beyond that, also ask me about it? It is like the Lord Himself has said about us; how, whereby and why - we do not know ourselves! I therefore ask you to spare these kind of questions; since the answers would not be of any use to you!"

<sup>14</sup> Hereupon both bowed deeply before us and returned immediately to their companions and told them everything what they had talked about with Me.

## **- Chapter 202 -**

### **The origin of the Jabusimbil Temple, the Sphinx and the Columns of Memnon, depicted by the hieroglyphs of the first two pearls.**

<sup>1</sup> But his companions said: "How could you have talked to the Lord, when you have not spoken one word with Him?!"

<sup>2</sup> The leader said: "Here, where He is present, everything goes forth from Him, and we therefore have only to do with Him, irrespective if we negotiate with His disciples!" With this answer they were content and said nothing more.

<sup>3</sup> However, some said to the angel: "Listen, you wonder-boy, wouldn't you also bring the quite interesting treasures of the five of us here, which we keep hidden in our huts?"

<sup>4</sup> Said the angel: "Just pick them up from your feet under the table, and we shall see what it is!"

<sup>5</sup> Here the five Moors look underneath the table and to their biggest surprise they see the only too well known, considerably large bundles, place them on the table, and another four considerable lumps of gold appear, which together weigh over a hundred pounds; however, in the fifth bundle, seven rather large river stones appear, which Mark - who was standing next to the angel - regarded as completely worthless.

<sup>6</sup> But the angel said: "Just wait, soon you will discover that these seven stones, earthly seen, have the greatest and incalculable value! Just bring a hard iron hammer, and we will examine them!"

<sup>7</sup> Mark hurries - being full of curiosity himself - to his workshop and soon again appears with a hard iron hammer and hands it to the angel. He takes a stone into his hand and hits it carefully several times, whereupon the whitish, silica-like crust comes loose, and a pearl the size of a human head appears, leaving everybody absolutely speechless.

<sup>8</sup> On the surface of this wonder pearl were hieroglyphics and other signs engraved. Among others there was also a quite good drawing of the temple Ja bu sim bil during its building period, namely when the four gigantic figures, after a hundred-and-seventy years' work of sweat and other sacrifices, were completed and people still were actively working at the facades and through sculpturing, engraving gigantic writings and other signs into the flat, large surfaces, and when at the same time they were starting to cut open the gate in the middle between the gigantic figures. Who could decipher these signs and scriptures which were clearly visible, had the origin of this temple in front of him and also the reason, why it was built by the ancient Egyptians, namely near the Nile river.

<sup>9</sup> This pearl therefore does not only have an incalculable value as a giant among its kind, but also historic value. At the same time it also originates from a time period of the earth when it would still take many thousands of years until the first human would step onto this earth in the flesh.

<sup>10</sup> At the earth's time, when such gigantic shell-animals lived in the sea, huge waves of the world's sea were still covering the largest parts of the low-lying countries of Africa. The ancient Egyptians found the mother-shell while digging the foundation of the first pyramids, and when they opened the mother-shell they found these seven pearls in it, of which the angel has now freed one of them from its crust.

<sup>11</sup> Naturally, the angel now was stormed with questions, and he explained the circumstances as it was briefly given here.

<sup>12</sup> When Raphael finished the of course only superficial explanation of the first revealed pearl, he said: "What you need to know for the time being, I have briefly explained to you as clearly as possible; let us now move on to open up the second pearl, which is somewhat smaller than the first!"

<sup>13</sup> Here the angel took the second pearl and freed it in the same way from its crust as the first one. It also was full of signs and scriptures. On one of the smoothest surfaces, the little temple of Ja bu sim bil was engraved and next to it a head, similar to this of the great Sphinx. And the angel was again urged to explain all these signs and inscriptions.

<sup>14</sup> And he (the angel) said: "Friends, without the full awakening of the spirit in the soul, none of the currently living people will be able to interpret everything that is written and drawn on this pearl!"

<sup>15</sup> Although this pearl is as old as the first and largest pearl, it has been engraved and inscribed a hundred years later, namely during the time of completion of the smaller rock-temple, while however, the inner of the larger temple was not yet fully completed. Therefore the smaller temple is here presented as fully completed.

<sup>16</sup> The head represents the already seventh shepherd-king of the time, who gave himself the name Shivin (wrongly 'Sphinx'), [meaning] 'the lively, the entrepreneur'. He reached the age of almost three-hundred years, and his head was colossally sculptured from a large granite rock, which is today still quite well preserved and visible.

<sup>17</sup> This Shivin introduced large improvements in the schools, as well as in cattle-breeding and in agriculture. However, he also enjoyed from his people a nearly divine worship. The signs and writings indicate the very many good things and improvements which he introduced to this country with his extremely active spirit.

<sup>18</sup> He did not start to chisel the large temple, since this was done by two of his ancestors who were very much devoted to the invisible Spirit of God. Out of great respect he had them chiseled out of rock in colossal size not far from the great temple in a sitting position on a beautiful plain near the Nile, as an everlasting memory. And since the two had no name and out of modesty did not want to carry a name, he gave them a name and called them 'The Nameless' (Me maine oni, = badly translated in later times as 'Memnon'). Both statues are still quite well preserved and visible until this day."

<sup>19</sup> Said the leader: "Yes, yes, we have seen and admired all this! But how old would all these extraordinary things be?"

<sup>20</sup> Says the angel: "Nearly three-thousand years, and the next three-thousand years will not completely eradicate their tracks! Just wait a little, we will now reveal the third pearl; on its surface we will, next to the two ancestors of Shivin, already as statues, still see other major events engraved, which will make you think a lot!"

## **- Chapter 203 -**

### **The secret of the third pearl: The seven giants and the sarcophagi**

<sup>1</sup> Here Raphael took the third pearl in his hand and freed it from its crust.

<sup>2</sup> When it was exposed, Raphael drew the attention of the knowledge-thirsty and properly burning onlookers to the quite well-engraved Memnon statues and said: "See, there they are already, the two Nameless ones! But above there you can see, in front of the Nameless ones, seven gigantic, clothed human figures, and around them you see a lot of very small human figures. What did the wise Shivin, who himself has drawn all of these pearls, want to express thereby?"

<sup>3</sup> Listen! It is of the same time-frame, about a hundred-and-seven years before the first of the two nameless ancestors, when a large planet in deep space was broken up into many pieces by the permission of the Lord. Many gigantically large people lived on it.

<sup>4</sup> Suddenly, because of the unforeseen destruction, although it was often announced to these people, it happened that seven of the mentioned earth-people fell in upper Egypt on several open places of that large country and by their heavy fall caused very strong earth tremors.

<sup>5</sup> This 'people-rain' lasted more than ten days, from the first to the last one to fall. The inhabitants of this country had to endure a lot of fear and fright during that time; especially at night they were frightened that one of the giants would fall onto them and terribly smash them. They therefore looked with fearing hearts continuously to the sky, whether maybe another uninvited guest from the clouds would pay them an unwelcome visit.

<sup>6</sup> For nearly ten years did they post permanent guards to see whether another gruesome traveler would come from the air; but after ten days there was none more to see, and in time the souls of the people calmed down again and they even dared to go to the large, completely dried out gigantic corpses, which laid spread out up to one quarter of a day's travel from each other.

<sup>7</sup> The wise among those ancient Egyptians speculated quite correctly that it were giants from a

large and far away country who were punished by the Spirit of God, because they sinned against God, and God in His just rage had picked them up and thrown them here to show the Egyptians that He does not spare even the mighty giants if they would act against His will. In short, they finally started to burn these giants piece by piece, and after fifty years not one sign could be found of them anywhere.

<sup>8</sup> But that the Egyptians took notice of these most gigantic human figures and that it caused them to think of everything in a most colossal sense, is more than tangibly proved by their first sculptures.

<sup>9</sup> In the temple of Ja bu sim bil, in each of the three divisions, seven giants were illustrated as so-to-speak bearers of the roof, which means chiselled into stone, and that in the specific clothes in which the travelers from the air have arrived; and the Egyptians who previously walked around almost completely naked, started to dress themselves in such manner, which is the reason why one see until this day remnants of such clothing. Their mummies and sarcophagi are full of this kind of decorations."

<sup>10</sup> Asks the leader, what it was that the old Egyptians in all reality meant under the sarcophagi and why they had called the large and also smaller very massive coffins like that.

<sup>11</sup> Said Raphael: "This you will hear right now and very thoroughly! You know, that it is in large parts of this country not that easy to just bury the corpses, since in the dry ground a body decomposes very slowly and therefore cannot be destroyed by rotting. One also did not want to bury the dead in the more moist vicinity of the Nile, for the very wise reason to not pollute the water of the stream. To let lay the corpses on the surface or throw them to the wild animals for food, especially the old Egyptians were too humane and respected even the corpses of their dead brothers too much, than to cause them such dishonor. But what else could they do?

<sup>12</sup> See, they had a very clever idea! From stone they chiseled, partly very large and later also very small coffins, in which there was comfortably room for at least one, two or three corpses. Each coffin was provided with a relatively large and heavy lid. When in such coffin one or more corpses had been placed, after they had been rubbed properly with mum (Muma, also mummy = 'earth resin, earth balsam'), the lid was heated until glowing hot and the coffin was then covered so to speak forever with this glowing hot lid. Thereby the corpses completely dried out and with very hot lids sometimes even charred or completely burnt to ashes.

<sup>13</sup> However, in the bigger towns and societies there were also communal coffins, which were opened every seven years. They were then again filled with corpses and completely covered, and a proper fire was made on top of the lid, whereby the corpses of course turned to ash. If such a coffin was full of ash, it was not opened again, but was left standing as an honorable monument in memory of the transitoriness of everything earthly.

<sup>14</sup> Over time, vaults and pyramids were built around and above it, which is the reason why one still finds today in the vicinity of the pyramids many such coffins in sometimes very narrow and sometimes very wide vaults (Kai-tu comba, which means hidden chamber). These now clearly described the coffins which were then called sarcophagi, because according to the tongue of the ancient Egyptians, *sarko* means 'glowing' and *vaga* (vascha) means 'heavy lid'.

<sup>15</sup> There you have your sarcophagi; but now let us continue with the third pearl and we will see what it will reveal to us!"

## - Chapter 204 -

### Raphael explains the signs of the zodiac on the fourth pearl

<sup>1</sup> The angel carefully picks it up with his hand and chips off the crust.

<sup>2</sup> Here the leader asks the angel and says: "Oh wonder-boy, you serving finger of the Most High, do not be annoyed when I bother you with a question! See, with your otherwise miraculous power I'm bothered by the hammer! Is it absolutely necessary or are you using it only to present yourself to us in a more natural manner, so that we can observe and listen to you in a more fearless and calmer way?"

<sup>3</sup> Says the angel: "Neither of the two - I only do this to show you how to handle such stones when you come across similar things, to expose them, should you again find any! Since especially in upper- and middle Egypt, these encrusted stones occur in large numbers, widely spread in the desert; of course there will only be a few such pearls left among them. However, also the other stones are decorated with all kinds of signs, scriptures and pictures; since the old Egyptians for a very long time did not yet have any paper to write on. Therefore they used stone plates, to initially engrave with bones and later with iron styluses all kinds of things they wanted to memorize.

<sup>4</sup> The very first recordings did of course indicate nothing else than the very simple events of their herds; but the later ones contain, like these pearls, great and important events, not only for this large country and nation, but also for the whole earth. Since the Lord wanted it to be a very thorough pre-school for His Coming, which also is the reason why He sent His closely chosen nation, the Hebrews, to a lengthy school in Egypt. And Moses, the great prophet of the Lord, had at 'the Horn', Kahi (Kahiro), in Theben (Thebai, also Thebsai, = house of fools, later of course a large, populous city), in Kar-nag at Korak and in the oldest cities like Memphis, Diathira (Dia दौरा = place of forced labour) and at Elephantine (EL ei fanti = the descendants of the children of God) completed his school and was lead by the Spirit of God to the highest initiation only at an age of fifty-seven, when fleeing to Madan over the Suez from a cruel Varion (Pharaoh). You can read his later history in the scriptures.

<sup>5</sup> In short, Egypt was destined by God to become a pre-school, and the inhabitants of this oldest inhabited land of the earth were already from ancient times onwards gifted with much wisdom and conducted trade with nearly all better nations on earth. You will now understand how and why especially in this country, everything which can be found, has very often a very deeply routed meaning.

<sup>6</sup> And now to our exposed fourth pearl!

<sup>7</sup> There we see several illustrations of hunters with quivers, bows and arrows and a large herd enclosed by lions. This signifies a great battle of the Egyptians with lions, which at that stage attacked in large numbers the fat herds of the Egyptians.

<sup>8</sup> And see, more to the right of this scene you see the pastures already enclosed with walls, and on it are laying heads of bulls, with the horns pointing up, then down and then sideways, all indicating that the herds, before the powerful enclosure of the large pastures, were always in great danger and were completely defenseless. At each corner of the walls you see a large dog, as if ready to fight, sometimes standing, sometimes lying down; the name which the old Egyptians gave to this watchful animal was Pas, also Pastshier, guardian of the pasture.

<sup>9</sup> Here, still further to the right, you again see the shepherd king Shivin (Sphinx) and at his side a

gigantic large dog, and in front of the dog some pieces of a lion. Still to the right, however, a little higher up, we can see the same dog and under it the picture of the sun and the moon. What does this mean?

<sup>10</sup> Listen! Our ShivinZ as a king of the shepherds, in fact had one of the largest dogs, and in its presence no lion and no panther was sure of its life. For a long time this dog protected the herds of ShivinZ. However, when the dog died of old age, ShivinZ determined, out of respect and as a memorial, to always symbolise this animal with a constellation in the southern sky. He gave the constellation the name the Great Dog, who loyally protected the king's herds for many years. That the king gave his dog a place among the stars, is indicated by the sun and the moon underneath the belly of the dog. Everything under which sun and moon can be seen, can be found symbolically among the stars as memorial of a great and important event.

<sup>11</sup> Nowadays a very large and watchful dog is - especially in this country where there are barely any tearing animals - not of any special importance anymore; however, in ancient Egypt, where there were whole herds of tearing beasts and in parts does still exist, a large, strong and courageous dog was an exceedingly great necessity. Since firstly such a dog was the most loyal protector of the herds. His maintenance was very easy, since this large dog-race fed itself with the uncountable many earth mice, of which this country never had a shortage of; they also ate the large grasshoppers by the thousands per day. Only once per day did they receive some milk, which kept the dogs faithful to the herd.

<sup>12</sup> Together with the great dogs, also a species of smaller dogs were quite well accepted with the ancient Egyptians; their name was Mal pas (small dog). These were the noise makers; Poroshit means according to the old tongue 'sign' or 'noise maker'. If something foreign came close to a house or herd, the small dogs started to bark; this made the large ones attentive, who then filled the area with their immense barking, bringing respect to the wild beasts, causing them to retreat.

<sup>13</sup> Quite often the small dogs were also the guardians of the chickenfowl and their brood, for which they have been specifically trained for. All this was ShivinZ's initiative, who made these birds into useful domestic animals and showed the Egyptians how well-tasting their meat and grilled and cooked eggs were. In this way he taught this already very large nation of this large country new types of food and new herds, whose roasts and eggs tasted only too well - otherwise there would not have been during later times a proper chicken-war, which was even mentioned by the Greek historian Herodot in some mystic manner.

<sup>14</sup> Our ShivinZ, who connected the great dog to the skies, also gave the little dog a place among the stars and gave it the name Porishion (Prozion). Close by you find the old Kokla (hen); later this constellation received the name Peleada, also Peleadza, and under a false legend of the Greek was given the name Pleaden by the Greek.

<sup>15</sup> Here at the very top of the pearl you can also see this quite well engraved, and you can recognize from this how intelligent our ShivinZ was. It was not his major aim to continuously recall to the memory of his disciples his dogs and chickens by easily recognizable constellations, but rather to teach them the progress of time by the stars.

<sup>16</sup> It was also ShivinZ who at Diadaira (Diathira) setup the first zodiac (*Sa diazc* = for the workers); he was the first to invent it at the firmament and gave the constellations their names according to appearances and country events occurring at a particular time, as we will see it soon on the revealed fifth pearl!"

## - Chapter 205 -

### The division of time on the fifth pearl.

<sup>1</sup> (Raphael:) "Just pay attention; there is the fifth pearl! How such ancient relics should be handled and how they should be exposed, I already have shown you - and therefore I'm going to reveal the last three pearls by just using my will power, and see, we already have the fifth pearl revealed in front of us!

<sup>2</sup> See here the zodiac of Diathira before us, drawn on the pearl's most beautiful and largest surface! There is a colossal temple; 365 most massive columns are carrying an equally massive arch of reddish granite ashlar, constructed most artfully and exceedingly and very strongly, precisely to building practices. The highest point on the arch is 66 manheights high. The whole arch has exactly 365 openings, which are built in precisely such a way, that during a period of one constellation, under which the sun is present, the light falls precisely at midday onto the center-point of a column standing vertically in the center of the temple. The light coming through the other openings was also falling onto the altar during the different times of the day, but did not pass over the center-point, but one or more degrees off-center.

<sup>3</sup> This most meaningfully constructed arch still exists today, although somewhat chewed by the tooth of time, and will still stand for a long time to come and serve the astronomers as a guideline.

<sup>4</sup> You ask, to which actual use did the great Shivanz build this arch with the greatest effort in the world? Before then, there was no defined timekeeping. The small change in shorter or longer days was hardly noticed. The moon was still the most reliable time-keeper. In Diathira, as the town where the workers became sluggish due to punishment, it was necessary to have a certain time-keeping system during the day as well as night, and for that purpose and for the sake of a more precise order, our Shivanz made this arch, which, however, took him ten years and one-hundred-thousand workers to complete.

<sup>5</sup> The arch was of course very wide, and for every 30 and 31 round openings, the symbol of one of the twelve constellation signs was painted onto it, above which, normally painted red, the constellation was realistically painted in white on top. You can see here on the pearl the inner of the arch drawn clearly with fine lines, which then have been rubbed with a dark red color, and you can now imagine, what an awakened spirit our Shivanz was, and what unlimited respect the nations of Egypt had for him! The result of this was that he only had to wave, and hundreds of thousands of people would begin to stir with all energy, and the most extraordinary work was raised out of the earth!

<sup>6</sup> The most wise ones of the nation he made into teachers and priests. He established everywhere schools for all kinds of subjects which were useful for the peoples' activities. The highest teaching of God, however, could only be achieved in Kar nag at Korak and finally in secrecy through many and hard trials at Ja bu sim bil."

<sup>7</sup> Here the old innkeeper Mark asked the angel, interrupting his explanation: "Most dearest friend, while you are at it revealing your pearls, couldn't you also explain to us the strange circumstances about the Sphinx which as half woman and as half animal gave on life and death to the people the famous riddle, namely: what animal was it, which walks in the morning on all four, at midday on two and in the evening on three feet? Who couldn't solve the riddle, was killed by the riddle-Sphinx; however, who was able to solve it, was allowed to kill the Sphinx! Is anything about this a fact or not?"

## - Chapter 206 -

### **The secret of the sixth pearl: The depiction of the pyramids, obelisks and the Sphinx.**

<sup>1</sup> Said Raphael: "Look here, this sixth pearl will answer your question! Here we have it exposed; what do you see at first sight?"

<sup>2</sup> Says Mark: "There I see again the colossal image of Shivanz and some pyramids; in front of the largest are standing two cone-shaped columns called obelisks, and towards the side of the great pyramid, in reality perhaps a few hundred steps away, what one cannot determine precisely from the picture, there again a quite considerable colossal statue is visible. It has the head of a woman, female hands and a strong female chest. Where the chest ends at the level of the stomach, a recognizable animal-body begins. Behind this strange statue is a circular wall, enclosing a vast pasture. It appears to form a comprehensive unit. What does this mean?"

<sup>3</sup> Says Raphael: "The colossal chest picture is the very Shivanz, which the people - to honor the great one - built out of their own initiative by the best chisellers and builders and also at their very own cost. The great pyramid with the two obelisks was a 'Man, recognize yourself!' school. Inside was large chambers and long-running passageways in all directions, in which all kinds of odd facilities were present for self-recognition and from that, the recognition of the most high Spirit of God. Sometimes the facilities looked quite gruesome; but they rarely missed their objective. The other pyramids are mainly only signs of those underground places, where there were many sarcophagi, which have been permanently closed off, as was already explained earlier.

<sup>4</sup> During current times however, there still exist many pyramids and all kinds of temples along the exceedingly long Nile valley, which were built very much later during the times of Abraham, Isaac and Jacob by the Pharaohs; these are not referred to here, only those which were built under Shivanz.

<sup>5</sup> 'Piramidai' was the actual ancient name and means: 'Give me wisdom!', and the two cones named 'oubeloiska' mean: 'the pure searches for the elated, beautiful, pure'. 'Belo' actually means 'white'; because the completely white color meant 'pure, elated and beautiful' to the old Egyptians, it was also used to indicate the elated, pure and beautiful.

<sup>6</sup> The good effect of such schools soon became known all over, and soon foreigners came to visit such schools, and there were so many, that they could not be accommodated and supplied for. Because of that our Shivanz thought out some means whereby the foreigners could be kept away, so that they would not visit the schools established by him too often. But what was his means?

<sup>7</sup> Here on this pearl you see the half-person and half-animal statue. It was hollow, and inside a person could, by a spiral staircase, get into its head and speak through its downward directed funnel-shaped mouth loud and clear, and because of the strong voice, it truly appeared as if the colossal statue could talk.

<sup>8</sup> If now the foreigners came there to be accepted to the school, they were directed by a servant of the statue, to stand one by one at a certain place in front of the statue, which was dead on the outside but alive on the inside. There, everyone who wanted to become a disciple of the pyramids, received a puzzling question on life and death from Shivanz. If the asked one has solved the riddle, he was accepted, and with admission he was also allowed to ask the statue a counter-question and if it would be that the statue could not give him a satisfying answer, he was allowed to destroy it and so to speak murder it.

<sup>9</sup> The question, however, was given to the clients three days beforehand to think about; on the third

day however, when they received the same question out of the mouth of the statue on life and death, surely nobody dared to, but retreated in all humility, paid the required pre-question fee and travelled to his quite often very far fatherland.

<sup>10</sup> Falling into a later time period, a myth said that a Greek was successful to solve the old riddle; like a hundred-thousand others, this is a fable and without any truth! The famous riddle was solved by Moses, but he did not destroy the statue; hence this statue, although somewhat chewed up by the tooth of time, can still be seen today.

<sup>11</sup> Of course the inner structure cannot be found anymore, it is entirely full of sand and mud, because the Nile severely floods its banks usually every hundred, sometimes also two-hundred years, so that in the narrow valley-areas, the waves are driven more than thirty ell (1 ell = 1.143m, the translator) above the normal water level. Thereby a lot is laid to waste and made useless, since a huge amount of gravel, sand and mud gets deposited on top of the earlier most beautiful pastures.

<sup>12</sup> After the time of ShivinZ there were two Nile floods, where the waves went high above the peaks of the pyramids. Such a flood also took place, counted from now, 870 years ago, whereby the temple of Ja bu sim bil was nearly halfway sanded and silted up, and since that time it was not possible anymore to clean it and other memorials from all the sand and mud. And it is the same with our puzzling statue; on the inside it is full of hardened mud and sand, which nobody can remove anymore! So, my dear Mark, this is the truth about the puzzling Sphinx! Are you now in the clear about it?"

<sup>13</sup> Said Mark: "During the course of two thousand years, did nobody courageous dare to allow the Sphinx to ask him the known question at the expense of his life? And if he would have done it, what would happen to him, if he, quite understandably, could not solve the riddle?"

<sup>14</sup> Said Raphael: "At the spot where the asked one was standing, there was a pit installed, by which he quickly would sink into the ground; and once at the bottom, a few servants would take him to the school by underground passageways because of his bravery, from which he could not get away before he became a perfect person, although he did not solve the riddle correctly. However, it never came to it; and by the time the riddle was solved, this ancient facility was silted and sanded up to such an extent that it became completely unusable, and the first shepherd kings and their people were long since defeated by a Phoenician nation - so much so, that the Pharaohs even at the times of Abraham, were already Phoenicians.

<sup>15</sup> Now you also know about this in short, and we now move over to reveal the seventh and last pearl!"

The linear dimensions are originally related to the human body. So a fathom equal to the span of the arms stretched out to the side, one cubit is equal to one arm length, one inch equal to the width of a thumb. 1 mile (Austrian measure)\* = 2000 rods = 7,586 km 1 rod = 2 fathoms = 3.8 m 1 fathom (thread) = 6 feet = 1.90 m 1 foot (shoe) = 12 inches = 31.6 cm 1 inch = 12 lines = 2.63 cm 1 line = 12 points = 2.2 mm 1 point = 0.18 mm 1 ulna = 0.41 fathoms = 77.8 cm All Values are rounded; the exact values result from the relationship: 1 fathom = 1.896484 m. \* In most cases, the Lorber-Works do not use the Austrian mile, but the one on the equatorial circumference related German geographical mile is used. 1 equatorial circumference = 5400 geogr. miles = 40.1 Mm 1 German geogr. mile = 1/15 equatorial degree = 7.42 km Sound "The household of God" (HGt.03\_246,02) is 1 hour's walk = 1/2 mile = 3 3/4 km

## - Chapter 207 -

### The signs of the zodiac of the seventh pearl The decline of Egyptian culture The history of the seven pearls

<sup>1</sup> (Raphael:) "See, there it is! What do you see on it? You see something, but you don't know what it is; on this very beautiful pearl, all the constellations have been drawn, and rubbed with a brown-red colour, and under the crust it stayed preserved until this hour.

<sup>2</sup> We do not learn much of significance from this pearl; but we still derive from it, that our Shivanz knew the stars on the firmament quite well and that he for sure was the first one who arranged the constellations into a certain system. And as he named the zodiac, they are still called today!

<sup>3</sup> Before his reign it looked quite meager with the old Egyptians regarding making drawings and the subsequent writing, as well as the true recognition of oneself, and even more meager regarding the recognition of God. However, our Shivanz has, with a lot of inexpressible troubles, brought order into all this, and made from the former wild nomadic tribe, one of the most educated and wisest nations of the whole earth, which of course caused a lot of envy in peoples over time. The foreigners soon very much liked such an extraordinary country- and national culture; everything they saw, appeared heavenly wondrous to them, so that once getting there, they could not separate from it anymore.

<sup>4</sup> The more they began traveling there, the more they began to settle there, and in this way the first subjugation of the ancient people and their rulers occurred mainly in a quite peaceful manner.

<sup>5</sup> The descendants of Shivanz became increasingly soft and spoiled people, lived luxuriously, depended on the fame of their forefathers and neglected to a large degree the business of governance. The result of this was that the immigrants, who were hardened people, were soon easily elected by the natives as leaders and placed in ruling positions, and all this without the sword.

<sup>6</sup> To some extent this was quite good and right, but the ancient natives did not also win by this changeover. Since the foreign guardians ('Varion'; badly translated Pharaohs) formed only too soon an armed force and became true tyrants and people-dominators. Only a few people got access to the schools, and what still has been taught there, was far from the earlier teachings, which also was the reason why soon, instead of the former purest truth, the most absurd idolatries combined with the thickest darkness developed, behind which the ancient culture of this country - even for great wise men - was hardly visible anymore.

<sup>7</sup> The incalculably great value of these seven pearls is because they originate from a time when Egypt was at the top of its highest spiritual development, and they therefore cannot be preserved well enough!"

<sup>8</sup> One of the Moors asked when these pearls have ended up in the sand of the Nile and were lost in the sand of the stream.

<sup>9</sup> Says Raphael: "I already have told you how the Nile at certain times grows to a true deluge! About 567 years after Shivanz, our Nile rose to a dizzying height; in narrow places it rose to over hundred-and-sixty ell (1 ell = 1.143 m) above its normal water level! All cities on the valley floor were entirely flooded for five weeks, and at that opportunity the pearls including the houses where they have been kept, were swept away by the force of the waves and were covered by sand and mud just like the blocks from which the buildings were constructed.

<sup>10</sup> During the nearly three-thousand years of being buried, the crust has built up around them as you have found them, and from which I have freed them, initially in quite a natural and later in a wondrous manner possible to me.

<sup>11</sup> Now you also know this and have in this seven pearls seven books, which can give now and for all times a quite complete teaching about that country which also you partly inhabit. Therefore keep them safe, for each of these pearls is worth much more than a large kingdom!

<sup>12</sup> For the time being, Oubratouvishar - as the most wise among you - should hold them in safekeeping; and if at one stage he will leave this world, he should decide who is worthy to safeguard this incalculable treasure. Woe an unworthy person who would want to seize them due to avarice!

<sup>13</sup> I, as a messenger and executor of the will of Him who sits there, believe to have done enough wondrous things to enliven your belief; if this is not enough for you, anything further would also not be enough! Do you now believe that the One sitting over there is He, for whom the great Shivin and his two ancestors has built the large rock-temple at Jabusimbil?"

<sup>14</sup> Say all "Yes, yes, yes, you wondrous powerful messenger of the Lord, we hereby confirm it from the deepest grounds of our lives!"

<sup>15</sup> With that the angel left them, and Cyrenius asked Me if these actual purely historical facts of Egypt are also forming a necessity regarding the gospel out of My mouth.

<sup>16</sup> And I said to Him: "One of the biggest! Because after a few centuries all kinds of researchers will rise and search this land in all detail, and they will find many things which were mentioned by the mouth of Raphael. This will confuse them a great deal, just as it also would severely confuse you and already your closest descendants; but this fully true revelation will clear up for you everything in this regard. In later times, however, I will again awaken men who will again reveal these old riddles to those people who will be searching and researching. But now we ourselves want to go over to them and give them the true gospel from the heavens."

<sup>17</sup> We rose and went to the Moors who waited for us.

## **- Chapter 208 -**

### **The traditions of the Nubians and the traditions of the white people**

<sup>1</sup> Finally, when the beautiful morning sun took on its natural light again, we rose from our table and quickly went to the Moors. When I arrived, they all got up from their long table and bowed in deep reverence with their hands laid across their chest.

<sup>2</sup> And the leader said with a good Galilean-Hebrew tongue: "Lord, Lord, Lord! Now there is not a single nonbeliever among us anymore! Every word out of Your holiest mouth will be for us a never estimable great mercy of Your most truly friendliness and charitableness for all times of times, yes even for eternity!

<sup>3</sup> If You, everlasting most Holy One, regard us blacks as worthy for a closer teaching about our duties and then also about Your Being, make us happy with only a few words out of Your mouth,

and we will thereby for all times of times also in our latest descendants feel exceedingly happy, to have seen and spoken to You as the Creator and Lord of all the physical and spiritual worlds!

<sup>4</sup> This shining light, which I have seen in my visions as an everlasting life-splendor around Your holy Being, is now visible in Your great love, friendliness and in Your wisdom, which does not have its equal in the whole of eternity.

<sup>5</sup> We are now willing lambs, even when covered with black wool; but just like the black colour absorbs more light and warmth than the white - why we also wear white clothes, to keep away from us the abundance of light and warmth - I also believe that we blacks will also absorb the holy light of Your Spirit deeper and more intense in our souls than many whose flesh is covered by a white skin, but their souls reject the Spirit more than our white clothes the natural light and its warmth, as we have seen many such examples in Memphis, which the governor called 'moving life-shadows'. They live like dayflies, who are created by the morning and are killed again by the evening.

<sup>6</sup> We also have nothing with which we could boast before You, Oh Lord; however, this we know, that we are no more than just people, and that we are all works of one and the same Creator and therefore could never think that one has more than the other, as if he in all seriousness could be a ruling half-god, as we have seen among the whites, where someone imagines himself a lord and all the others must bow before him to the earth, and those who did not do this, were immediately punished with the rod. Lord, we did not like this behavior of the whites at all, and this kind of punishment shows very little wisdom!

<sup>7</sup> We never hit our children, neither any animal; but we have patience and endurance and we exercise our children continuously in everything which we have recognized as good, true and necessary. When our children then grow up and become strong and sensible, we do not treat them as our slaves anymore, but as our completely equal brothers and people, who, just as we as their parents, emerged from the hand of God with all rights of life. And still our children love us very much, and never did any son or any daughter sin against the father or mother!

<sup>8</sup> Among the whites we saw the children creeping out of fear and whine like dogs before the austere faces of their parents! One could think that in this manner angels could have been brought up. However, when at times such children are out of sight of the parents, they were as if exchanged and could easily be regarded as disciples of the devil, whose evil is present in the bad abysses of the earth, as the governor in Memphis told us. For such punishing upbringing we forever say no thank you!"

## **- Chapter 209 -**

### **Cultivation of the mind and soul**

<sup>1</sup> (Oubratouvishar:) "With us true upbringing consists therein, that we firstly improve the souls of our children as much as possible; once the soul is in order, then the mind gets the education, which we possess ourselves. But the whites begin to educate their children's mind as soon as they start to babble, and think that once the child has a perfectly educated mind, it will also look after the soul!

<sup>2</sup> Oh Lord, how silly many whites are in this regard, that they cannot see, that a pre-educated mind is always a murderer of the soul! Since the pure mind makes the child arrogant and haughty;

however, where arrogance, self-conceit and haughtiness has taken ownership of the soul, it is a daunting task for anyone to change it again, and he soon will learn that an old, crooked-grown tree can never be made straight again.

<sup>3</sup> With us there are no courts, no court houses and no prisons and no dungeons, but also no other laws than those which are pre-scripted to man by a properly formed soul. Therefore with us there exist no known sin and no crime by any name and therefore also no punishment, since the way everyone of us thinks for himself, he thinks exactly equally and even better of his fellow-man.

<sup>4</sup> With the white mind-people, we have found exactly the opposite. Nearly all are holding everything to themselves and regarding their fellow-men only as much as they are in any way useful to their own selfishness. If the selfish decides that the one or other fellow-man can or will not be of any use to him, then every animal is more important to him than such a fellow-man!

<sup>5</sup> With us, however, one values a person first as a person. Should a fellow-man be of no use to me, I still can be of use to him, and in this way it cancels each other out. I also have a servant; but I have never forced him in any manner to serve me, it is his completely own free will. We serve each other certainly more than the whites have ever served each other for the wretched duty-remuneration; however no person's will is made a slave of somebody else by any external means, but what he is doing, he does freely and completely uncoerced!

<sup>6</sup> We therefore do not have any palaces and large dwellings built with bricks, but very simple huts, absolutely identical in appearance. Who does not yet have a hut and can also not be accommodated in another hut, does not have to build himself a new hut with his own strength and own means, nor does he have to go to another society to beg, but we voluntarily - out of love and respect for him being an identical human as we are - will build him a hut identical to our own; and so there exists peace and unity in always the same measure between us.

<sup>7</sup> This our house order is for the whites, as we have got to know them, completely foreign; and some have blatantly said it to our faces that this was a culture-opposing foolishness. But how is it then that all animals and even the elements are obeying our unified will, while the whites with all their mind-culture could not dare to approach a herd of lions?! Woe the most hardened fighter with a sword! He should just try it; already one lion will show him that the lion is his master and not vice versa!

<sup>8</sup> We, however, can walk among lions and panthers as among our camels, cattle and sheep and goats and do not know one case where such a beast has ever attacked a human - also not our herds; since they are getting their meat only when animals of our quite large herds have died of old age. For that, each society has a certain place a considerable distance away, where they take daily one or more dead animals, where immediately the sharp-toothed food-eaters come and consume the dead animals with skin and hair and bones. Since nobody of us eat meat except that of the fish and chicken as long as they are young and soft, the old ones are also left for the wild animals as food.

<sup>9</sup> What can a white person do with all his mind-education if he has fallen into the water? He goes under and drowns! We, however, as it pleases us, can walk on the surface of the water just like on any dry land. Only if someone wants it, he can also dive beneath the water; but it costs him always quite a lot of trouble and effort.

<sup>10</sup> All poisonous snakes flee our presence; mice and grasshoppers we only got to know in Egypt; evil ants are shying away from us and our chickens, and vultures and eagles are feeding themselves with the flesh of dead lions, panthers and foxes.

<sup>11</sup> And so it appears that with us blacks there still exists the order as it existed and had to exist

among people, irrespective of their color of skin, according to the will of the Creator from the primordial beginning; since if the first human pair was placed on this earth with the present bad order of the current white-skinned people, I would like to know how they could have protected themselves against the attacks of all kinds of wild and tearing animals!

<sup>12</sup> For before the first human pair set foot on this earth, there were swarms of all kinds of tearing and fierce animals, as was shown to us very clearly by the wise governor in Memphis. If the first human pair, according to the teaching of the governor, would be as weak in all its life elements as the white-skinned people of today, how many times would they have been torn and eaten by the many herds of the wildest beasts?! They had to come to this earth from the air like the exceedingly strong giants before Shivanz came to Egypt, and had to be dressed in the heaviest iron clothes and armed with the sharpest weapons, if they wanted to stand up against these beasts with their natural strength - and even then they still would have a lot to do, to successfully combat the enormous monsters!

<sup>13</sup> However, if the ancient people of this earth had similar inner life-elements as we have now, they of course would not need any weapons and would have been masters and rulers of all animal-, plant- and element-worlds with their soul-powers!

<sup>14</sup> I therefore think, because we are like this, Your words of life directed towards us will take deep roots in our lives! And if You, Oh Lord, give us any laws or rules for life, we surely will live very strictly accordingly; since this we know how to do, to keep an order which we have recognized as good and true, like perhaps only very seldom any white person does.

<sup>15</sup> Since we have the extraordinary luck to be with You, Oh Lord, You Everlasting, You Creator of all spirit- and material worlds, which must be a miracle of all miracles to even Your greatest angels, we ask You through my mouth, one of heart and of completely unified mind, to add to all the wondrous things we have seen in this shortest of time, also this miracle that You will speak to us a few words!"

## **- Chapter 210 -**

### **The purpose of the incarnation of the Lord The Moors as witnesses of the true, primordial man**

<sup>1</sup> Say I: "Not only a few, but many words I will direct to you! I will not give you any new laws, but only reaffirm the old ones, which I Myself have - since the beginning of your being - engraved into your hearts with an indestructible writing.

<sup>2</sup> I actually and mainly came into this world to lead mankind - who completely degenerated from the whole My original order - through teachings, examples and deeds back to this primordial state, in which the first people - as true masters of all other creatures - were.

<sup>3</sup> These people with the white skin color therefore need My teaching and My deeds very much, so that they can recognize who He is, Who teaches them and what He wants. However, you still live in this marvellous primordial state. Your life-school begins with the right means at the right place. You start to teach the people initially as people there where they have to be taught first and foremost, and in future the whites should do likewise; for I now show them the way to do it.

<sup>4</sup> But it will still take a lot of troubles, teachings and deeds and time until these whites will get there where you are now. They are the stray, the wrong and the lost ones, who must be rehabilitated again; they are the sick and therefore need the doctor who can cure them.

<sup>5</sup> I also could have come to you, since you are now incomparably better than the whites; but you never needed My presence. However, now I need your presence here as witness of My primordial order and therefore I guided you by My will and finally urged you to come here, so that these whites can see what man is and should be in his primordial state.

<sup>6</sup> Therefore you will now perform in front of these people a few examples of your still truly primordial humanity, to teach these your many blind and still very wrong brothers! There are some among them who are quite near to perfection; but no-one of them as a human, is as far as the least of you! - Will you, out of love for Me, do this?"

<sup>7</sup> Says Oubratouvishar: "Oh Lord whose love, goodness and mercy already fills those spaces of infinity, in which only after passing eternities, new creations will praise Your most holy name in deepest humility, what is it that we would not want to do with the greatest submission to Your holy will? Everything, everything! Oh Lord, only give us instructions!"

<sup>8</sup> Say I: "Now then, show us first your primordial magnificence over the element of water and walk on its surface as on dry, steady ground, and also show us your great agility on the moist field!"

<sup>9</sup> Immediately the leader calls upon his sixty-in-number soot-black companions and asks Me, if these would be enough. I affirmed this, and the sixty of both genders went to the sea and kept on walking on its surface like on dry land before. Finally they demonstrated some speed exercises and shot around the quite calm surface with such speed, that no swallow even in its quickest diving flight would have caught up with them. Within a few moments they were so far away from us, that we could not see them anymore, and within a few moments arrived back very near the shoreline with a hurricane-like noise.

<sup>10</sup> Cyrenius' hair verily stood on end when the sixty people hurled towards the banks as though they had been flung; but they came within only fifty feet of the shore and suddenly stopped there. Only the leader, breathing quite lightly, came to Me here on land and asked Me whether they should carry out some more performances on the water.

## **- Chapter 211 -**

### **The mastery of the Moors over water**

<sup>1</sup> I said: "Only a few things more, which you know of, for example what you do on the water during a flaming hot wind-flow, and how you catch fish!"

<sup>2</sup> The leader returns quickly to the sixty and tells them My wish, and suddenly all fall on their faces, respectively onto the water, and lay for a few moments like dry wood on it. Soon they become very restless and begin, stretched out, to spin exceedingly fast around their own axis.

<sup>3</sup> "They do this to always keep wet on all body parts, not to be burned or being burned to ashes by the glowing hot Kamb'sim (to where should I flee?); since the Kamb'sim (also Kam beshim = 'to

where do I flee now?') is by far the hottest wind in the desert of Nubia and Abyssinia. The 'Samun' (for pitch = the wind melting earth pitch) is by far not as hot as the Kamb'sim. Even less hot is the 'Giroukou' (the south-easterly wind blowing over the pastures), since the wind coming over the great pastures 'Giri', lying precisely in that direction in relation to Memphis, were already called that from the most ancient times. However, both winds were so hot, except the Kamb'sim, that the people retreated to the moist caves.

<sup>4</sup> What they are doing now, they do only during the Kamb'sim; and if it continues for long and increases in intensity, only then they begin to dive beneath the water, as they are showing it to us now. However, they can never stay under the water for too long, since their strong inner- and outer life-sphere make their bodies' specific gravity lighter than that of the water.

<sup>5</sup> They now sit on the water and in this position they will show us how they catch their fish! See, by the strong power of their will, they drive the fish from far away towards them! They then take them by hand out of the water and place them according to their need into the opened up pinafore dress, which they always carry around their loins, and drive in a seated position quickly to us on shore. Their sails and oars consists only in their will; as soon as they want to make a quick movement on the water, they want it with their undoubted steadfast belief, and everything happens as they want it to happen!

<sup>6</sup> See, they now have finished fishing and will drive in their seated position over the surface of the water and will arrive with the speed of an arrow here on shore! See, they now are departing and arrive already here on shore! They quickly stand up and carry their catch here to us.

<sup>7</sup> Mark, tell your sons to immediately take care of the many and very noble fish in water, otherwise they will go bad!"

<sup>8</sup> When the blacks come to us with their aprons full of living fish, Mark himself leads them to a fish container, where they unload their fish, a few hundred in number. After that, they again quickly return to Me.

<sup>9</sup> The leader immediately addresses the whites with the following words and says: "This, you white brothers, what we have executed just now, appears to you totally foreign and as never seen before. However, with us very simple nature-people, all this what we have performed on the water before you just now, is something very natural to us like it is for you to see, to hear, to smell and to feel.

<sup>10</sup> The soul-hardened and wrong-acting person will also become a much heavier body and is like a stone which does not float on water, because it is heavier than water. But we are like wood, whose inner life-spirits are already much freer than those of a stone which are still under severe judgment.

<sup>11</sup> Pay attention. Let a soul-person come here, who should however not feel any haughtiness and no power-hungry self-love in his chest. He should go into the water, and I guarantee that he will not sink! Place next to him a power-addicted and very self-loving person on this fluid element, and he will sink as a stone! He had to be very fat, which, however, is rarely the case with very self-loving people - then the fat would keep him at least up to two thirds of his body afloat above the water - this means if he is really fat. However, in his normal state of flesh, he will sink like a stone.

<sup>12</sup> With us the water is regarded as a good test for the inner honesty of a person. If the water does not carry a person properly, his soul most likely has suffered some damage, and the element will not be friendly to him and provide him the necessary service. As we have moved with the most evident casualness on the water and also have shown that the animals in the water are subject to our will since the beginning of our existence, the same was the case with the primordial people. For them, streams, lakes and even the sea were no obstacles to walk across the whole world; they did not need any ships nor any bridges. However, you are often devoured by the water completely,

including your ships and bridges, and not one water-mosquito obeys your will! How far you are therefore away from true mankind!

<sup>13</sup> You must have all kinds of weapons to make the enemy flee; we never used them. Until today we did not have any other tools than a cutting tool made from bones, what we use to prepare our huts and clothes in a quite labourious way; but despite this we never had to walk around naked, and our troubles have never become a punishment for us. If we take with us the necessary tools from you, we will use them with increased neighbourly love; but they will never serve us as weapons - of that you can completely rest assured!

<sup>14</sup> But now you can take a test on the water, and show to us, how life-competent you already are!"

<sup>15</sup> This type of language made the Romans feel a little offended deep down, but they kept it, as one might say, quite willingly under the lid.

## **- Chapter 212 -**

### **The Moors' mastery over the animals**

<sup>1</sup> The leader however asked Me whether there was anything else unusual which they should demonstrate to the whites.

<sup>2</sup> I said: "Yes, My dear old friends! See up there, about five-thousand steps towards midday at the lake you see a hill, which drops off very steep towards the lake. It is covered with very poisonous snakes and adders, and you can chase these beasts away for Me! All of us will accompany you there."

<sup>3</sup> Said the leader: "Lord, You the Almighty! If it concerns only the expulsion, it only cost You a thought, and the hill is free from all vermin for all times of times; but if it here also concerns an example of which power is hidden in primordial mankind, we do this like everything else according to Your highest holy will!"

<sup>4</sup> Say I: "It is self-evident that I ask it of you for the sake of an example; therefore lets go!"

<sup>5</sup> We started out and moved quickly over to the described hill and reached it after half an hour. Arriving there, the quite stretched-out hill was alive with all the snakes and adders. A hissing and nearly intolerable whistling started, so that one hardly could understand one's own word. All the many thousand beasts hurried into the sea and swam with the speed of an arrow over the widely spread waves of the water, and within a few moments, the hill was clean.

<sup>6</sup> The leader came to Me and said: "Lord, all the snakes and adders, from the oldest to the most recently hatched from eggs, are gone; however, there are still as many in eggs! Who will remove them from the many holes and nests? For if they are not removed, within six months, this hill will be covered again like it was until now! Who will clean the hill then?"

<sup>7</sup> Say I: "Do you have no means to also destroy these?"

<sup>8</sup> Says the leader: "Except for the Ich nei maon (having no poison) we do not know any other means! One have to heat up the whole hill for some time. Thereby the destruction of the nests and

eggs would be possible along natural means. To stay here to suffocate the beasts by our persistent outer-life-circle, we cannot do."

<sup>9</sup> Say I: "Let it be! You already have performed your miracles, and I do not ask more from you; I will take care of it! Since this hill is freed from its evil inhabitants, we will climb it, and you will give us some more examples of your human abilities!"

<sup>10</sup> Thereupon we climbed the hill, which top has room for at least 2,000 people. When we reached the top, about thousand feet above waterlevel, long rows of cranes moved through the air.

<sup>11</sup> And I said to the leader: "Friend, are these birds also still submissive to you?"

<sup>12</sup> Says the leader: "These are foreign, we have never seen this kind; however, I'm not doubting it for one moment that also they feel our will and will direct themselves accordingly!"

<sup>13</sup> Here the leader looked at his companions and said: "Will with me, so that we can fulfill the will of the Lord!"

<sup>14</sup> As soon as the leader had spoken these words, the cranes began to descend and were within a few moments on the hill among the blacks, but they avoided the whites. Shortly afterwards the leader indicated to the cranes to continue their flight, and they flew away.

<sup>15</sup> And again a couple of eagles of enormous size were flying high up in the air, and started to circle above our heads.

<sup>16</sup> The leader says to the whites: "Call them down, the circling pair!"

<sup>17</sup> Says Cyrenius to the leader: "But why this somewhat haughty looking request to us? Since you anyway know that we spoiled people are not able to perform such primordial human deeds! Just fulfill the will of the Lord; for everything else the Lord will take care - and according to His teaching, also we as far as possible!"

<sup>18</sup> Says the leader: "You think that I have put the request to you whites for enticing the two floating eagles above us, from a kind of self-exalting feeling? Oh, with such an opinion about me you are quite wrong! I made the request to you my white brothers, to life-deeply remind you about your great wrongness, for which you of course are finally little or not to blame at all, but nevertheless it cannot do you any harm!"

<sup>19</sup> How should we be able to boast about our natural properties?! Or do you boast about your vision or hearing?! Since if we could be proud about our - to you appearing wondrous - properties, we long ago would not possess them anymore; however, since this is something impossible for us, we still possess our to you wondrous appearing properties, of which you whites will soon get new proof of! Come down you two inhabitants of the air!"

<sup>20</sup> When the leader finished speaking quite loudly, the two mighty eagles shot down like arrows and sat with all gentleness and visible friendliness, as if properly trained by an animal tamer, on the right hand of the leader.

<sup>21</sup> In this moment a magpie flew by and the leader instructed one of the eagles to catch it unharmed and bring it to him. Like an arrow the gigantic vulture shot after the quickly fluttering magpie and brought it within a few moments back to the leader without flying away. The eagle was holding the screeching magpie firmly in its claws without harming it, and only let go of it when the leader got hold of it. Thereupon he stroked the two eagles and let them go again, whereupon the two large birds of prey quickly rose high into the air and were on the lookout for a fat prey.

<sup>22</sup> The black gives the magpie to Cyrenius as a reminder of this deed, which appeared rather wonderful to the upper governor and all the other Romans and Jews.

<sup>23</sup> Cyrenius hand the magpie to his two daughters who were also present, to take good care of, and said to Me: "But Lord, this is absolutely miraculous what these blacks are capable of - if in all secrecy Your will was not playing a little role in all this?!"

<sup>24</sup> Say I: "I said it to you before, that I will let them act completely on their own! Why do you doubt this now?! Oh just be patient; I will let them do a few other things, which will make you feel quite dizzy!"

## - Chapter 213 -

### The Moors' mastery over the plants and elements

<sup>1</sup> Thereupon I again call Oubratouvishar and said to him: "Show us now your familiarity with the power of the air; since in the beginning it was given to man in his purity, to rule also the spirits of the air, so that also they would be serviceable in all circumstances, if he would need their services! Show us therefore to what degree you are still equipped with this primordial life-ability!"

<sup>2</sup> Immediately the leader calls ten of his most competent companions and instructed them to form a circle around him, with each one's right foot covering the left of his neighbour and stretch their hands towards him. This took place straightaway, and our leader began to turn, left the ground, floated now completely in the air, namely by a good man-length height above the earth.

<sup>3</sup> In this position he ask me if he should swing even higher, or if this was sufficient as a testimony.

<sup>4</sup> And I say: "This is sufficient, therefore come back!"

<sup>5</sup> Immediately the ten leave the circle and the leader comes quickly back on earth again, bows deeply before Me and ask Me if he should do some more.

<sup>6</sup> And I say: "How do you uproot trees and move large rock-masses?"

<sup>7</sup> Say the leader: "Lord, our country has a significant shortage of strong and big trees; only the higher mountains have the pleasure to have them. On the high-ying pastures which the Kamb'sim cannot reach, where our herds are grazing, here and there we find an old Bohahania tree which normally serves the apes as a dwelling. Here and there one also finds a cypress and myrrh, wild dates and buck and chicken-bread. This is already the complete tree-vegetation of our country.

<sup>8</sup> Only on the plains and in the wind-sheltered corners of our country, the noble dates, the fig, the ouraniza (orange) and the semenza (seminal apples or pomegranate) and several significant shrubs are growing, which supply us with the building-material for our huts.

<sup>9</sup> To uproot them requires truly no extraordinary power; however, on the stronger trees we have not yet tried our strength, although we have no doubt that also they, just like the heaviest and largest rocks, must obey our will. Here on this mountain is standing an immense tree, of which we of course cannot know its name, and also not its other properties; however, we can try [to see] if it is possible to uproot it by our will or not!"

<sup>10</sup> Says the old Mark: "Now, most obedient servant of the Lord of the earth! This is at least a five-hundred year old cedar! Seven men are nearly not enough to enclose it, and four very strong and seasoned loggers will hardly have chopped this cedar down within two days, and now six men and seven women want to go there and uproot this tree without mattock or ax?! Now, this story, if not secretly supported by the almighty will of the Lord, will surely become a little rare!"

<sup>11</sup> Say I: "Just be patient, My old warrior! Also this time I will stay with My will completely at home, and still, within a short time the tree will be lifted from the earth with all its roots!"

<sup>12</sup> While speaking to Mark, the blacks very gently put their hands on the trunk, namely in such a way that the right hand of one Moor always covers the left of its neighbour. They remained absolutely quiet for about half of a quarter of an hour in this position next to the tree. After this time, the tree initially began very slowly to turn and a tremendous cracking sound could be heard. Then all present begin to be amazed in the highest degree, and nobody understands how to only partially decipher this phenomenon.

<sup>13</sup> When the tree now, including the thirteen very slightly clasping it, began to turn more and more, one could see that it, together with the earth lump and the clasping Moors, were already freely turning in the air. Then some, especially the women, started to scream; since they thought that the falling tree will squash a few Moors.

<sup>14</sup> However, I said to the timorous: "Do not fear; the tree will be laid down very gently and nobody will be harmed by its fall!"

<sup>15</sup> With that all were at ease, and in the same moment the clasping Moors let go of the tree, very quickly leaped from the mountain and came to us. In the same moment the tree started to sway back and forth, finally inclined towards its natural point of gravity and after a few moments very softly lay down on the ground.

<sup>16</sup> When the tree was uprooted in this way, I also showed the Moors a rock whose weight was at least five thousand centner (1 centner = 50kg), and said to the leader: "Lift also this rock and place it in the same hole which was caused by the lifting of the tree!"

<sup>17</sup> The same Moors quickly went to the rock and clasped it in the same manner as the tree before. Even sooner than the tree, the rock floated in the air. Because of its larger size, it was of course clasped by quite some more of the Moors; but it was clear to everybody that a thousand of the strongest people would still by far not be enough to master the weight of this rock.

<sup>18</sup> In about a very small half quarter of an hour, the rock was standing firmly in the hole. The Moors came back to us and the leader asked Me if there was something else to do.

<sup>19</sup> However, I pretended as if I was thinking about something, which the leader immediately noticed, and he said to Me: "Oh, there will again be something immense forthcoming, since You are holding council with yourself! Because we were of the opinion that for a God, everything what He wants to do is already exceedingly clear from eternity!"

<sup>20</sup> Say I: "Oh yes, this is so! But I only granted you some rest; for what you still have to do for Me, is always your least favourite task, and you needed a little rest from the two tasks which demanded a lot from your external outer-life-sphere. You have now rested, and now you have to show how you prepare a fire and how you are also masters of its element! Go and make fire and thereupon demonstrate that you are its master!"

<sup>21</sup> Straightaway, all Moors present formed a semicircle around a large but for quite some time already very dry bush and stretched their hands and fingers ray-like towards the bush. Within a few moments the bush began to smolder; the smoke became stronger and stronger, and suddenly the

bush was in flames. When, however, the bush was burning properly with high-reaching flames, all the Moors lay in a closed circle around the fire on their faces, and within a moment the fire went out so completely, that one could not find a single glowing little spark in the whole half-burnt bush.

<sup>22</sup> Thereupon the Moors came back and asked Me whether they have performed their act to My satisfaction and I gave them the best testimony. They immediately wanted words as a teaching for them; but I indicated to them to wait a little, since I first have to explain their deeds to the whites. With that the Moors were satisfied and we went back to our tables.

## **- Chapter 214 -**

### **Self-realization of the individual**

<sup>1</sup> When I took My regular seat at the table with My disciples, the Romans and the Greeks, the leader came to Me and asked Me if he with some of his companions, may be present during My explanations.

<sup>2</sup> I say: "Without any objection; since from now on you have to recognize your life in full! You are still in full possession of the primordial life-strength of man, you are still as people - to My pleasure - complete masters of all of nature - all this lies in your most perfect trust and your undoubted faith and firmest will. However, you do not know your strength, just like somebody does not know the power which makes the limbs of a person move, and drives the blood in the veins, and makes the heart pulsate and forces the lungs to breathe the air in and out according to the need to live and according to its inner activity in relation to more or less warmth, which mainly is produced in the blood by greater or lesser activity of the body's limbs.

<sup>3</sup> These are daily experiences of every person, and still nobody understands them, because nobody knows himself properly; how much less are your extraordinary life-properties understood, which apparently lay deeper than only those which are actively expressing themselves in your living organism!

<sup>4</sup> However, if I explain to you that which lay deeper, you will understand them more easily than when I would explain to you the body's organism and its relation to the soul. Such cannot actually be explained, since the - for you - nearly countless multitude of different organs would occupy you longer than the age of Methuselah - namely close to a thousand years - to only count them from the first to the last, not to mention understanding the individual composition and functions of each organ and to learn the general connection, the interaction and thousands of different things of every organ.

<sup>5</sup> For example: two hairs stand firmly next to each other. You might think that they require the same treatment, and when exchanged, would also grow. With the hair on the body it cannot be done, like replanting trees, shrubs and plants in the ground! One hair only grows with a unique organism at only that place where it is; at any other place it would not grow with its unique construction of its root-organism.

<sup>6</sup> The human body organism exists in a highly orderly selection and for you an almost unbelievable diversity. To understand the organic construction of the human body and to know about every smallest atom and to recognize the reason of the 'so and not otherwise', one first have to be

perfected in the spirit.

<sup>7</sup> When the soul and the spirit have become one, then the completed and fully illuminated soul sees its body from the inside out, recognizes with one glance the very artfully built construction of the body and remembers the reason and cause of each individual even so smallest part of an organ of its body and recognizes its most effective construction. For as long as a soul does not reach its life's completion, in even thousand and again thousands of years, it cannot come to a thorough recognition of the organism of its body.

<sup>8</sup> But it is a completely different story with the purely spiritual ability of the soul! It can be explained to it [the soul] in general terms, and it is also necessary, so that it [the soul] recognizes it sooner and more easily. Since without this practical recognition, the soul could never reach a true unification with its spirit, and without this, such an inner and deeper recognition of oneself is impossible.

<sup>9</sup> Therefore pay attention, how I now will explain to you the right, orderly primordial life of the first human as clearly as possible!"

## **- Chapter 215 -**

### **The outer life-sphere of the human soul and the outer light-sphere of the sun**

<sup>1</sup> "This - say - first human pair could impossibly be placed by Me in any other state than according to the right life order in a completed state. The soul-life had to appear as perfectly developed in this world, in order not to quickly fall prey to thousand times thousand other hostile creatures and elements.

<sup>2</sup> The actual equality with My primeval Divine Being was already there as completed in the first human pair and could therefore fully effectively exercise the glory over the entire creation. But how does such an effect happen? Listen!

<sup>3</sup> The perfect soul in the heart is personally also in a perfect human form present in the body; but its awareness, feeling and will radiates, just like the light rays from the sun, far and in an effectuating manner in all thinkable directions. The closer to the soul, the more intensive and effective is also the continual outflow of the thoughts, feeling and will.

<sup>4</sup> The outer light-sphere of the sun, in which this earth, the moon and a large number of all kinds of other world-bodies are present, is so to speak the outer life-sphere of the sun, through which everything which is present in its realm, is awakened to a certain physical life. Therefore everything must more or less submit itself to the order of the sun, which thereby becomes a lawgiver and a lord of all other world-bodies which are present somewhere in the field of its light-radiation.

<sup>5</sup> One of course cannot say of the sun that it can think and will; yet, its light is still a great thought, and the warmth of the light is quite a firm will - but not from the sun, but emanating from Me and effectuating through the organic being of the sun-body.

<sup>6</sup> The closer a world-body is to the sun, the more it must perceive effectively and decisively the life-effectuating power of the outer life-sphere of the sun, and must submit itself in everything that the

light and the warmth of the sun wants to produce in and on it.

<sup>7</sup> Just like the sun effectuates wondrous things on the world-bodies simply by its outer life-sphere, an unspoiled and in its original manner perfect soul does, which is full of life, thus full of love, full of belief and full of a firm will!

<sup>8</sup> Such a soul is completely light and warmth and radiates far out, and this radiation then forms continuously its mighty outer life-sphere. Just like My will expresses itself wonderfully effectively through the outer life-sphere of the sun, and no power can oppose it – similar is the will of a perfect, unspoiled soul, which - because of My order - is also My will, expresses itself in a wondrous and effective way.

<sup>9</sup> If I would allow the sun to become completely wrecked, getting destroyed in its highly artfully and exceptionally wisely created organism and mechanism and its great nature-soul of all nature-souls would finally become frightened and deteriorated, and would have nothing else to do and nothing to worry about other than getting its wrecked-to-little-pieces body-organism in order again, or in the worst case even abandon everything and leave the greater pieces to dissolve on their own, what would then happen to the all-enlivening outer life-sphere? In its planetary surroundings, the greatest chaos would occur immediately; all vegetation and all flesh life would come to an abrupt end!

<sup>10</sup> Even if the people would survive on all kinds of supplies for some time, illuminate the everlasting night for a while with torches and lamps and heat up the rooms with the available wood of the forests of the earth, this could continue with the most richly provided people of this earth at the most ten years. However, after this time surely all vegetative and creature-like life on this earth would come to an end. No plants would grow anymore, or produce any living seed anymore; the animals would not find food anymore and would perish from hunger and freeze to death because of the excessive cold. The earth would leave its orbit and either collide with another planet, or would after many thousands of years come into the light-region of another of the countless many suns, in whose light and warmth it would start to thaw and in a changed order, slowly begin to revive again, but would never return to its current, quite happy, best ordered existence!

<sup>11</sup> All this would be the effect and result if the sun in its being would get into a great or even greatest disarray. It would not be lord and lawgiver for the many other smaller orbiting world-bodies anymore. They also would, as said, soon get into horrible chaos and by their mighty fall would become hostile to the sun, what it never could prevent, since it would not possess any outer life-power anymore to either stop the loosened gravitational forces of the planets or at least to temper them.

<sup>12</sup> But that some kind of local and short-lived disorder which only occurs on the large surface - that is, only on the outermost skin of the sun - cannot be completely avoided and also immediately expresses itself unfavorably on the planets, is proved by the not seldom occurring black spots you have seen now and then afflicting the rising or setting sun. Should you see such a spot only as a smallest dot, you can be sure that such disarray will soon begin to express itself in stormy and bad weather.

<sup>13</sup> But why this? The sun is then so far away from earth, that a strongly shot arrow would require about a full fifty years to reach the sun. What then can have an influence on the vibrant earth, if it happens at such a distance on the sun-body?

<sup>14</sup> Yes, what occurs directly on the sun-body would not have an effect on earth; however, the black spot on the sun is not as small as it looks like from this earth! In reality it is a few thousand times bigger than the whole surface of the earth. This effectuates for the highly sensitive life-spirits of the earth an already noticeable lack of light and warmth. They immediately become frightened and

begin to be exceedingly active - and howling storms, clouds, rain, hail and snow, at times even in the warmer countries of the earth, are the result of such a minute disorder on only a certain point of the sun, since the local disorder expresses itself also unfavorably on the world-bodies in the external life-reach of the sun through the outer life-sphere of the sun, which reaches still far beyond this earth into the wide space of creation, just as the otherwise undisturbed light- and warmth order of the sun expresses itself quite favorably through the outer life-sphere of the sun on the world-bodies.

## **- Chapter 216 -**

### **The influence of the human character on domestic animals**

<sup>1</sup> "Imagine a human soul in its original unspoiled state as a true sun among all the various enlivened creatures containing a soul, which all have to submit to the human soul, since they take from its outer life-sphere, when it - like the soul - is in perfect order, their life-light and spiritual life-warmth to vegetate in their further rising soul life-sphere, and thereby become gentle, tolerant and obedient. Since the souls of plants as well as animals have the - to you of course still very unknown - destination, to once become human souls themselves.

<sup>2</sup> The plants and even more so the animals are nothing else than suitable pre-vessels according to My wisdom and insight for the accumulation and successive development and seizing of the - you might say - general nature-soul life-power in the unmeasurable space of creation, from which also your souls originate, does not matter whether on this or on another earth-world. These animal-souls feel the emanation of a proper human soul and the sphere formed by its outer-life-light and outer-life-warmth.

<sup>3</sup> In this perfect outer life-sphere the animals prosper, like the planets in the light and warmth of the sun, and not one soul of any animal is capable of rising against the will of a perfected human soul, but circles modestly around it like a planet around the sun and develops in such spiritual light and in its warmth quite excellently for a further transition to a higher level.

<sup>4</sup> To give you a more practical insight, we will look a bit closer at some domestic animals and their owners. Listen! Lets go to a hard-hearted and arrogant owner and look in the spirit at his domestic animals. His dogs are more evil and wilder than the wolves of the woods, his cattle are shy and quite often frightened and dangerously wild. His sheep and goats are fleeing every human form and are difficult to catch. It is not advisable to walk among his pigs in the sty, which he keeps for the sake of their fat, to avoid being murderously attacked by their total wildness. The chicken and other poultry are also shy and difficult to catch. Also with his donkeys, horses, camels and oxen it is not advisable to become too trusting; since very little of any animal culture is noticeable. Only by a continuous wild shouting and cursing and continual hitting, bumping and stabbing can they be used for a certain work, whereby most of the time some accident occurs!

<sup>5</sup> Yes, why are the animals of this our hard and arrogant owner so raw and wild and so very unyielding? The soul of their owner is for them a life-sun in complete disarray! His servants and workers soon become like their master, therefore also not nearly a life-sun for the ice-cold souls of the animals given to them to guard and to lead! Everyone scream, curse and hit what they can! How could the animals of such an owner be in a wholesome state, where one can say that they are in order?!

<sup>6</sup> But now, let's go to a really old-patriarchal good and wise owner of many and large herds and observe his domestic animals. What a nearly unbelievable difference! Neither the cattle nor the sheep leave their good shepherd! Only a single call from him, and they hurry to him, surround him and with a nearly visible attention listen to him, if he wants to say something to them! And if he does this, they obey and wondrously bid the will of the good shepherd, where they have refreshed themselves with his soul-light.

<sup>7</sup> The camel understands the slightest sign of its good guide, and the courageous horse does not become timid under the saddle of its rider. In short, all domestic animals of a gentle and good owner are gentle and obedient and listen to the voice of their guardian and master, and with all animals one quite easily notices a certain gentleness, as you can see on noble trees with one glance that they carry noble fruit; since there the trunk, the branches and all the foliage are softly rounded, smooth and without sharp points and prickles, and the fruit tastes lovely.

<sup>8</sup> The reason for this is, as said: one or more healthy, unspoiled souls with a light essence, spreading a soul-like light-sphere, which contains everything what the soul as life-element contains in itself, namely: love, faith, trust, recognition, intent and successful outcomes."

## **- Chapter 217 -**

### **Advantages of the proper cultivation of the soul**

<sup>1</sup> "However, if the soul of a person is buried in all kinds of worldly material worries, or if it begins to bury itself therein, it then clouds its light-being, and finally it will become completely dark in it. Then there is no supply of any powerful love left anymore, and the very little that is left is nearly not enough for itself; then comes self-love, which cannot go over to anybody else anymore. But if love becomes so little, from where should come a mighty faith and will (?) - since faith is the light from the flame of love and the will the all-effectuating power of the light?!

<sup>2</sup> If such love-poor people could finally - even if very faintly - begin to recognize that because of the weakness of their love they cannot succeed with anything, and they most of the time see a line crossing out each of their calculations, of which they are guilty themselves, since nothing can be done, because they lack the necessary strength - then they still could be helped; but they only become angry and filled with bitterness about every success other people achieve.

<sup>3</sup> Rage is also a light, but a destructive one. In such infernal light they soon see all kinds of deceptive means by which they could obtain great wealth. They soon try out such means, but they mostly fail, since the means are deceptive. However, the repeated failure does not teach them, but makes them even more angry. They become proud and full of haughtiness and begin to turn to violent means and actually use them. An occasional success makes them more cheeky, they become more cruel and try to remove everything out of their way they regard as an obstacle to their perceived luck. They thereby have accumulated for themselves by all kinds of bad means considerable wealth, and now recognize this road as the only right and true, on which they themselves have climbed to happiness.

<sup>4</sup> If such people have children, as it is usually the case, they will educate them in no other manner than the way by which the parents themselves have climbed to their worldly happiness, namely by all kinds of worldly cleverness! They then let their children learn all kinds of things, however

everything for the world! No consideration whatsoever is taken for the education of the heart, and cannot be taken, since the parents - and the teachers and educators who want to please the parents out of greed - have themselves no idea about the heart and the soul.

<sup>5</sup> All possible efforts goes into developing the sharpness of mind as early as possible. For that the child is motivated as much as possible by all kind of presents and honors, is thereby from the earliest age on exercised in selfishness and greed as much as possible, with the education of the mind. [The child] wears fine and decorated clothes and quite often does not know himself due to the extent of haughtiness before reaching the age of ten. Woe the poor child or also any other person, who does not show the expected respect to such spoiled child, or even dares to mock it! Because he has made himself a permanent enemy of such a spoiled child!

<sup>6</sup> But where then is it still possible to think of that inner life force that is similar to Me with such people? Where then is man's glory over all nature and over the elements of which, in the end, all created things consist of and must consist?

<sup>7</sup> However, if the heart in man is developed first, and only afterwards a quite easy and effective education of the mind is added, the awakened mind will become a living light-life-ether, which surrounds the soul like the light-ether surrounds the sun, out of which then all these marvelous effects begin to appear, as you see it alive everywhere on this earth.

<sup>8</sup> During the right education of the soul of man, the soul remains inside and active, and this what you call 'mind', is the resultant emanation of the inner activity of the soul. The outer-light of the mind illuminates all the still so critical external relationships, and the will then enters this outer-light and effectuates everything fertilizing and growing; if man's order is set like this according to My order, then the will and trust is also something emanating out of Me or out of My almighty will, which most certainly all creatures must obey. Whatever such an orderly person wants, must happen in a wide radius, because the outer-life-sphere of a person is actually filled with My Spirit, to Whom all things are possible.

<sup>9</sup> If such a person is then completely reborn out of his Spirit, he is completely equal to Me and in all his life's freedom he can do - within My order which he himself became - whatever he wants, and it must be there and happen according to his free will. In such a life-perfected state, because of the complete resemblance to Me, man is not only a master of the creatures and the local elements of this earth, but his magnificence then reaches - just as My own - to the whole creation in endless space, and his will can prescribe laws to the countless worlds, and they will adhere to them. Since his transfigured vision penetrates everything, just as My own and actually with My own, and his clearest recognition sees the needs everywhere in all of creation and can prescribe and create and help wherever and whatever it will be; because he is in everything one with Me."

## **- Chapter 218 -**

### **The power of a perfect soul**

<sup>1</sup> "But this degree of the highest life-perfection, nobody could have reached before My incarnation; and therefore I have come to this earth to make you My true children through the rebirth of your spirits in your souls. Therefore, if I now speak of a perfect soul, it refers to a soul in which My spirit is already active, but has not yet become completely one with it.

<sup>2</sup> Based on the earlier mentioned reasons, a perfected soul therefore is not only able to perform wondrous things as a master of all creatures, but will also have momentary visions into the pure spiritual spheres because of its more awakened spirit, and can hear the word of the Spirit of God, as this was the case with all seers and prophets who, besides their gift of seeing and prophesying out of My Spirit, also had a certain - for all of the materially thinking mankind - visible miraculous control over the elements and over all creatures.

<sup>3</sup> Moses performed miracles, as did his brother Aaron; also Joshua and later Elias, and after him still many prophets and seers.

<sup>4</sup> A prophet by the name of Daniel (son of the day or the light) was thrown by a cruel king into a lion's den containing twelve hungry lions as executioners, because Daniel gave him an admonishing speech. They had been fed for years with all kinds of unlucky criminals. Upon the sharp admonishing speech, the angry king, despite loving the prophet because of his wisdom, threw Daniel without any mercy and mitigation into the den of certain death.

<sup>5</sup> But Daniel's perfect soul was also a master over the hungry lions! When he was thrown into the den by the henchmen, the lions did not only do nothing to him, but crouched in visible reverence around him as their natural lord and master. Daniel, knowing how he could survive among the lions, asked his disciples for his writing board and for three days wrote down the prophecy, unscathed in the death-pit among the twelve lions. When this was reported to the king, he regretted what he did to Daniel, and he ordered to pull Daniel out of the pit with a basket and gave him his freedom.

<sup>6</sup> At the same time there were three youths who refused to bend their knees in front of Baal. Upon this the stupid king became so angry, that he ordered for a limekiln to be heated excessively for three days, in which the three youths would be thrown, if they would continue to oppose the king's commandment any longer. However, the soul-perfect youths stood by their well-founded intention and did not express the slightest fear of the glowing kiln. The three days passed, and the three youths were, upon the fierce orders of the king, seized by the henchmen and thrown over the glowing edge into the wide fire-hole. However, not a single hair on their heads were harmed, while all the henchmen were caught by the too great heat and burned to coal.

<sup>7</sup> Yes, what was it then protecting the youths in the fire kiln? Their perfected souls, being in My primordial order! Finally an angel appeared and led them perfectly unharmed out of the terribly hot fire, to which no other person could come closer than thirty steps, without the danger of being immediately burned to death!

<sup>8</sup> These are nothing else than examples of the marvelous strength and power of a perfect soul!"

## **- Chapter 219 -**

**The effect of sunlight  
The composition of the human eye  
The soul's sight**

<sup>1</sup> "The Moors here again provided the most speaking proofs of it, that it is like this and cannot be otherwise, and the sun provides on a daily basis in every plant and in every animal a by far more

tangible proof about the power of its might and influence in its wide-stretched outer-life-sphere.

<sup>2</sup> All this must appear to the wrongly brought-up world- and mind-person like a fantasy, and he sees therein nothing else than a fabrication of a heated imagination, which all appears to him as sheer foolishness. These are for his recognition pure foolishness, which effectuation appears to him as impossible, because it is of course impossible for him to do this and must be impossible to him because of very wise and necessary reasons. Since who can perform some handywork without hands or walk without feet?!

<sup>3</sup> If the sun would be a completely dark lump, what it, despite its size, just as well could be like a dark limestone, it would not effectuate any natural life on the worlds. However, its inner extraordinary - for your understanding admittedly still incomprehensible organic construction - is composed in such a way that from its inner intestines, continuously a lot of fine air types (gases) must develop. By that, the exceedingly large sun-body is forced to turn around its own axis, which rotating movement brings the large atmosphere of the sun into constant friction with the surrounding ether (primordial air), by which, secondly, the activity of the countless many nature-spirits in the large sun-atmosphere are constantly agitated anew, which activity in turn is then transferred to the nature spirits resting in the ether in such a way, that they - being very easily agitated - within one moment for more than two-hundred-thousand field-lanes (1 field-lane = 125 steps?) in a straight line away from the sun are also agitated and in each subsequent moment for the same distance further and further, and for each following moment (equal to one second) still further and further into - for you - immeasurable distances away from the sun.

<sup>4</sup> Through this co-excitement of the primordial nature-spirits in the immeasurable space of creation, the original light of the sun is allotted in a manner which I have already extensively explained to you, to the earth-bodies or planets orbiting in its region and causes in the smaller atmospheres of the planets a similar agitation of the already more dense nature-spirits, where, the lower down, the more intensely the agitation is observed and felt, due to the increasing density of the spirits. For when one would rub two stones against each other, the friction will certainly be more intense than when rubbing two feathers against each other, which is the reason why it is brighter and hotter in the deep valleys of the earth than on its highest mountain peaks.

<sup>5</sup> But somebody among you who is good with calculations might think: 'Yes, if this is effectuated by the reproduction of the sun- and every other light, then the light must be equal everywhere, and it should be impossible to distinguish the sun's image as being separate and by far stronger illuminated than the rest of the bright firmament!'

<sup>6</sup> Yes, I say to you, this would be infallibly the case, if I have not created the eye in such a way that all light and reflected light of everything illuminated and the most excited contour rays - caused by a certain reflective effect - would cut each other in a linear fashion at a certain angle, and reach the highly sensitive retina through a very tiny opening and from there the even more sensitive optic nerve.

<sup>7</sup> By this precaution all easily aroused light-outflows are eliminated, and only the main contour-rays reach the highly sensitive retina in a refracted form and from there to the optic nerve, through which the image is first impressed by the appropriate organs on the brain-plates in a way or sign corresponding to the image and presented to the soul for contemplation.

<sup>8</sup> If the eye would not be constructed in such a way, you of course would not see a separate sun as a light-image, but everything would be a homogenous sea of light, equal to what various enraptured people have seen in the spirit, in which they could not even discern their own 'I' as a being in the universal light.

<sup>9</sup> A wise Egyptian Greek, Plato, gives in the writings he left behind, testimony of this - and alongside

him, various wise from ancient times. They fell asleep and found themselves in a sea of light, in which they could think to be in it, but could not see themselves, and therefore had the highly pleasing feeling to be fully one with the Primordial Light, which they called the actual Godhead.

<sup>10</sup> The reason for this was laying in the not yet fully developed view of the soul. And it was therefore not fully perfected, because its original education, although strict, was still wrong; since wherever one places the education of the mind above the formation of the heart, the education is wrong."

## **- Chapter 220 -**

### **On reincarnation and the proper education of the human being**

<sup>1</sup> "What fruit would a tree bring forth, if not the heart-appealing appearances of the blossom of the first fruit would lead the way? How can fall be in the place of spring and spring in place of fall, which normally is followed by a freezing winter? Would not the frost of winter destroy the heart- uplifting blossoms and kill the hope-radiating leaves together with the true fruit, which first is blessed and enlivened to become a growing being, by the blossom? The wood of the tree would increase, but none of you would see a fruit ripening on it!

<sup>2</sup> It is the same with a person and especially with his soul! Everything becomes coarse matter of which no fruit is forthcoming, but is finally chopped off and burnt as wood in the fire of judgment, to finally at least yield some ash to use as fertilizer and to clean the bad and meager ground.

<sup>3</sup> Who begins to awaken and educate his children by the mind, begins to build a house at the roof and scoops water in a bucket full of holes. It will be wet, for as long as the scooper will be busy with such a vain work; however, there will never be a drop of living water left therein, and with the wonderful expressions of the soul-life, there will be nothing for a long time to come. The vessel's many holes have to be blocked off one by one, requiring a great deal of work, until it will hold water. But how easily does a just somewhat improperly set plug gets bad, and in time the vessel can become completely emptied of living water!

<sup>4</sup> It should be understood as follows: A mind-educated person can, through much self-denial, achieve an effective, subsequent education of the heart; but if he is not very careful and does not pay attention to the many plugs with which he patched up the many holes (earthly weaknesses) of his life-vessel, he will very soon convince himself of how the accumulated life-water has drained, and soon he will find that he unwittingly became the old person again, without any inner life-content!

<sup>5</sup> Therefore I above all recommended to you neighbourly love which comes from the love for God! Since only this can make you out of your total wrongness, people in My order again. Do not be blinded by the world; since everything it gives you is death and judgment, a fruit of the pure mind! Only love can transform you into life!

<sup>6</sup> Therefore I have come into this world to show you the true return back to My order and the right way to stay with it until you achieve the true rebirth of the spirit in the soul, after which no evil fallback is thinkable and possible anymore.

<sup>7</sup> This must be introduced to you now, since those who once became wrong, are helped only a little

with the patched-up turnaround of the soul. The soul first must completely turn around before the rebirth of the spirit in the soul can take place; however, the plugged and patched-up, thus on the right path brought better soul-state, is not lasting, because by the power of the world and its temporary advantages, a purely patched-up soul only too easily falls back into it's old accustomed wrongness.

<sup>8</sup> To prevent this from happening, I have paved the new way - for My Spirit, which I now place as a spark of My Father-love into the heart of each soul, gets fed through your love to Me, and from there truly and actively for the neighbor, and must grow in your soul and after reaching the right greatness and power, to fully unite with the improved soul and become one with it, which act should and shall be called 'the rebirth of the Spirit'.

<sup>9</sup> Whoever has achieved this, stands of course incomparably higher than an even so perfect soul on its own, who also can do a lot, yet forever not nearly all which awaits the completely reborn.

<sup>10</sup> This spark of My love is only placed into the heart of a human soul in full when a person has heard My word and has accepted it in his heart faithfully and with all love as the truth; as long as this is not the case, not even a most advanced, perfected person can reach the rebirth of the spirit. Since without My word - which I speak to you now - the spark of My love cannot enter the heart of your soul, and if absent, it can also not grow and prosper in a soul and therefore also not be reborn.

<sup>11</sup> However, in future, also the little child, if taught and baptized in My word and in My name, will receive the Spirit-spark of My love in the heart of it's soul; but it will not grow when educated wrongly, however, certainly with an upbringing according to My to you most clearly explained order, where above all the heart, and from there correspondingly the mind, should be educated. However, the heart is to be educated to true love and through gentleness and patience.

<sup>12</sup> Teach from early on the children to love the Father in heaven, show them how good and loving He is, how He has created everything there is, most good, beautiful and wise to the best for the people, and how He is fond of especially the little children who love Him above all! Make them aware on every special occasion that the Father in heaven orders and makes and lets all these things happen; by that you will turn the hearts of the little ones to Me, and My love will begin to grow in them very early on! So when you will guide the little ones, your light efforts will soon bear the most golden fruits for you, but otherwise, thorns and thistles on which neither grapes nor figs grow!

<sup>13</sup> But tell Me now openly if you now comprehend how and for what reason these our black brothers are able to perform such deeds, which for the time being were and had to be a puzzling miracle to you!"

## **- Chapter 221 -**

### **About correct understanding and mind-reading**

<sup>1</sup> Says the leader of the Moors: "Lord, You almighty and all-wise God! I and my companions have understood You quite well; but whether also the whites for whom You actually gave this explanation have understood this in the right sense and in the right spirit, I of course cannot say for sure! It

seems to me that for a few [of them], some of these things might still be unclear!

<sup>2</sup> But for whomever something is still pressing, will probably come forward if he cares more about pure knowledge than about the honor of the mind which he believes to have forfeited by it! Because also among these whites there probably will be some who do not ask anything, since they do not want to betray their mind's weakness by a question! Now, as a black I would like to give to them the advice to rather let go of the trifle honor of the mind and declare themselves for the pure truth, which can only result from a complete understanding, since a misunderstood truth can be for the disciples nothing better than a flat lie; since a misunderstood truth is just as unusable to anyone as a lie!

<sup>3</sup> Nobody will make actual use of a recognized lie, hence it can neither harm him nor be of any use to him; however, a misunderstood truth can also be of no use to anybody, because as misunderstood it can either be of no use at all or at least applied wrongly, and is in such regard for the user by no means better than a blatant, perfect lie.

<sup>4</sup> This would be my opinion; perhaps somebody has a better one, and I will be glad to be silent and become an attentive listener!"

<sup>5</sup> Say I: "Your remark was quite good and very true. I Myself know of a few here who did not understand this My explanation deeply enough; but they are ashamed to betray the weakness of their mind by a question and are therefore rather content with half an understanding."

<sup>6</sup> When I made this remark, several immediately asked whether it was them who did not understand this marvelous explanation deeply enough. But I kept quiet. Then also Cyrenius asked Me quite fearfully if also he did not comprehend this truth deeply and truthfully enough.

<sup>7</sup> I then said: "Not only you, but most of you! Only two of My disciples have fully understood this My explanation about the perfect state of the soul - all the others with exception of the Moors, not! You only have a general idea of this issue but not at all a clear understanding which quite a few of you - even the leader - saw and noticed, making his remark perfectly well-placed.

<sup>8</sup> Yes, a primordially life-perfected soul does - alongside the wondrous effectuating power as master over all creatures of this earth - also have this particular property, to recognize and even to see in specific excited moments the thoughts of people and what goes on in their hearts; since the strongly satisfied outer-life-sphere of such a person immediately recognizes this in the outer life-sphere of another person, and therefore such soul-life-perfected people can absolutely not be deceived. With their highly intensive outer-life-sphere, they often recognize from a very far distance what a person who approaches them, thinks or what he wants.

<sup>9</sup> If an enemy approaches, such soul-life-perfected people can, by the unification of their outer-life-sphere, let him flee in panic in the same manner as they lift a mighty tree out of the earth by the unification of their life-spheres, or transporting the immense rock, or finally, as you have seen them making a fire, which straightaway seized a sizeable bush and turned it to ashes.

<sup>10</sup> Therefore none of you should be annoyed if the black leader tells you a few things and hits you like a well trained shooter hits his target; since your outer-life-sphere tells him, brightly illuminated, even your most inner thoughts, as long as they are unified with the slightest will. The pure brain-thoughts, however, which are actually no thoughts, they do not consider, since such thoughts consist only of pure little brain-tablet-pictures and do not have a life; but the thoughts of the heart they recognize most correctly, especially if they find themselves in a somewhat heart-excited state, like now."

## - Chapter 222 -

### Importance of the outer life-sphere of the soul

<sup>1</sup> "You still don't understand with sufficient living clarity what the outer-life-sphere of the soul means in depth, and how this power can express itself by effectuating, feeling, hearing and even seeing. It is a little difficult for your understanding to grasp this because in the outer world, which is contemplative for your flesh-eyes, no really suitable example can be given, because it is very difficult for all spiritual things to be clothed in any material image. However, since you do not understand this highly important issue sufficiently, I will illuminate this for you some more. But you must gather your senses rather firmly, otherwise you will again not grasp this most important matter of life deeply enough!

<sup>2</sup> That this is most important, you can see and recognize from the fact that I kept the explanation of this primordial life-secret for the end of our current get-together. Nevertheless, however big the things are which I showed to you the last seven days and also earlier at other locations, this is still the biggest, and everything else has been shown to you for the sake of this, up until now biggest one - since without such wondrous processes and preparations, it would be impossible for you to understand only the smallest part of it.

<sup>3</sup> But why do I rate this as most important? This is very easy to guess and see! Whoever truly wants to better his life and uplift it to the actual life, he first has to recognize it in all its parts, how it exists, how it expresses itself, how it - under certain conditions and processes - expresses itself so or so; how it, if spoiled and made wrong, can be bettered again and how a fully bettered life-condition can be maintained and also be transplanted to his fellow-men, so that there finally can be one Shepherd and one flock.

<sup>4</sup> However, that for a true person the full recognition of life is the most important, was realized and stated by the wisest men of all nations at all times; they only found the way to it very troublesome and difficult or in most cases not at all. But now, I as a Lord and Master of all life and existence since eternity have come to you Myself and have in a miraculous manner brought everything together in this place which is mostly still detached from the world, to put before your eyes the true life-existence as clearly and tangibly as possible; and in time and with the right patience, you will understand this; but then it will also be your duty to explain to your fellow-man as thoroughly as possible what you have understood!

<sup>5</sup> Because, in a country where only one or two persons see, understand and make use of it for themselves, it will be just as useful to them as for a wise man in a madhouse among all the fools or in a donkey- or ox-stable! Will they understand the wise man if he, out of his innermost depth of wisdom, will tell them with the friendliest words the most elevated teachings?!

<sup>6</sup> A wise man can only be recognized and understood by wise men! With the life of animals and actual fools, nothing can be done, since what must become of it, has been provided for by My everlasting order. However, from the life of people, you can draw anything along the right way of truth, love, patience and wisdom!

<sup>7</sup> And if you have made among men true brothers and friends, who in time will become like you in the knowledge of life, you will also enjoy true joy and happiness among yourselves and become strong in all the good you will easily do! Since one hundred arms can do more than just one, one hundred eyes, pointed into all directions, see more than two, and the outer-life-sphere of thousands is a curiously powerful lever to avert all kinds of dangers and evils, from whichever side they may come, and whatever they may be called."

## - Chapter 223 -

### The power of the individual perfected in love

<sup>1</sup> "You have seen the power of the combined effectuation through the unification of the outer-life-sphere of several of these our Moors! How much normal manpower would be required to lift such a tree like the old cedar there, including the heavy earth-lump?! How much natural manpower could have moved or rolled this very large and exceedingly heavy rock from it's former place?! The few Moors have pushed or actually carried it in front of your eyes through the air! From this undeniable fact you had to conclude what power and strength must lay in the unified outer-life-spheres of nature-perfected souls!

<sup>2</sup> If already these Moors, who did not know anything about the power and strength of My name could have performed such extraordinary things by only the power of their unified outer-life-sphere of their nature-perfected souls, how much bigger things should you be able to perform if you could work through My word and through the almighty Spirit of My Love in your unified outer-life-spheres of your perfected souls!

<sup>3</sup> Truly, truly, I say to you: Not only such trees and rocks, but you could move whole mountains, if you, according to the clear insight of your wise hearts, regard it as necessary; however, whatever is necessary, you would certainly in every moment get to know through My Spirit in you, which is always present through My always living word in the heart of your souls!

<sup>4</sup> Would this not be an extremely desirable state of a perfected person in My name, and even more desirable of a whole society or even a nation?

<sup>5</sup> Its possible effectuation lies before your eyes, and it is therefore extremely necessary that you as My closest disciples completely recognize this most important state in you and to also teach all other people in the right way to recognize this! For whoever has a light, should not put it under a basket, where it's darkness-illuminating rays are of no use to anybody, but the light should be put on a clear table from where it can illuminate all present!

<sup>6</sup> Indeed, it is easy to put a natural light on a table! With the light for the heart and soul it is surely incomparably more difficult; however, a good and firm will brings also this about, and with My certain help in such most important matters of life, even with less effort than you might think. Of course, everybody must first own what he wants to give to his neighbor, otherwise he resembles a blind who wants to lead another blind; if they finally reach a ditch, both will fall into it!

<sup>7</sup> Hopefully I now have sufficiently explained to you the greatest importance of such a state of the true life-strength of a perfected human soul and have also showed to you the greatest importance of full self-recognition, which with children must be brought about by a correct education, and can be accomplished to the largest extent in already spoiled people who are not to be blamed for it, by the right measure of humility and patience and mainly through the true, active love to God and therefrom to the neighbor. The deeds of the soul-life-strong Moors, which should lead you to the right self-recognition, I already have explained to you - which you, however, did not sufficiently understand in all it's life-depth. It is therefore now up to you, for the sake of the importance of the matter, to ask and express yourself through the questions where and what you are still lacking!

<sup>8</sup> You first must vividly feel what you are lacking, otherwise you could never be concerned about it with your freest will. For if someone has lost something and he doesn't know about it, will he ever begin to search for what he has lost? One therefore has to feel quite vividly that one has lost something, and what it is what is lacking, and also must recognize the great value of what is lost, otherwise one will not begin to search with the necessary living zeal!"

## **- Chapter 224 -**

### **Hungering for spiritual food**

<sup>1</sup> "The ordinary worldly person can of course not even dream about the true and highest life's value; since, if his belly is sufficiently provided for, why should he be concerned about all the other important issues of life?! He then has plenty to eat and also to drink if he is thirsty, has a beautiful and comfortable dwelling, a soft bed, nice clothes and still many other luxuries of life, and also does not have any shortage of beautiful and appealing maidens and other lavish things! What should such a holder of earthly goods still be lacking?!"

<sup>2</sup> The poor beggars must of course reach for shelter of all kinds of wisdom and recognition which is continuously provided to them by their hungry imagination, to win over the favor of any rich to live off him and entertain him in return; however, about all this nothing can be regarded as true, other than the need of the hungry wise and the sluggishness of his hands, and that he rather fills his hungry stomach with his effortless imagination and fantasy about any God and about the everlasting life of the human soul, than with the more troublesome work of his hands!

<sup>3</sup> See and recognize from this life-true picture, if someone with ample earthly possessions is lacking anything! What does the most important self-recognition mean to him, while without it a true recognition of God, is unthinkable? Will he, what he surely is lacking in the highest degree, ever begin to look for? Most certainly not; since he suffers no hunger and no thirst, which are the supposed levers by which the work-shy, poor beggars are encouraged to wisdom and knowledge!

<sup>4</sup> How could he otherwise recognize what he is lacking for a true life? Only hunger and thirst - according to the well provided-for indulger's opinion - are the only motives for any activity; who therefore does not suffer any hunger or thirst, does not need to look for any wisdom! In short, who - according to his own opinion - does not have anything lacking, also has no desire for anything, and who has lost nothing, what should he search for as if he has lost something?!"

<sup>5</sup> It is the same with a given teaching. Whoever thinks that he has understood it completely, will not ask any further questions. The satisfied does not ask for more food; if he gets hungry again, then he will of course look again for food. But what will he do if the master cook is not present? Will he be able to prepare a meal for himself?

<sup>6</sup> Therefore everyone of you should now look for food, for as long the master cook is among you! When he will return again from where he has come, many will begin to look for the right food; but then it will be difficult to obtain some.

<sup>7</sup> Many of you who are now around Me, are earthly well-provided for and immensely rich with all kinds of earthly treasures and now strive with all zeal after spiritual food, which is not brought to the daylight from the gold tunnels of the earth! It will be given to you in abundance; however, you

should not think that quantity is sufficient to clearly understand everything.

<sup>8</sup> You quite well understand each word spoken to you by Me, as far as you as people can understand it; however, everything which is hidden therein in endless abundance, you will not be able to understand! You also do not ask about it, because you do not recognize what you are not understanding! But why do you not recognize it, and why did Oubratouvishar recognize this about you, that you have not fully understood My explanation? Because his primordial perfected outer-soul-life-ether penetrates your rather still imperfect ones quite easily, just like you can feel in an even pitch dark night if someone's head has many hair or if he is bald, if you touch his head with your hands!

<sup>9</sup> With your still very weak outer-life-sphere, your feeling starts only there where the body begins; beyond this, your souls do have not the faintest spark of feeling!"

## **- Chapter 225 -**

### **The miraculous power of the reborn**

<sup>1</sup> "The ability of these Moors to feel and to notice can in a greater excitement reach for many hours walking, and they therefore can easily determine ,of what kind of spirit those are who approach them. They will however not be able to recognize a deeper spiritual being in someone, but certainly the actual state of the soul!

<sup>2</sup> When they arrived this morning here, they recognized My soul and its wisdom and power from already quite a distance; they only could not recognize the Spirit in the soul, since the Spirit of God can only be recognized by another spirit out of God. For that I first had to place a spark in their hearts by My word; and when the spark in a perfected soul found the right food in abundance, it became stronger and they soon recognized also Me in My Spirit and are now more certain than you are, with whom they are dealing in Me.

<sup>3</sup> All this is the result of a perfect soul. Your souls will, except for a few, as souls in themselves never reach such recognition, but they will, by My exceeding love for you, be purified, so that they will become highly suitable for the full reception of My Spirit. If you then become spiritually reborn, it will not be by your merit, but only by My love, mercy and compassion, and you will be able to do bigger things than these Moors, but not out of the power of your perfect souls, but from the power of My Spirit penetrating your weak souls, by which of course also your souls become forever life-stronger!

<sup>4</sup> However, I do not want to make miracle-performers out of you, but true benefactors for the people! If My awakened Spirit in you becomes fully active, it will become light and illuminated in your mind, and thereby you will, along quite natural ways, learn about the powers of nature and make its spirit - or respectively the soul-like primordial specific substances - serviceable to you; thereby you will achieve great earthly life-advantages, which you however should use for poorer mankind!

<sup>5</sup> If the great advantages to which My Spirit will lead you are used within My order, it will bring you a thousandfold blessing in everything; should you however in time begin to use them selfishly against My order, they will become the brooding place for all kinds of conceivable earthly evil for the

people!

<sup>6</sup> What I now speak to you, I also speak to all those who will follow you in a thousand and another thousand years, perhaps a few years more or less. Afterwards again another layer of the earth emerges for fermentation and processing with and without people, because the earth is big and its spirits awaiting release from judgment are many.

<sup>7</sup> Every reborn can also perform miracles, but not like these Moors without the recognition of My name and My will, but with the full recognition of My name and My will and My unchanging order. Because if someone wanted something different, it can not happen, since My Spirit in him will not provide him with the strength. Then the soul on its own would be incapable, because the Spirit can never want something against My will!

<sup>8</sup> But through the spiritual rebirth into the soul, the soul will not lose its free will and its outer recognition in the ranks of the great creations, which will continually come forth from My love, wisdom, order, power and strength.

## **- Chapter 226 -**

### **The relationship between soul and spirit**

<sup>1</sup> "The soul will always relate to the spirit like the earthly body relates to the soul. The body of an even still so perfect soul has in a certain way also its own want for pleasure, by which the soul can be spoiled, if it tends to it. A properly educated soul will never adhere to the gluttonous will of the body and always remain a master over its body; but with spoiled souls, this is quite possible.

<sup>2</sup> The same relationship still exists between the soul and spirit as between a primordially perfect soul and its body. The body on its own can have desires as much as it likes, and tempt the soul for allowance and satisfaction with all its often rather sharp stings, but the perfect soul will always say an effective 'no' to it! My spirit in the soul does exactly the same in the soul with which it merged completely!

<sup>3</sup> As long as the soul adheres completely to the will of its spirit, everything takes place exactly according to the will of the spirit, which is also My will. However, if the soul because of its past memories wants some more sensuous things, then the spirit retreats and leaves the soul alone in the execution of this will, which usually comes to nothing, especially when the will to accomplish contains very little or often nothing spiritually beneficial.

<sup>4</sup> The soul, soon noticing its own weakness and clumsiness, will soon let go of its selfishly desiring dreams, reunites again with the spirit most intensely and let his will prevail. Then there is of course order and strength and power in all fullness again."

<sup>5</sup> Cyrenius finally again asks, however a little meekly: "Lord, by Your many words and admonitions, I have landed in a gorge in which I have noticed a main shortcoming of my recognition and notices it even better now!

<sup>6</sup> You said earlier that the individuality of the soul, even if Your spirit penetrates and takes it over completely, has not gone over to the spirit to such an extent that the soul could not separate from it

for some moments. Thus the soul still keeps it's individuality and even can think and will for itself like before the rebirth of the Spirit in it's substantial being.

<sup>7</sup> If the soul could want and think before, it also must have a free, individual ability of recognition, and must therefore also recognize the immense advantage of this what is flowing into the soul from its spirit, compared to this what it's own senses can provide. If the soul necessarily recognizes this, how is it possible that it ever would want to think and want for itself, what the spirit has not breathed into it before?! I find in the continuous individualistic ability to think, to will and to recognize an imperfection of the spiritual being of man.

<sup>8</sup> It also sounds strange that the actually newly reborn soul in it's Spirit - who is supposed to be much stronger than the pure, primordial perfect soul of one of these Moors, with whom there can be nowhere near any talk of a rebirth and with whom there was never one before - can do much less than a pure, primordial perfect soul of one of these Moors! If such souls want something, it happens; but if a spiritually reborn soul - what certainly is more than just a primordial perfect soul - want to do something out of itself, it cannot happen, because the Spirit does not want it!

<sup>9</sup> The souls of these Moors will most likely also have the wondrous ability in the beyond to at least be able to also perform the same wondrous things as here; however, our souls reborn in the spirit should then be able to do nothing - so to speak - for their own private pleasure? For that I find no reason, nor any for the reasonably acceptable indication. Thus have the mercy to put this matter for us whites into a somewhat brighter light; since this is an indigestible food for us!"

## **- Chapter 227 -**

### **Brain and soul**

<sup>1</sup> Say I: "I have already shown to you before how a soul - and finally the whole person through a wrong upbringing - loses all the human, marvelous abilities resembling Me! If you first educate a child's mind, and the brain is not yet two thirds developed to maturity and is despite this bothered to correspondingly absorb in pictures an immense quantity of words, pictures and figures prematurely onto the still very soft and still watery little brain-tablets which are still busy with the fine development, these little tablets become on the one hand too hardened and on the other hand are brought into total disorder by too strong memory-exercises, whereby such little children later as youth and still later as men are plagued by constant headaches, from which they for the rest of their lives cannot be completely freed.

<sup>2</sup> The whole brain has long ago already been clogged up with all kinds of signs and has been made completely non-receptive for the admission of the very subtle signs which first rise from the heart and should be impressed on the very receptive little brain-tablets. Even if later the soul is given some higher spiritual truth by the heart, it does not have any hold, and the soul cannot grasp it, because this truth cannot be presented graphically to the soul for longer than a moment.

<sup>3</sup> In addition the soul has a lot of physical, coarse worldly pictures like a dense forest in front of it and can impossibly not see the quite tender, small, endlessly many, only very weakly impressed signs. If it for moments sees the very subtle engraved misty pictures, which have risen out of the heart, it appears to it as a disfigured picture, which it impossibly can comprehend and see clearly enough, since the coarse physical pictures come to stand in front of the spiritual figures and partly

cover and partly destroy it.

<sup>4</sup> Now you would think and say: 'Yes, why must the soul look at specifically the little brain-tablets? It should directly deal with the heart and thus enter its spiritual light!' It would be fine, if it was possible to completely transform the once set life-order without harming life itself!

<sup>5</sup> Would it also be suitable to give to someone, who, for whatever reason became blind already in the mother's womb or later on earth, a pair of eyes on the chin or on the forehead or on the nose? This would be quite alright, if such differently located eyes would also not require a completely different body-organism!

<sup>6</sup> With the mechanism of the human body there does exist such a strict, mathematical order according to which everything at its location may not be relocated by one hair, without a complete change of the whole organism of the body. It is therefore completely impossible to subjoin the sensory tools for someone at another location of the body without totally reshaping the whole body, to give it another form and a completely different inner construction.

<sup>7</sup> Just like you cannot give to the body relocated senses instead of the ones already existing at the right place because of reasons given, it is to a much greater extent the same with the soul, which is a much more tender, spiritual organism! It can only see and hear through the brain of the body; the other impressions, which however are blunt and inexplicable, the soul of course can also perceive with other nerves, but they must nevertheless be uninterruptedly connected to the brain-cells, lest the palate has no sense of taste and the nose has no sense of smell."

## **- Chapter 228 -**

### **Proper development of the brain**

<sup>1</sup> "For as long the soul lives inside the body, the brain stays the main viewing organ of the soul. If it is correctly developed, the soul will clearly and correctly see the life-pictures rising from the heart and engraved into the brain and will also think, conclude and act accordingly; even if the soul in certain enraptured moments is able to have a vision for itself out of the pit of the stomach by the laying on of hands by a person with a strong faith and will like Zorel was an example for you, it is of little or no use to it for the real life, because in the dark dwelling of it's flesh-life, it cannot have even the slightest recollection of it.

<sup>2</sup> Wherever the brain of the head (the physical head) is not involved during any means of viewing and observation of the soul, the soul will have no recollection of it, perhaps only a vague notion; For the soul has no more sight for that which it takes up in its head-brain (physical head-brain) than the body has any sight which could see within that which has been pictorially imprinted through the eyes and through the ears into the many brain-tablets. Only the soul, which is within all fleshly things, can contemplate such things.

<sup>3</sup> But what then accordingly sticks in the spiritual brain, the soul cannot see with its eyes, which like those of the body are only directed outwards, and cannot hear with its ears; but only the spirit in it can do that, for what reason a man can only completely recognize something purely spiritual when the spirit, fully awakened in the soul, has passed over into it.

<sup>4</sup> However, what is inside the spirit, is recognized by Me and out of Me again in the spirit, which is with Me or identical to My Spirit; since it is My effigy in the soul, like the sun places its full effigy into a mirror.

<sup>5</sup> As long as a soul inhabits the body, a well-educated body-brain is inevitably necessary for true, clear sight; but a deformed brain is of no use to it for spiritual sight, as also seeing through the pit of the stomach is of no use to it because it cannot keep a memory of it as it was shown. For even if such things remain in the spiritual brain for eternity, it has no eye and no ear for what only the awakened spirit in it, has.

<sup>6</sup> If therefore the brain is properly developed out of the heart according to My order and the spiritual life-pictures, which are a light, are engraved into the small-brain tablets before the material pictures, the subsequent outside-world pictures are enlightened and become in all its parts easily understandable and are comprehended according to the true wisdom. And this therefrom penetrating light does not only fill the entire human organism, but streams in spiritual bright rays far beyond it and by that forms the outer-life-sphere, with which a person, when it in time has necessarily become more dense and powerful, can effectuate in the outer world wondrous things even without the rebirth of the spirit, as you have seen with our Moors.

<sup>7</sup> But when with a human the brain is wrongly formed and only dull shadow-pictures adhere to its little brain-tablets, for the contemplation of which the soul has to use all its life-light in the end, to recognize it only most superficially according to the outermost outlines of the form, then the soul itself can never become a light so that an outer life-circle could form from its abundance of light.

<sup>8</sup> Only through the proper humility, the most strongest love for God and the neighbor and through a special striving for spiritual things, the material pictures in the brain become illuminated and are thereby turned into spiritual objects, and the brain is thereby brought to some order; however, during its life in the body never to such order as you have seen it with these Moors.

<sup>9</sup> But it doesn't matter; since one reborn from among you is for Me more pleasing than 99 of such nature-perfect souls, who never needed penance. Since My true children must grow strong from their weaknesses!

<sup>10</sup> Have you, My Cyrenius, understood this all quite well, and are your questions answered?"

## **- Chapter 229 -**

### **Cyrenius asks for clarification about the teaching on the brain**

<sup>1</sup> Says Cyrenius: "Lord, sincerely felt and spoken, to understand this Your explanation completely right, one has to have a better understanding of the brain in the human head, for it is otherwise impossible to properly imagine the little brain-tablets on which either according to a correct manner of education the soul-like spiritual pictures, or with a bad and wrong manner of education the material, coarse world-pictures are drawn first, and even less so how on such little tablets, the different pictures of life are drawn.

<sup>2</sup> If it would please You, Oh Lord, since all things are possible for You - give us an example or likeness of a little brain-tablet, from the front as well as the back of the head, so that also we can

obtain a correct picture of what You Yourself advised as being very important to recognize. Because if one cannot have a proper idea of a matter underlying such an immensely important teaching, obviously the understanding of the whole subject must suffer because of it!

<sup>3</sup> Our souls surely lacks way too much light to properly evaluate the little brain-tablets according to their form as well as their function or view them clairvoyantly so that we can have the right idea about it. It is therefore necessary that we weak white souls are given at least the right knowledge of this organism of our body on which correct education the welfare or misfortune of man almost solely depends. If, as already said, it pleases You, Oh Lord, I would like to see one or more of these little brain-tablets; but also, if feasible, with the right and also with the incorrect drawings!"

<sup>4</sup> Say I: "I knew that I will bring you to this point where you recognize the shortcomings within yourself and feel a proper need for it, to fill the gaps in you; and see, this your request pleases Me more than any other, where you nearly became angry when I mentioned that the soul of an even totally reborn person on its own will never be able to perform miracles in the physical world, like a primordial unspoiled soul can do out of itself!

<sup>5</sup> I in fact told you that a reborn person is able to do what I Myself can do - of course only in and through My eternal order; but it seemed as if you were not completely satisfied with that! But you did not consider, that these primordial perfect souls also can do nothing else than what is allowable and useful within My order.

<sup>6</sup> Since everything what they effectuate with the power of their soul's outer-life-sphere, appearing to you as wondrous, is something which is just as natural as it is natural that this earth here is covered with moss and grass and the water of this inland sea stays in the large pit according to it's inherent gravity. If you regard both of these mentioned appearances of nature in order and as quite natural, you will also regard it in order and as quite natural, what these primordially perfect souls must be able to perform regarding their earthly life-sphere and for the land in which they are living.

<sup>7</sup> These Moors do have a very black skin, but in return an even more brightly illuminated soul. To the biggest part they also know the main organs of their inner main body life's organism, and the tiny brain boards are also well known to them; since their primordial souls can view their body from the inside, and if something in it is ill, they can see the location were the illness is sitting, and also of what the illness consists.

<sup>8</sup> With their outer life-sphere, which is very powerful in such moments, they soon find the herb, through the use of which the evil is soon eliminated one way or another. Only when their tendons and veins become slack and flaccid, and their blood thickens, do they believe that there is no herb left to remedy the general infirmity of the body which has grown old and weak and very tired and sluggish for natural reasons; then it would be best for the soul to take care of itself, to pull itself together and leave the body, which has become completely useless and ugly, and to go, free from all earthly bonds to the land of bliss, which is there between the sun, moon and earth for ever and ever.

<sup>9</sup> These people therefore do not have the slightest fear of death; they do however fear physical illness, because thereby the strength of the soul is most actively demanded and the soul itself afterwards has to become weak and imperfect for some time."

## - Chapter 230 -

### The consequences of unchastity

<sup>1</sup> "Yet, with regard to virtue of the flesh and life and a true maiden chastity, there does not exist another nation on earth which upholds this virtue more than these blacks, and to whom the vice of prostitution, lewdness and immorality is more foreign than again to these Moors.

<sup>2</sup> But this is also something of the biggest importance of life; because if the white people would avoid this vice and perform the coitus only to awaken a fruit in the body of an orderly woman, I say to you: There would be not one among you who would not at least be clairvoyant! However, as it is customary among you, the man as well as the woman squanders their best forces by the often daily exhaustion of the most noble and soul-related juices of life and therefore does not have any supply left, whereby finally a continuously intensified light could be building up in the soul!

<sup>3</sup> They are thereby becoming increasingly more sluggish and polyp-like hedonistic beings. They are seldom able of a clear thought and are fearful, cowardly, very materialistic, moody and fickle, selfish, envious and jealous. They can understand anything spiritual with difficulty or not at all; since their imagination always wanders to the desire of the stinking flesh and they are not capable to elevate themselves to anything higher and spiritual. And if here and there a few people exist among them who at least during moments free of fleshly desire are directing a few brief glances upwards, there immediately appears, like a black cloud in the sky, the fleshly sensual thoughts and cover the higher intentions to such an extent that the soul forgets about it and immediately throws itself back into the stinking pool of fleshly lust!

<sup>4</sup> With such people, their not seldom quite good intentions are mostly of little or no value at all. They resemble mainly pigs who throw themselves with continued renewed avarice into the most disgusting sewage and wallow with their whole body therein, and are like dogs who greedily eat again what they have vomited!

<sup>5</sup> Therefore it will be said to you in all truth that male and female fornicators, adulterers and adulteresses and lecherous people of all kinds and all genders will with great difficulty or not at all find an entrance to My kingdom!

<sup>6</sup> Now if you think in your heart that this is a little too strong, try to transform such a carnal-sensual person! Begin to make him aware of the commandments of God, by saying to him: 'Peace be with you, the kingdom of God has come near you! Let go of your dissolute life, love God above all and your neighbor as yourself! Seek the truth, seek the Kingdom of God in the depths of your heart! Let go of the world and it's loose matter, and seek to awaken the life of the Spirit in you! Pray, search and act in the order of God!' - and you will have addressed these words to completely deaf ears! He will laugh at you, turn his back on you and say to you: 'Go away, you sanctimonious fool, do not irritate me with your stupidity, or you will need me to slap you in the face!'

<sup>7</sup> Tell Me, what else would you undertake against such flesh-debauchee, provided you do not hold any governmental powers in your hands?! If you admonish him for the second time, you can expect an even greater offense-reaction than the first time! What then?

<sup>8</sup> If you would perform a miracle before his eyes, will this perhaps open his ears and eyes? Oh look, this he will regard as magic and say to you: 'More of such entertaining performances!' But without any disadvantage for him, otherwise he will attack you and fight with you on life and death; and if you paralyze his limbs, he will serve you with the most hideous curses!

<sup>9</sup> Therefore a fornicator is not only a sensuous scapegoat, but in his agitated state also an evil person; he is full of wild fire and blind and deaf for everything good and true of the Spirit. You will much easier convert a robber than a real fornicator and adulterer."

## - Chapter 231 -

### The blessing of proper procreation

<sup>1</sup> "Now, wherever lecherousness and fornication has taken root as a true soul-plague among the people, preaching the gospel has come to an end! Since how could one preach to deaf ears and perform signs before blind eyes? However, where the truth is not preached and cannot be preached anymore, which is the only way to strengthen and free the soul and illuminate it through and through - since the soul only can become active, full of love and also full of light through the truth - from what other source should light come into the soul then, and from what else than the light of truth of the soul, should the outer-life-sphere begin to form?!

<sup>2</sup> Where therefore lecherousness and fornication has taken strong roots in a nation, the people are without any outer-life-sphere, sluggish, cowardly and indifferent and cannot find in anything an elevating and blessed pleasure and do not find any delight in a beautiful form or figure anymore. Their case is the mute, animal-like desirous pleasure of the flesh; for everything else they either have very little or no sense at all!

<sup>3</sup> Therefore, above all, take care that this vice does not take root, and married couples should only do as much as is absolutely necessary to father a person!

<sup>4</sup> He who bothers his wife during her pregnancy, spoils the fruit already in the mother's womb and plants in it the spirit of unchastity; since the spirit who urges and agitates the couple to have sex beyond the natural norm, the same spirit is transferred to the fruit in an exponential manner.

<sup>5</sup> Therefore this also must be very carefully considered during the act, that firstly the coitus is not performed out of common lecherousness, but out of true love and inclination of the souls, and secondly, that the woman who has conceived should not be touched and be left to rest for another seven weeks after given birth to the fruit!

<sup>6</sup> Children who have been conceived in this orderly manner and have ripened in the mother's womb without being bothered, will firstly enter more soul-perfected into this world, because the soul in a perfectly developed organism can surely much easier care for it's spiritual progress than in a completely spoiled organism, where it continuously has to repair and patch; and secondly it is purer and brighter in itself, because it has not become impure by the lustful lecherous spirits, which - by the often daily lustful post-fatherings - have been transferred into the embryo-flesh and also the soul.

<sup>7</sup> How easily can a soul lift it's heart already in the earliest most tender childhood to God - just like Samuel - out of true childlike, most innocent love! And what marvellous primordial basic signs will in this way out of the true depth of the heart, brightly illuminated, be engraved on the young, tender brain before any material signs, from which light a child explains to itself the right meaning and relation of the later pictures coming from the material world; because these pictures are so to speak planted on a brightly illuminated and life-true ground and are expanded and parsed into

individual components, as through and through clearly illuminated, and thereby easily viewed and comprehended by the soul.

<sup>8</sup> With such children already from early on, an outer-life-sphere starts to develop, and soon they easily become clairvoyant, and everything in My order will begin to submit to their will. In comparison, what are the children already spoiled in the mother's womb? I say to you: Hardly more than seemingly animated shadow-pictures of life! And what is the main reason for it? This, what I amply have shown, namely the result of lecherousness!

<sup>9</sup> Wherever My word is preached by you in later times, this teaching should not be missing; since it works the earth and ground of life and makes it free from all thorns and shrubs and thistles, from which no man has ever harvested any grapes nor figs. Once the ground and earth has been purified, it is easy to strew the noble life-seed into the furrows which have been illuminated by the light of the heart and life, warmed by the flame of love. Not one grain will fall without germinating immediately and unfolding to carry a rich life-fruit! However, on a wild, uncleaned earth, you can sow what you want, and you thereby will never achieve a blessed harvest!

<sup>10</sup> Since a person who carries and spreads My word among the people resembles a sower who took the best grain and strew it onto all the ground wherever he goes.

<sup>11</sup> Some fall onto the dry sand and rocks. But when the rains come, the little grains start to germinate very tenderly; however, the rains soon stop, and the winds come and the sun's glowing rays soon consume all moisture of the hard ground, and by that also the tender, hardly germinated germs die and do not come to fruit.

<sup>12</sup> Another part fall beneath thorn-bushes and receive moisture and germinate well and grew; but only too soon it is overgrown and suffocated by the desires of the world, and thus do not produce any fruit.

<sup>13</sup> A part, however, fell on the path of human meanness; it does not even germinate, but is soon crushed and partly eaten by the birds of the air! That it also does not produce any fruit, goes without saying.

<sup>14</sup> Only one part falls on good earth; it germinates, grows and produces a good and rich crop.

<sup>15</sup> This picture should serve you to recognize that one should not throw the pearls to the pigs! Above all it says: first clean and fertilize the ground and only then start to sow the living word-seed, and one surely will not have made vain trouble during the heavy work! Since during the work of spreading My living Word, a good will is not sufficient; it must also be guided by the right and true wisdom of life - otherwise the good and firm, willing carrier of My word could be compared to the prophet Bileam, whose donkey was more wise than he himself!

<sup>16</sup> You see, My friend Cyrenius, in all I have told you so far, you did not really receive the answer as you have requested, and in your heart you are constantly on the verge of reminding Me about it - but I say to you: to fulfill your desire immediately would not have been of much use to you if I did not give you this beforehand."

## - Chapter 232 -

### The structure of the human brain

<sup>1</sup> "But now lets see, if we are able to obtain a little brain-tablet for your better understanding! Indeed, we could obtain a couple of natural human heads from Rome through Raphael - since just now two main criminals have been beheaded in Rome, even on the Capitol - but with those skulls of villains it would help us only a little or nothing at all!

<sup>2</sup> It should therefore happen that the angel should bring us four completely white and totally pure pebbles from any stream. From this we will try to present a human brain, as good as is possible with matter. Raphael, go and bring what is required!"

<sup>3</sup> Raphael was suddenly invisible for about seven moments; but then he was suddenly again with us and placed four completely snow-white pebbles in front of us, this is in front of Me, on the table. Two were larger and two smaller, corresponding to the larger front-head brain for illuminated pictures and the smaller back-head brain for the signs of sound.

<sup>4</sup> When the stones lay before Me in the right order, I touched them, and they became transparent like a purest rock crystal. Thereupon I breathed on them and they divided into millions of four-sided little pyramids, each one consisting out of three outer surfaces and a base-surface.

<sup>5</sup> The two stones set up on My right represented the brain in good order and the two to My left, the brain in a wrongful order, caused by a wrong upbringing and by other later bad influences, as it is normally the case among the people.

<sup>6</sup> However, there were not any pyramids visible, but alongside the few pyramids nearly all the stereo-metric forms, figures and types occurring in the art of measuring were visible, what could be seen even more precisely, when I, by breathing at the presented brain-copies, enlarged them ten times, so that now four very large heaps were lying well-arranged before the eyes of the most highly surprised disciples on the table, which Raphael rather quickly had to enlarge considerably for this purpose.

<sup>7</sup> I said: "Now you can look at the surface-forms of all four brain-lumps separately and well distinguishable!"

<sup>8</sup> See, here to the right the large brain of the forehead consisting of many quite real pyramids, and also the small brain of the back-head with the same pyramids - they are three times smaller, but for the reception of all the air-vibration figures for the soul, still sufficiently large enough.

<sup>9</sup> However, also look at the two lumps to My left! There are already quite a number of different forms like said before, and they do not fit properly together anywhere; all over here and there are hollow spaces causing all kinds of wrong reflections, as you will see it happening later on in reality. The backhead, very similar as the forehead, has also three times smaller-surface forms than the forehead. Have a look at the shapes"

<sup>10</sup> Now all are coming closer to look at the artificially enlarged scale-presented brains formed from the four stones, where until now only the little pyramid-tablet shapes were shown without the inner chamber separations and without the connection of the little brain-tablets among each other.

<sup>11</sup> "When all have gathered a possibly clear concept of this, I will divide the little brain boards into chambers by breathing at them again, and will connect the little boards of each chamber according

to polarity and also the chambers themselves and also the forehead with the backhead, so that thereby the little brain boards, no matter of which type they are, can receive pictures and signs."

<sup>12</sup> Cyrenius cannot recover himself out of amazement and finally says: "Ah, now there is a light in me! The ancient Egyptians who built their schools in the shape of pyramids, were most likely still primordially perfected soul-people, thus inwardly full of light, and therefore could see their body's organic construction! These pyramidal forms, the most important for the recognition of man, they certainly have been able to visualize, and they have chosen this form for the construction of their most magnificent school-buildings. Yes, they also would have seen and studied the construction of each brain-tablet pyramid in great detail, and would also have given each pyramid inwardly the same construction in the largest scale, as they have found the organic construction of the brain-tablet pyramids to be!

<sup>13</sup> That is why such a pyramid has inside it such a multitude of corridors and chambers, with and by which a now also already most reasonable person cannot possibly know more about what one or the other was good for! Lord, have I judged correctly?"

<sup>14</sup> Say I: "Completely right and correct; because it was like this, and the Egyptians therefore also, especially inwardly, have drawn all kinds of signs and scriptures and pictures on the walls, which correspondingly represented all kinds of things which man on this earth in the flesh has to go through and fight for, and how he has to recognize himself and how true love is the center of all life."

## **- Chapter 233 -**

### **The connection of the frontal brain-lobe with the posterior brain-lobe**

<sup>1</sup> "But now I will breathe on the brain-tablets again, and you will see something similar to the two obelisks (tapered pillars) in front of the pyramids. The tapered pillars, however, were used for another purpose than the two little pillars in front of each little brain-pyramid-tablet; since the tapered pillars were only an indication that wisdom can be searched for inside the pyramids, to which of course only proven, purified people were allowed to enter.

<sup>2</sup> The two little spikes in front of the little brain-tablet surfaces - of which each little brain pyramid contains eight - are writing pencils, which by means of the movement of specific accompanying cerebral nerves, which are connected in an extremely artistic and organic-mechanical manner to the sight- and hearing nerves, the little tablets are either written on according to a certain order or are drawn on with still other corresponding spiritually illuminated pictures.

<sup>3</sup> Pay special attention to everything that will happen! We are going to fill these writing pencils with lymph and start our observations with the orderly brain! I want it that the little tablets of this brain are properly illustrated in an orderly manner, coming from the heart, with respect to the visual- as well as the hearing part.

<sup>4</sup> Now all directed their eyes with the greatest attention possible to our brain-apparatus. I of course had to create the illuminated pictures also with the materially bright light, otherwise with the light of the soul, My disciples would be seeing nothing with their fleshly eyes. What can the most attentive observers see?

<sup>5</sup> They observed how from the spikes, reddish and blueish little stars spread over the little brain-tablets, namely in such order, that a quite sharp eye could begin to observe all kinds of the most wondrous little pictures being formed by these countless little stars on the little brain-tablets.

<sup>6</sup> I of course effectuated for this moment that the eyes of the observers had the strongly enlarged property of a microscope for a few moments, which was here absolutely necessary, because the observers would otherwise not have seen a great deal of these wondrous illuminated sign-pictures and -shapes. The earlier tenfold enlargement of the little brain-pyramids would not have been sufficient. Because they now could see the little brain-tablets a thousand times enlarged, they could see quite a lot.

<sup>7</sup> I now asked Cyrenius what he could see. And he said: "Lord, wonder upon wonder! From the very moveable and from the many organs over the whole length and all over the existing pre-pyramidal obelisks, there were continuously streaming a large number of little stars of light-red and light-blue colour. Both the little sensor-horns of each of the four pyramid-surfaces are constantly active and very busily travelling with their spark-spraying points continuously over the pyramid-surface facing them and strew them with the little stars. One should think that from this apparently pointless and like accidental travelling on the three-sided-tablet, nothing but just scribbling is achieved; however, as if growing by itself, all kinds of proper, visually pleasing pictures are forming.

<sup>8</sup> Now I notice that the two pillars are coming to rest once a surface has been fully illustrated. It is nearly unbelievable that these thousand times a thousand signs and little pictures could have been drawn by the two living drawing pens on one such triangular tablet within such a short time! The shapes are still very small, although we can see the surface in a full man's height; but these little pictures and little signs are so pure that one cannot imagine anything more pure and perfect.

<sup>9</sup> But why there are no little pictures to be seen on the little back-brain-tablets which are very similar to those in the forehead? I see nothing but just lines, dots and other hook-shaped signs, which I cannot understand. What does this mean?"

<sup>10</sup> Say I: "These are signs of sounds and words; but they are not standing on their own, but are always connected through polarity with the surface of a little forehead brain-tablet, and the sound or concept, which is drawn on the little tablets of the back-brain by means of lines, dots and other hook-shaped signs, is simultaneously also drawn on normally the bottom pyramid-surfaces of the forehead as a corresponding little picture and as such presented to the soul for easy recognition.

<sup>11</sup> And to achieve this, a lot of nerve-threads must be spun from each little brain pyramid of the back brain to the corresponding little pyramid of the forehead, otherwise nobody could have a clear perception of a described concept regarding a with-words-described area or activity.

<sup>12</sup> Inarticulated tones, including music, are not transmitted, therefore no human being can imagine any image or object for a tone or a harmony or melody; for, as I have said, such tones are not drawn on the front-brain-tablet, but remain only on a corresponding pyramidal surface of the back of the head as lines, dots and hooks.

<sup>13</sup> From the back-brain pyramid surfaces filled with pure sound however, nerve-threads (ganglions) run through the spinal marrow to the nerves of the stomach and from there to the heart, which is the reason that music, when completely pure, mainly effects the emotions, seizes it and makes it not seldomly feeling tender and soft.

<sup>14</sup> But starting from the mind and ascending, the tones can still be drawn by the light of love as the little stars through two obelisks on the brain-tablets into forms and are then not seldom true signposts for the soul into the great halls of life of the spirit, and for this reason, true and completely pure music can be very helpful to the soul for full unification with its spirit. Therefore learn and

teach pure music as David once did!

<sup>15</sup> That the purest music can do this, you can also derive from the fact that you can place on the same locality enemies and friends, and then resound among them the purest music, and instead of enemies, you soon will see only cheerful friends. However, this effect is only brought about by the most pure music; impure and dirty music effectuates exactly the opposite.

<sup>16</sup> You have now seen, how also sound can in a roundabout way, still be presented to the soul as something visible, although - not as material pictures, but still as higher spiritual shapes in the form of all kinds of signs, as one can also find similar ones on the old memorials of Egypt. I think that what have been presented so far should be quite clear to you and I will therefore not add anything to it, except that all this only occurs in a well-arranged and unspoiled brain, fed by the orderly pre-developed heart, where the little brain-tablets are firstly illustrated with the light with all kinds of soul-like and spiritual shapes."

## **- Chapter 234 -**

### **Connection between the sensory organs and the brain**

<sup>1</sup> "Since we now have observed and understood this quite important preliminary work, we must, to understand the matter fully, also direct a few glances to this, how finally also the soul impregnates onto the same little brain-tablets the pictures from the material world.

<sup>2</sup> Look here, the pictures coming through the eyes should also be impregnated into the little brain-tablets! I want it, and it happens!

<sup>3</sup> Look now especially at the pencils or obelisks in front of two surfaces, how they suddenly have become very dark! It looks like they have been filled with a very dark juice - and see, already all of us, while speaking, are drawn, line by line onto the little brain-tablets, alongside the trees and everything else what we can see! But not just one-sided and dead, but three-dimensional and as if alive!

<sup>4</sup> Every movement we make, is here as if a thousand times a thousand times reproduced and still an earlier or also a thousand earlier positions stays recorded in the inner chambers of the pyramids, always visible to the eye of the soul, because it is always illuminated by the spiritual-soul-like light; and this gives effect to what we partly call 'memory' and partly 'recollection', because it is recorded inside the brain-pyramids. But this multiplies by way of the most varied reflection in such a way that one and the same object can then be carried in oneself innumerable times.

<sup>5</sup> In this manner, every person carries in his soul and still unpronounceably more in his spirit, the whole creation from the largest to the smallest, since it has been taken from there.

<sup>6</sup> If he look at the stars or the moon or the sun, all this is drawn anew in his brain-organs in the manner shown to you, and the soul looks at it and is quite pleased about it, and what has been seen is along the way of multitude reflections engraved according to the true desire of the soul into the inner and most inner of the little brain-pyramids, of course on a significantly smaller scale, and can always be found again by the soul and exactly looked at.

<sup>7</sup> All signs from the sphere of the outer world appear on their own as dark pictures; but the illuminated pictures from a better life-sphere are standing behind them, and thereby they also in all parts are sufficiently illuminated, so that the soul in its innermost composition can look, study and understand them.

<sup>8</sup> Thereby is the forehead-brain continuously mainly connected to the smell- and taste-nerves, like the back-brain with the general feeling-nerves. They also leave on specific little brain-tablets certain markings from which the soul immediately and very easily recognizes how for example the one or other flower or ointment smells, or how this or that food, fruit or this or that drink tastes and also smells; since the construction is as such that each little smell- and taste-tablet is strictly connected by very sensitive nerves to one or other little object-tablet.

<sup>9</sup> As soon as a familiar smell stirs the smell-nerves, it at the same time represents itself on the corresponding smell- or taste board, and from there the corresponding object board is immediately excited, and by that the soul quickly and easily recognizes, with which smell or taste she is dealing with. In the same manner the occurrence, in shape and composition, by which a feeling has been stirred, is represented to the soul by the general sense of feel of the back-head. However, all this only takes place, as shown here, with a highly orderly brain; with the other disorderly brain we will find here and there nearly no distinct resemblances with this orderly brain, of which we soon will convince ourselves factually and practically.

<sup>10</sup> You will observe this second brain in its table construction and the irregularity of the main- and secondary chamber-divisions, as already a mixture of all kinds of stereo-metric shapes, among them discs, balls, spheroids and other mushy lumps. The obelisks in front of the surfaces are mainly not visible; and where they are still visible, they appear as if completely atrophied and are seldom of the same seize and strength!

<sup>11</sup> How can such a brain be useful to any soul? This brain, like it is presented to you now, came, because of reasons shown to you, as already wrecked out of the mothers womb. We will soon see which course it will follow regarding the usual worldly education and to which end and destination it will lead. All of you pay close attention to it!"

## **- Chapter 235 -**

### **The unspoiled and the spoiled brain**

<sup>1</sup> Asks Cyrenius somewhat surprised: "Lord, has this brain which You in a wondrous way have brought here with Your almight, also been spoiled in a mother's womb by the sensuous lasciviousness after coitus?"

<sup>2</sup> Say I: "But friend, what a question from you! Didn't I tell you before that all this has only been presented as it exists in reality? Who could ever think that this artificially presented brain for the sake of the lecture, could in all seriousness ever be spoiled in a mother's womb?! It only looks like it and therefore I said: This brain came already wrecked, as it shows, from the mother's womb! This is only a somewhat more precise dictation for the sake of better understanding and is therefore only a reproduced reality, but not a genitive, true reality! Is this now clear to you?"

<sup>3</sup> Says Cyrenius: "Lord, forgive me my great stupidity; I already realize it!"

<sup>4</sup> Say I: "This I knew already, that you will realize this; but to this your most silly question you were misled by a reminiscent worldly splash in your brain, and you can see from that what sort of wisdom all so-called worldly cleverness can offer a soul thirsting for the truth!"

<sup>5</sup> All questions of the world-wise are in fact beyond all measure silly; what will then become of the answers which other world-wise give to the questioning world-wise? If their light is already night and darkness, what an intense night and darkness will then their true night and darkness be!

<sup>6</sup> Therefore be aware of all wisdom of the world; for I say to you that it is many times more dark and evil than what the highly respected world-wisdom calls stupidity! Since a worldly stupid person can easily be helped, while a really from the roots world-wise cannot be helped at all or only through very difficult measures. You foolishly ask whether the actual world-wisdom cannot be helped at all? This lies with this second, spoiled brain clearly before you!

<sup>7</sup> Look at this on the right side set up primordial orderly and completely unspoiled brain! What clarity in it's pictures! Everything light and bright, and all shapes, including their outer lining, as well as it's inner organic construction, can all be seen in the highest clarity and is fully developed! What clear concepts and images must such a soul obtain from all the things and relations! How wise and how in every respect life-powerful does such a person stand there! Who of the number of the many world-children can measure up to him?! What a primordial soul can do, you earlier had the opportunity to observe with these blacks!

<sup>8</sup> However, now we have a spoiled brain in front of us and we will see how this, through an additional, most bad and most wrong upbringing will be spoiled even more, and by that you will more than clearly recognize how completely fruitless and void of wisdom such a world-wisdom compares to true, heavenly organized wisdom! Just look at the chaos of such a brain! Nowhere an orderly coherence; here and there only a crippled little brain-pyramid! The whole story looks more like a gravel-heap than a brain!

<sup>9</sup> The brain obtains such a shape already in the mother's womb! What should become of such a person in future, what progress will he make in the true school of life with such a brain?! Yes, if it was left at that and one would start with a careful education of the heart for about ten years! But where is the education of the heart?! It is not considered anymore, and in the higher standing classes of nations it is completely absent! The lower classes of nations however, do not know anyhow anything better about a soul- or life development than the dear animals of the woods, and their properties resemble completely those ancient inhabitants of the woods, who feed and live off the robbery and blood of other more gentle animals."

## **- Chapter 236 -**

### **Character of the world-wise and his misfortune in the afterlife**

<sup>1</sup> "No matter how bad such people necessarily are, it is still possible to make a perfect person out of them, more so than out of such a real worldly wise. It is true that the worldly wise have in some respects - that is, aimed at one point, mostly the selfish one - a quite sharp mind, and this is because the pyramidal brain-tablets at least in the middle of the brain of every human being maintain themselves partially and line by line, and this makes that many worldly wise men in mutual counseling sometimes, but only for purely earthly purposes, produce something special; however, everything inner, deeper-spiritual still remains foreign to them. Since between the

advantages of the world and those everlasting of the spirit and the soul, remains an unbridgeable ravine over which even the sharpest world-mind can never find a bridge.

<sup>2</sup> And see, all this lies in the basic corruption of the human brain-construction already in the mother's womb and thereafter in the even worse education of the heart and the soul; because when at least after birth would follow a good education of the heart and the soul, the brain being corrupted in the mother's womb could to the largest part be made functional again, and people could subsequently reach some illumination and life-strength, and by a continuous true humility and true goodness of heart - of course only after years - the lost can be completely found and replaced again.

<sup>3</sup> For whoever sows into a good earth, with him the harvest is certain; but if in the already meager and bad earth no fertilizer and even less a seed of the full truth of life is strewn, how and from where should a fruit or even a plentiful life-harvest be expected?

<sup>4</sup> Yes, the worldly people understand quite well to rummage through the material earth like pigs and moles and to farm with all kinds of fruit. They make significant harvests, fill their stores and grain silos to the top and become full of pride and haughtiness and therefore even harder and more insensitive towards poor people, who - because of the too great greed of the worldly rich and therefore powerful - were not given a span of land to support themselves.

<sup>5</sup> This the worldly people understand quite well; but the earth of the spirit, the everlasting life, they leave fallow and do not trouble themselves with it. It concerns them only little or nothing if thorns and thistles grow rampant on it, and it is therefore understandable how and why the people of this earth, instead of getting better, become increasingly worse and more wretched. As long as they can build themselves magnificent palaces, lie on soft beds and get to stuff their bellies with the best delicacies and dress their skin with soft, royal clothes, they have enough and are satisfied, because they have everything what their selfish flesh-life can desire through the short time of their earthly life.

<sup>6</sup> But when the severely limping messenger comes, bad illness and then death, and their impeded soul goes from great fear over to even greater fear, finally to full desperation, to unconsciousness and finally to death, and laughing heirs divide the large left-behind treasures and abundances of the deceased world-fool. And what does he have in the beyond? Nothing but in every respect the greatest poverty, the greatest despair and the greatest - for this world indescribable - misery, and not only just for a short while, but for you an unthinkable long period of time, which you most certainly can describe with the term 'forever', which is also quite obvious; since from where should a soul, who never has worked or provided for anything else than for its body, take the means to perfect itself in a world which can and must consist only of what a soul has inside itself and through its spiritual outer-life-light-ether converts into its surrounding world-habitat.

<sup>7</sup> In such a world it's new, most love-giving life is supposed to have started in it's very own spiritual kingdom. But how can this be possible if it's heart is hardened and insensitive; it continuously sinks into annoyance, feeling sorry for itself, breeding rage and revenge and if the spirit inside is as if completely dead, deaf, dumb and blind and as such can never view in a bright, clear light the little brain-tablets of the soul?

<sup>8</sup> And even if it was possible for such a heavenly spirit to rise in such an impeded soul, to see and feel all the things present in the brain of the soul, to help it to create a new living- and effectuating kingdom, he still wouldn't find anything in the brain of the soul of which he, by helping it, could effectuate this. Because from all the material things what the soul in this world has absorbed into it's flesh-brain, nothing could possibly have been transferred to it's own spiritual brain, because for such a transfer, it totally lacks the main means of life, namely the light from life's love-flame for God and from it, for the neighbor!"

## - Chapter 237 -

### The effects of a spiritually dark brain

<sup>1</sup> "Or place a still so bright mirror in a totally dark cellar, and ask yourself if the objects in the cellar will reflect on it? You will, if familiar with the cellar, with the sense of touch be able to observe the objects present according to type and recognize them even without a light; but you will place a mirror into the dark cellar in vain, for without a light it will never provide your eyes with a fine effigy of the things in the cellar.

<sup>2</sup> It is the same with a person with a worldly educated, spoiled and dark brain. From there no ray of light carrying the corresponding spiritual forms can go over from the dark material brain to the soul-like, thus already spiritual brain, and the totally stunted little brain-tablets of the soul are staying in themselves dark and empty; even if the light of the spirit would be falling on the little tablets, it would serve the spirit and the soul equally as much as if someone would place a light in a completely empty, white painted room.

<sup>3</sup> What will he see in it? Nothing but empty walls! What studies would he be able to conduct therein? Certainly none other than those of a despairing boredom! And grasping the meaning, he will say to himself: 'Out with you and your light from this empty room; for there is nothing! Let the light shine there where there is something to illuminate! With the light something must be effectuated, why illuminating four empty walls which, with or without light, are still empty?!'

<sup>4</sup> If the eye-light of the spirit looks at the little brain-tablets of the soul and they are empty, then no light of the spiritual eye can penetrate anymore, and it stays dark therein as good as for ever! If, however, it is undeniably so and not otherwise, where should a soul in the beyond get the building-material from to build a world where it can live in? How will it do this? You think that I am also able to help such a poor soul? Oh yes, but never by a kind of weak, human, premature mercy, but only according to My unchanging order - which however has, as generally known, extremely long and most patient arms!

<sup>5</sup> Only after reaching the highest culmination point of highest distress in which the soul - through the powerful pressure of all desperation - will go over into a kind of glowing illumination, will rise out of the greatest fear of it's heart, thus out of it's most binding heart, as if from an all-consuming fire-essence, little glowing sparks to it's brain, and there, shadow-pictures of it's distress, torture, torment, pain, misery, powerlessness and desolation, will form on it's little brain-tablets; only then will it obtain some most meager ideas and after long periods of time will it be able to begin to form from such pitiful pictures, a most meager world to live in!

<sup>6</sup> But nobody will envy it for such property, and again it will take a long time until such a soul will effectuate an improvement of it's world's living conditions. For that, many violent means to actively enliven it's heart will repeatedly be required! Only from the many and very distressful circumstances will such a soul obtain a copy of the at least many sad-looking concepts in it about itself, and will from that - therefore on it's own ground and in it's own manner - begin to bring order to itself, upon which it can not that easily fall into the utmost distress and desperation anymore!

<sup>7</sup> Now this one already can with respect call capital and an own harvest; but still - what limitation therein, what leanness and how insecure!

<sup>8</sup> If one would leave little children, not yet able to speak, in a dense forest, it would be possible that the one or other would survive in the woods. Assume that a little male and a little female would have made it, because they were placed right below a fig tree whose fruit, falling into their laps, would initially feed them until a certain age when they, as complete wildlings, would start to also look for other food! They grow up and reach an adult age, father children, and within a few centuries a nation is formed; however, they would stay without any education and any revelation from above!

<sup>9</sup> Go to such a nation and inform yourself about it's education, and you will convince yourself that you will, instead of people, encounter animals who will be much wilder and more rapacious than all tigers, hyenas, wolves and bears! Among them you will not find a language, but only an imitation of all kinds of sounds of nature, whereby they indicate to each other only their greed and their most raw intentions. They will eat any foreign people, animals and fruit raw - and when really hungry, also each other. Their activity will consist only in hunting for food.

<sup>10</sup> Only after a few centuries they will again have reached the borders of their country-size rainforests and will make contact with any educated nation, who will drive them back into the forest and some will be taken as prisoners and be educated; Assume that after repeated instances like that and the return of some of the previously imprisoned, however now educated fellow countrymen, the whole tribe will in time get somewhat educated, which of course is still a far cry from any spiritual education!

<sup>11</sup> How long will such a nation still have to work until they have achieved only an at least external worldly culture, and still how long until your current spiritual level, meaning along the natural way when left only to themselves!"

## **- Chapter 238 -**

### **The developmental difficulties of a worldly soul in the afterlife**

<sup>1</sup> "Of course, through revelations from above the education of such a nature-tribe will progress much faster! However, a revelation in this world can be given much easier than to a soul in the beyond, who, as mentioned before, did not bring only one little spark into the beyond, what could only in some distant way resemble something of a Divine order.

<sup>2</sup> If such a totally materialized soul in the beyond through countless distressing circumstances and inhumane afflictions finally gets to the point where it has obtained certain concepts and ideas, and from the greater activity of it's heart a dull light enters it's material brain, from which the soul - according to it's very limited imagination and it's will - can from a delusive emergency-world to live in, which of course for quite some time cannot have any permanence, because it is still too far away from the only truth and the Divine order therefrom. Only then it is possible to, by means of missionaries appearing completely similar to the soul, to pay it a visit and to - very carefully and as unnoticeably as possible - provide and enrich it with several and better concepts.

<sup>3</sup> And at this stage often another hundred earth years are a too short a period of time to bring this soul - who was entirely spoiled on this world - to only a very limited heavenly order.

<sup>4</sup> But it is and remains almost impossible to promote this soul higher than to the lowest, first and

pure wisdom-heaven; because its brain never loses the sad first characteristics, from which from time to time a kind of right of revenge and wisdom still develops, which again leaves a picture in the now more and more enlightened brain and puts the soul's mind in the right place, so that it realizes that it is quite well off, but this being well off is by no means a substitute for everything that it has endured up to then.

<sup>5</sup> It resembles an old Roman soldier who, because of his age and his many wounds and scars, received a farm as a present from the emperor, on which he by the diligence of his hands can provide for himself quite comfortably. However, the old soldier still grumbles when looking at his wound scars, and says: 'Good is good, but by a large margin not enough for me, who so often sacrificed his life for the emperor, for the nation and the fatherland! My neighbors never had to fight a mighty and evil enemy, they have a healthy and straight body and can easily work their fields. I also have male and female servants who help me with the work; but nevertheless I still have to work myself if I want something useful. I of course do not need to pay the emperor any taxes or the tithing for as long I live, and also not my children until the fifth generation, especially if one of my sons will carry the war armament for the emperor and the state. But this would still be something, to have to pay the emperor any taxes! Nevertheless, even without taxes, this very respectable reward is by far not enough for me!'

<sup>6</sup> And also in this way the souls of the lower heaven keep on groaning, especially when they remember that they have endured a lot and now as blessed have to work themselves, and this with a lot of diligence on top of it, to provide for themselves the necessities of life just like once as people on earth, with the only unfortunate difference, that in the beyond they cannot gather any excessive abundance; since this is not allowed in the beyond, because the leaders of the societies know how to prevent this very carefully. And as such these blessed souls are never completely happy, because according to their nature, they always feel that they are missing something.

<sup>7</sup> Yes, of course they are missing out on much; but what is missing is for most of them as good as forever not reachable, since the basic elements in them are not present at all. They resemble those people who would like to fly like the birds in the air and therefore are very sad, because such advantageous properties are denied to them as people, which however, so many unreasonable animals can enjoy to the highest degree.

<sup>8</sup> But to what use is such grief to the people? They lack the basic elements to fly and despite all grief and despite all muttering, they can never reach what the birds have, namely the marvel of free flight.

<sup>9</sup> Now I have shown you, you My Cyrenius - and all of you - very clearly to which progress a soul on the other side has to reach because of it's worldly secularization on this side, because apart from My order, which covers everything anyway, it cannot be helped at all, unless one would completely eliminate it's being and put a foreign one in it's place, but with which the soul would also certainly not be helped!

<sup>10</sup> Every soul has to develop itself either easily here or laboriously in the beyond, for which the means are implanted. If it misses it here because it has allowed itself to be deceived too much by the world and it's treasures, it has to do it in the beyond. In what way, I have already clearly shown you and your heart's questions are sufficiently answered. If you now do not make too happy faces about it, I still cannot help you and can impossibly change it as it is and ordered; since three times three can never be seven, but will always remain only nine! The apple tree must forever carry apples and the fig tree forever carry figs as fruit!"

## - Chapter 239 -

### The influence of wrong education on the brain

<sup>1</sup> "To understand all this even better and more tangibly, we will follow the periods of development of this brain here to My left with the greatest attention.

<sup>2</sup> It is still completely unchanged up to now, to see how it is born into the world, already spoiled in the womb. But we

will soon see what form and color it will assume when, after about five years of age, the child begins to show the first signs of a wrong upbringing, where the child's memory was bothered with all kinds of memorization and became greatly confused.

<sup>3</sup> See, I want the first concepts of the world now to be imprinted on the brain. Now look very carefully, and you will easily notice how the obelisks in front of one or the other scattered brain-pyramid begin, with a very clumsy and sluggish movement, to smear a very meager picture with a very dark substance on a brain-tablet of something.

<sup>4</sup> The first picture looks almost like nothing but an entirely senseless smudge, being the reason why the soul of such a child in the beginning cannot understand at all the concepts of the matter presented to it. The child has to be told or shown a hundred times until finally it can remember it, but only as an extremely dark image.

<sup>5</sup> The reason for this lies firstly in the immaturity of the various, still quite well-arranged little pyramid brain-tablets. The writing pens (obelisks) installed in front of them, being themselves too weak and unskilled, coerced by outer force to draw without the necessary exercise initiated by the soul and without possessing the right substance - and this on the still raw, not properly prepared little tablets which are nowhere near ready to draw on. The picture therefore repeatedly trickles away all the time and must not seldom be redrawn a hundred times over by the substantially abused obelisks, until the picture, although still very weak, sticks to the unripe board.

<sup>6</sup> And what profit then has a soul from such a pure shadow-image? It now sees only the dull outermost outlines. With such an image, there is nowhere close to a possibility of penetrating into the matter itself! Who could see from the dull shadow of a man what he is like inside? Through many and troublesome coercing and forcing, the useful little brain-tablets are to the greatest degree messed up with black ink, and also the teachings of God are wedged into the brain like multiplication tables, and the education of the soul consists only of the breaks during the material mind-battering.

<sup>7</sup> Only after the young, afflicted person has completed his so called 'occupational' mind-battering (studies) and has taken up an occupation, his heart becomes a little more free; he searches for a girl he likes, to take her as his wife. The short period of actually being in love is for the young person the best, since during it's duration the person gets a little excited in his soul, although this is only a very subordinated excitement, which allows only for some light to enter his brain, and only with the aid of this little light he begins to understand a little more practically what he laboriously has learned over the years, and thereby he also becomes for a somewhat more useful individual for a worldly occupation.

<sup>8</sup> But men, who are not even warmly aroused by this love in their mind, remain highly selfish and pedantic stoics, who in future do not rise a hair's breadth above their stereotypically sullied brain-plates and rummage around in nothing else than only their brain's shadow-pictures, whose number

cannot be great, and what is still there is dark, black and completely unperceivable for the sight of the soul.

<sup>9</sup> The soul of such a stoic is therefore as good as blind. Just like any person with even the sharpest vision is completely blind in a pitch black night and in an emergency can only feel his way forward, also the soul of such a truly selfish person cannot see anything of what is drawn on their little tablets, and since with such a totally incorrect brain-education, where only by repeated smudging of the brain-tablets, finally a very stereotypical and plastic picture is stuck on it, and since no higher inner active soul-excitement is present, no light can rise into the brain at all, the soul is forced to only touch-search it's dark, stereotypical brain-tablet images.

<sup>10</sup> However, since such a stunted soul can only obtain it's wisdom by touch-searching it's already written brain-tablets, which is quite understandable why such a soul in all it's activities will become so measured, pedantic and stereotypical and does not accept anything but what is most coarse and materialistic which it can touch and grasp with the hands. Finally such a soul regards even what it can see with the eyes in the outer world as an optical illusion, and what it hears as a lie; only what can be touched with the hands on all sides, is regarded as a real truth. Regarding the state of wisdom and a higher spiritual culture of such a soul, everybody - who only in some way has understood what I just have shown and sufficiently have explained - can easily imagine for himself.

<sup>11</sup> Look once more at the brain on the left! Right now it presents the dark chamber of wisdom of such a stereotypical worldly wise - and you, dear friend Cyrenius, equipped with very sharp eyes, speak of everything you can see therein!"

## **- Chapter 240 -**

### **The brain of a world-wise person**

<sup>1</sup> Says Cyrenius: "Lord, the fore- as well as back-brain have a dark grey color on it's surface. Deeper inside, despite the sunlight falling on it, everything is black and dark, and the in between, shiny white-grey spots presents absolutely nothing. And with that I am already at the end of my description of what can be seen. Allow me only one question, oh Lord, and this consists therein: In such a spoiled brain, what will become of the abundance of brain-formations which do not have a pyramid-like structure?"

<sup>2</sup> Say I: "They are for nothing; they are a true desert in the brain and only produce in the soul the unfortunate feeling of an infinite none-knowledge and none-recognition. And if you wanted to begin to speak to such a soul about higher, metaphysical things and relations, you soon will receive the request to be silent about it; for if it has to think about it any further, it will apparently become mad. Therefore you cannot talk to such people, because they can impossibly recognize and understand any of this, as you now can see the true reason for it. Even quite natural, physical things they only understand with difficulty or not at all, not to mention spiritual and heavenly issues.

<sup>3</sup> See, an ox also has a mouth, in it a quite significant tongue and teeth and also has a voice. The result should be that he also should be able to learn to speak; just try it - if you within twenty years will bring an ox to the point where he is able to only pronounce one monosyllabic word! And despite this, I say it to you, that it would be rather possible to make an ox talk, than to teach a person with

such a spoiled brain something about extrasensory matters! Because if you start talking about something which rises too much above his limited knowledge-horizon, he will laugh at you quite good-naturedly and begin to regard you as a fool. And if you continue to bother him with such fairy-tale matters, he will become angry and throw you quite fiercely out the door!"

<sup>4</sup> Says Cyrenius: "Yes, but how will it then be possible to convey Your word to such people, of whom there are countlessly many?"

<sup>5</sup> Say I: "If you find with people whom you will visit, a sharing heart, and if they invite you into their houses, then stay and try above all to enliven their mildly alive souls! If you do this, the soul of such people will become increasingly more active, which will spread a light in the brain, and the warmth of this light will begin to bring the little brain-tablets into a more acceptable order, and such people will then soon become more open for a higher teaching and in this way, step by step, rise to an increasingly purer light.

<sup>6</sup> However, if you find a completely dead heart with them whom you are visiting, then quickly move on, for you should not throw the pearls to the pigs! Understand this quite well! Who is still unclear about something should ask now, and the right answer will be given to him! Otherwise the two brains can be discarded."

<sup>7</sup> The old Mark comes closer and says: "Lord, midday is near! Should I not start to prepare for lunch?"

<sup>8</sup> Say I: "It is praiseworthy of you to ask Me about it; however, the midday meal for soul and spirit coming out of My mouth, has an incalculably greater value than your midday meal for the body! Therefore we first want to consume a few more spiritual dishes, and then I will let you know when the time is right to provide for a bodily midday meal! Good is good, but better is better!"

<sup>9</sup> With that Mark is quite content and remains with his sons, to see and to hear what will happen next.

## **- Chapter 241 -**

### **Question about the origin of sin**

<sup>1</sup> At the same time also Oubratouvishar comes to Me and says: "Lord, Lord, didn't the white brothers know about what You just now have explained to them so wisely? With us, all praise to You, even our children know this; since they all can look into themselves and always have great joy if they can tell us something about the beautiful gardens which they from time to time can see in themselves. What have these white brothers done, that they are unable to make these most important observations? If they are lacking these most important abilities, then they are not real people anymore, but big apes, like they exist in our land, except for their more developed ability of speech!

<sup>2</sup> We all were quite astonished when You came forward with explanations about these brains, which are even more familiar to us than our dwellings at home. We are of course not knowledgeable about the whole organic construction of our body, but our brains we know from point to point. With us there are still many little empty tablets, since we have nothing to fill them all with; but the ones

which have been drawn, are just like the ones of the right brain and are entirely in Your order as You sufficiently and clearly have explained. However, I truly still want to know how these people cannot see this in themselves, what to us black-skinned people was always clearly visible! What have they done? Who has laid the foundation to such a downfall? Someone must have at one stage laid a bad foundation; but who, why and at what opportunity?"

<sup>3</sup> Say I: "Who the actual originator is, you should not ask about! Since some things are hidden in the council of God, what the people on this earth do not need to know to the foundation! As long as man only knows and recognizes what above all is necessary for him to do according to My order. If he does this, for what he has the guiding laws given from the heavens, everything will be in the best order with him; everything else, however, every person who loves God above all and his neighbor like himself, and thereby is reborn in the spirit, will get to know it entirely.

<sup>4</sup> The only concern now is, whether the white brothers have understood all this quite well, and that the person who feels a gap in himself should ask what is still unknown to him, and it will then be explained to him as clearly as possible. This is what is now necessary above all! This however, what you have asked about, will be made known to everybody in due time once he reaches the rebirth of the spirit."

<sup>5</sup> With that Oubratouvishar is quite content and converses thereafter with his companions in his own language.

<sup>6</sup> For once Mathael comes forward and says: "Lord, You our life, You our love, since You have allowed us to ask, I ask in the name of my father-in-law, my dear wife and in the name of my four companions, that You give us a proper light about a small dark point in this matter! This is a kind of legal question, and I believe that towards You every person, when he has come to use his reason, is entitled to ask in all modesty. Man is originally not his own, but only Your work, which all heavens forever cannot deny!

<sup>7</sup> It seems to me especially regarding the guidance of the spirits or actually very spoiled souls in the beyond, that with Your love- and almighty means the road to recovery is a little too long and harsh! It is true that in this regard You have showed and explained to us already many things to clearly justify Your once from eternity set up and fixed Divine order; however, above all, this true legal question still pushes to the surface:

<sup>8</sup> Can the apple help it if the storm tears it off the branch, or can a splintered tree help it that he became the target of a destructive lightening, or can the calm sea help it, that it is whipped up by the fury of a hurricane to mountain-high waves?! What can the rattlesnake help it that it's bite is deadly?! And the belladonna has not given the poison to itself! Everywhere one wedge is driving the next, and in the end no-one can help to be driven!

<sup>9</sup> A large piece becoming loose is falling down from a high rock-face and creates devastation among a coincidentally grazing herd of sheep at the foot of the cliff. Who is the guilty party to pay for the damage? If I have tripped over a stone at night and fell, who is guilty in this case - the night, the rock, or my eyeless foot? In short, there exist a great number of the most difficult questions, where in all cases a mutual violation of the individual primordial natural right becomes tangibly visible! In principle, from where does it originate?

<sup>10</sup> I noticed something similar with people. These blacks are still in possession of the primordial human properties - we whites did not have the slightest idea about it until this day! Yes, why not? It says: because of our spoiled souls, and the soul in turn had to be spoiled, because the brain of man was already spoiled in the mother's womb and later on by a still totally wrong upbringing! And I clearly have to support the question of Oubratouvishar and also say: Yes, yes, mankind is evil and spoiled down to the bottom; but who spoiled them originally, and who allowed them to become

spoiled? Because of this, spoiled people can only want something which is completely wrong and therefore can never become better, but only get worse and more wretched!"

## - Chapter 242 -

### Seemingly unjust guidance of the soul in this world and in the afterlife

<sup>1</sup> (Mathael:) "Now, in this world it is for some more or less still alright. He creates for himself a little paradise to the best of his ability. Of course, thousands of others must therefore suffer even more, and the reason for that is that they were not that knowledgeable to create a little paradise for themselves as the smart one did! They therefore are getting destroyed in their souls because of envy and rage – as well as the owner of the little paradise, because of lust and luxuriance! The first are damned because of need and misery - and the rich because of his abundant life!

<sup>2</sup> But let us leave the circumstances of this world behind, because they are the fruit of the now thoroughly known soul-corruption, and turn to the most horrifying consequences in the former great hereafter! Your hair stand on end just to think seriously about the pitiful state in which such a corrupt soul will end up! What curse can lend a human mouth the appropriately colored words for such a representation ?! Only the greatest tortures of the fire of rage in the soul can along the way of a nameless evil humiliation bring the soul to a little more tolerable condition, wherefore always somewhat of an eternity, according to periods of time, are required! How many souls will therefore from now on in myriads of earth-years end up in the deepest and most ghastly misery, to only after again myriads of earth years gain one hair of greater freedom and thus reach a more tolerable state!

<sup>3</sup> Lord, I set it up exactly according to Your words and do not add anything, nor omit anything! When I now look at your omnipotence, goodness and love on the one hand, and on the other hand the certain corruptibility of every wretched soul, which is not to blame in principle, and the almost eternal consequences of the most hair-raising kind and, at the end of all the most indescribable torments, a heaven of bliss which hardly looks a hair better than a completely well-ordered slave-status on this dear Mother Earth, in spite of all the graces which You, oh Lord, have bestowed upon me, I must openly confess to You that I find this most strange with my reason and, as a human being gifted with a sentient mind, I discover an injustice in it, against which all the greatest and most blatant injustices committed by human beings are a bare zero. And I thank you very obediently for such an existence, may it end up going wherever it wants!

<sup>4</sup> You oh Lord, have shown quite rightly how every human being, in order to be able to exist before your pure Godhead, must form himself into a being, and how you can only offer him the opportunity to do so and nothing else. In short, we now see all this quite well, and no further explanation is needed. But that human souls, which have already been ingrained for more than a thousand years in the same way and then educated in the same way as it unfortunately now exists, should suffer almost eternally in the hereafter in order to improve just by a hair's breadth, that seems very hard to me in any case. You Yourself taught us to proceed mildly, softly and leniently with ill souls. However, if an ill soul is not cured here on this earth, and enters as still through and through ill the large beyond and no spark of any love and gentleness can be shown to it, I'm of the opinion that also here mercy and love should be expressed rather than the too strict order and justice!

<sup>5</sup> I admit with pleasure that a perfect soul-life, unified with the spirit out of God, is the highest

treasure; however, experience also shows, that a treasure loses it's value, if one has too much troubles looking for it.

<sup>6</sup> Someone wants to take a wife for himself. He already knows the one his heart has chosen. But when asking for her hand, he is given conditions which he only can fulfill completely in a thousand years, and the difficulties linked to it are of an almost impossible nature! Yes, is it of any great surprise if such a person finally does not carry any further desire in his heart to own such a chosen wife and marry a maiden of a much lesser background instead, for which much more tolerable and easier achievable conditions were given?

<sup>7</sup> Therein, Oh Lord, consists my hopefully quite well-based reservation and perhaps a weakness of my heart! I therefore ask You, since You Yourself have asked us to ask about anything not understood! If it would please You, You could enlighten me about this with Your mercy?"

## **- Chapter 243 -**

### **God's nature The necessary difficult trials of life on earth**

<sup>1</sup> Say I: "Yes, yes, this is the very knot, which I after the explanation of the brain have discovered not only in you but in several of you, and therefore have asked you to ask.

<sup>2</sup> It goes without saying that God as the highest and purest always unchanged Love since eternity can never be in any way loveless, and that He will apply in the most enlivened manner all services and means available to Him to cure any ill soul, no matter how ill. However, He cannot take away the soul's own characteristic self, but must leave it untouched and place the soul in such conditions in which it, if everything else is to no avail, can be bettered through a kind of humiliation!

<sup>3</sup> In an extreme case this can become extremely cumbersome; however, nobody bears any guilt besides the soul itself, who has become too obstinate and stubborn, and who of course became like that, because of it's imperfection of which I have told you and explained before.

<sup>4</sup> But it is the full-strength, very own will of the soul; it therefore wants it and always only does what it thinks is good! Well, it is not possible to counteract with an omnipotent and therefore most powerful counter-action, for that would cause the soul the most unheard-of torment! For if even the slightest influence causes it the most unspeakable pain; what would it have to endure if the influence would be too strong?

<sup>5</sup> God in Himself is the highest fire of all fires and the strongest light of all light! But who can endure a fire if he himself is not fire and endure the highest light if he himself is not light?! There, look at the left brain which is still here! Do you see any fire therein or any light, shining only as bright as a little glow-worm in the night? What will it take until this brain becomes completely fire and the brightest light?

<sup>6</sup> However, if I wanted with all force to begin to exert My influence here, you will not see these two brain heaps on the left anymore; since they immediately will be dissolved into the familiar little fire-tongues and scatter, until My will grasps them and forms a new being from them. But what happens then to this current being?!

<sup>7</sup> However, so that no being which once came into existence would ever be destroyed in it's soul-sphere and be transformed into another being and thereby loose it's primordial 'I', My forever unalterable fixed set up order is good! And even if a soul takes an unimaginably long time to reach it's perfection, it still stays it's very own primordial 'I', and will recognize itself unalterably as such forever, which is indeed more comforting than for a soul, completely divided, transformed into another individual, where necessarily all recollections of an earlier being had to cease and no trace of an earlier, concrete being would remain! What would then be the meaning of a freely self-determining pre-life? Would a human then be any better off than a crawling worm in the dust?!

<sup>8</sup> The pre-life is mostly blessed with all kinds of difficulties. A person, even if he is a son of a king, must endure from his birth until his grave some quite heavy trials. He often makes a thousand plans, which he wants to execute most successfully; but soon unforeseen obstacles arise, and from all the nice plans, nothing comes about. In its place all kinds of drudgeries, illnesses, annoyances - in short, for every encouraging day, normally five days in which nothing particularly cheerful occurs - follows, and in every one year a person surely have thirty completely bad days!"

## **- Chapter 244 -**

### **The self of the individual as the master of his own destiny**

<sup>1</sup> "If one carefully looks at the life of man even under the most favorable conditions, one easily recognizes that nothing is given for free. From the king to the beggar, each one has to fight the battle with the summer-flies of life, endowed with stings, with not much to look forward to. During childhood man is plagued by weakness; as a man, with all kinds of troubles and as an old man, with both – and the last hour of life, nobody has ever considered the best time of his life.

<sup>2</sup> As such the earthly life creeps along mostly between thorns and thistles, and who doesn't like it, will at the end of the earthly flesh-life not be able to talk a lot about pleasant and beatific things; and the more self-loving someone was, the more insults he had to endure. Who, however, was the least self-loving, does not make much of all the occurring stinging summer-flies of life and also not of all the denigrating and offending thorns and thistles, and who did not waver amid all kinds of bodily suffering, poverty, often hunger and thirst, cold, bad clothes and also a bad dwelling and alongside this still all kinds of other miseries, will still be able to talk at the end of his life about some good times, while even a king - despite all the incense strewn for him - will at the end of his earthly life-career complain about nothing but all kinds of discontents upon discontents.

<sup>3</sup> For where does the king live, who conducted everything successfully what he intended to do at the beginning of his reign?! Since this was impossible and he finally had to discover some rough calculation errors in himself, he is totally unhappy, and it is an old familiar fact that kings mostly die as a result of a secret inner disappointment.

<sup>4</sup> Thus, throughout his lifetime on earth, the self-determining and self-forming man finds himself in the completely determined consciousness of himself, in and under which he has gone through this life-test on earth. Whether in or out of My order, in this case we will assume the same, for in every respect, life on earth had shown him little grace, but all the more bitter. That is why also the great worldly wise men of the heathens in the world did not want to praise anybody happy at all, and they only praised those happy who have returned to the bosom of the earth.

<sup>5</sup> What would then the reward be for a soul for all the endured troubles, if, after leaving the body, would lose consciousness of the indestructible primordial 'I', and either ceases to be or become divided into a thousand other I's?! Would anyone of you be content with such an arrangement of My order? Surely no-one! Therefore it is My opinion, that it will still be better to keep the old order and above all see to it that any – no matter how bad - soul, does forever not suffer any harm to it's identity!

<sup>6</sup> That an 'I' can and must only then become perfectly happy when it, determining itself, has entered My order, that you know by now perfectly well; since therefore I have preached to you for seven days uninterruptedly and have guided you back to the primordial root of all creation of the spiritual- and physical world. However, that to the contrary a soul cannot enter permanent blessedness for as long as it is not - freely self-determined - returning to My order, I have shown to you abundantly through words, deeds and many examples and again explained them by words. How can there then be any coldness, mercilessness, hardness and injustice in Me? Or can you call it hardness in Me, what is necessary for a person to exist? Yes, with one grain less patience and with just as much less forbearance, I would be hard and unjust; but that is not the case at all!"

## **- Chapter 245 -**

### **The independent development of the human soul to become a child of God**

<sup>1</sup> "However, that you, Mathael, say that I am guilty after all, that over the length of time people have gone over to a totally evil, erroneous life where they apparently will perish, I immediately set this up against you and say: souls like those of these blacks, have until now not been called to become children of God, and therefore they need not present anything but a more stereotypical, firmly maintained perfection of their soul; since it should not be seen as a special consequence of their most excellent development of their souls, but rather that it is given to them like their black skin were. However, if they also want to become children of God, then all this will not be given to them anymore, but only the teaching.

<sup>2</sup> If they would determine themselves according to it and try to strive for the perfection of their souls out of their own strength, and thereby awaken My Spirit of love in themselves, they will of course be similar to you now; but as long as their soul-perfection is two thirds given to them and only one third self-acquired, they can never with such soul-perfection, awaken the Spirit in themselves and also stay in the beyond what they are here: quite good, but more mechanically blessed, perfect souls, with whom the borders of bliss must necessarily have been fixed, and can never be considered differently.

<sup>3</sup> Where the one and the preceding is given, the one that comes out of it and the one that follows can surely not be free self-acquisition; for he who has given you the head has surely also given you the hands, the body and the feet! Or do you think that these came out of the head by themselves?

<sup>4</sup> Ah, it is something completely different when it comes to a self-determining soul who developed itself according to the received word of God! What it has, is it's very own property, and it can build for itself therefrom a thousand heavens and more; since it now has it's own material and it's own matter and by the inherent awakened Spirit of love, also the perfect God-resembling power to accomplish that and to be as perfect in everything as also the Father in heaven is perfect! And now lets continue!

<sup>5</sup> With a soul like these blacks confidently own it, can be dealt with soon and easily in the beyond; since what it has, it has and it stays with it. For itself it forever does not have a higher need and is perfectly happy, like a bee when it has found a rich, honey-filled flower-chalice; however, beyond the honey it forever feels no need. Once the bee has what it was searching for, it already has everything; all the other treasures of the whole of infinity has no meaning for it.

<sup>6</sup> It is however, completely different with a self-perfecting soul! In order to achieve this, all the necessary means had to be made fully available through which - if it wants to use them - necessarily and infallibly must reach perfection; but the required means are surely never enforced upon the soul who is called to become a child of God voluntarily, but is only made available just like the materials which are necessary to build a house are made available to the build-master. From there on, the build-master uses them according to his own discretion and builds a house from it according to his insight and according to his taste, and the built house is then completely his own work and not a work of him who supplied the material. However, if you have ordered the best materials to build for yourself a dwelling, but you do not build it yourself, but calls upon a build-master to build the required house for you, can you then also say: 'See, this now beautiful and excellently furnished house is my work!?' Surely not; since the house always stays the work of him who built it according to his discretion and discernment!

<sup>7</sup> And see, in the same way the perfect souls of the blacks are not their own work! They of course are built quite well, but the blacks have contributed only very little to it. However, if so and not otherwise, they for the time being cannot reach the childhood of God; if however, it would be given to some of them to achieve this, their souls would immediately begin to look more imperfect. But because a soul who is called to become a child of God is only given the material to build itself - and alongside the teaching, how to build - it is surely sufficiently explained that also in the beyond nothing more can be done for it for the sake of retaining it's individuality. Even if a soul is still so corrupted, it may never be touched by My omnipotence, and only the material can be supplied in such measure, as it is able to use it; one also cannot burden it with more than it can carry with it's own strength."

## **- Chapter 246 -**

### **God's reasons for the independent perfection of a free human soul**

<sup>1</sup> "A severely corrupted soul is usually very weak to the point that it is not even able to keep it's human form erect and therefore appears in the beyond in a half-, or sometimes also in a grotesque, complete animal-like shape. Now, without being aware of it, the soul will be given more and more strength over time; but then the greatest care is taken that the soul's individuality would under no circumstances be disturbed. Such support also causes the soul a lot of pain, since such a weak soul is extremely sensitive and touchy.

<sup>2</sup> If I suddenly would provide it with too much strength, such heavenly generosity will drive the soul to desperation because of the most excruciating pain, whereby it finally would become more closed-up than a diamond and it would be impossible to teach it anything before getting completely dissolved, if I would give it such a push, the soul would not be able to produce a self-provided counterweight. The self-conscious 'I' would thereby be lost for at least one aeon of earth-years and from that point on it will have to begin to collect and recognize itself again, what - for the soul in it's free, disembodied state – which would be much more difficult to achieve than here, where it has

the body as a suitable tool to do this.

<sup>3</sup> For you, My dear Mathael, the extraordinary length of time has caused you too much strain; however, if you could recognize what it takes to bring a soul to a point where it has freedom to such an extent that it becomes what it is already in you, you would not have taken an exception to the length of time! What do you think - how long did it take until you, as a quite perfected soul-person, has reached this your current degree of life? If I would calculate all this for you, you would be gripped with horror, and you would not nearly understand it! However, our Raphael knows it quite well and understands it in the right depth of depths.

<sup>4</sup> However, this I can tell you: nobody's soul here is younger than the whole visible worlds'-creation! You now feel uncomfortable about it that I truthfully tell you the truth that your souls are much more than an aeon times an aeon of earth-years old; should I Myself therefore start to feel uncomfortable, because I exist since eternity and under Me and out of Me already aeons of pre-creations have come into being, just because it is more than unimaginably long periods of time for you?!

<sup>5</sup> Yes, My friend, to create a sun, an earth and all the things on it, is an easy matter! This does not require such a long time. Also to create animal- and plant-souls under judgment is not difficult. But to create a soul, completely resembling Me in everything, is also for the almighty Creator a quite difficult matter, since there My omnipotence is of no use, but only wisdom and the greatest patience and leniency!

<sup>6</sup> For when it comes to bring forth a soul completely resembling Myself, thus a second Godhead, My omnipotence is only allowed to do very little; however, the newly growing God out of Me must do and provide for everything. From Me he only receives the material spiritually and according to need, also physically. And if this would not be the case, if it could be otherwise, I - as the most everlasting primordial Spirit - surely would not, out of love burden Myself with the unpleasant task of taking on the flesh Myself, to further guide the souls who have developed to a certain point, not by My omnipotence, but by My love - and to give them a new teaching and the new God-spirit out of Me, so that they now, if they seriously want to, can become within the shortest time-frame, completely one with Me.

<sup>7</sup> I say to you: for My everlasting preliminary work, the harvest only starts now, and you will become My first completely perfect children, which however, still lies within your will and not Mine. And I am now of the opinion, that you, Mathael, will excuse Me in yourself, since you hopefully will recognize all this what you previously have not recognized! Is everything now clear to you?"

## **- Chapter 247 -**

### **About possession The slow spreading of the Gospel**

<sup>1</sup> Says Mathael: "Yes, Lord, this is completely clear to me now; but I also was - together with my four companions - very bad, I was a devil, nevertheless Your almighty will has cured me quickly, and because of this, I did not lose my memory about my previous life! How did this happen? Your omnipotence has helped us instantly!"

<sup>2</sup> Say I: "Yes, My friend, this was a completely different case; there not your souls, but only your bodies were corrupted, so that a lot of evil spirits had nested in it's intestines! They seized the physical organism to such an extent that they could rule therein as they pleased, and your souls retreated in the meantime, since they were no match for the great number of spirits and had to allow the spirits to rule the body as they liked.

<sup>3</sup> Thereby your souls did not suffer the slightest damage; because such possessions are only allowed where a body is inhabited by a soul which already has developed to such a degree that the evil, still very unripe soul-spirits from the beyond can do no harm.

<sup>4</sup> There My most gentle expression of power is sufficient to expel a thousand times a thousand such souls out of the body, of which another example to follow later today will convince you. Once the spirits are out of the body, one will of course feel a significant weakness in the body which prevails until the soul has taken complete control over it's entire organism again. If this is done, then the body is again ruled by the old, completely healthy soul; in that case only the body is helped by My omnipotence, but not the soul. However, where a soul is corrupted by it's own will, My omnipotence cannot help; only love, teachings and patience can, because each soul must start building by itself and must perfect itself with the material provided. Do you understand this now? If there is still anything unclear to you, just keep on asking; for now is the time of complete clarification about everything, and you need much light to properly illuminate all the others in their dark chambers of life!"

<sup>5</sup> Says Mathael: "Lord, the only Wisest and most Loving from eternity! I am now in the clearest light and believe that there is only little darkness left in the life-chambers of my soul; but where some of the others are standing, You, Oh Lord, will be of course the only one to know! There will exist some little dark chambers with my father-in-law and with my wife; but with Your mercy and help I will faithfully fill in what is missing!"

<sup>6</sup> Say I: "Do just that; since your father-in-law and your wife were until now still heathens, but heathens of the best kind, of which I can say: There one is dearer to Me than a thousand descendants of Israel in Jerusalem and also in the other twelve cities of the whole promised land! Since all those do not want to hear nor to know anything about an intimate God; they prefer a somewhere infinitely far-away God, since in their coarse stupidity they think that a somewhere endlessly faraway God can be easier deceived than an intimate God!

<sup>7</sup> Oh the coarsest misconception among the Jews in this world! However, what else can one do, than to guide the people through teachings and corresponding deeds with all patience and even with the sacrifice of one's own flesh-life - if it would become necessary - back to the Primordial Light of all existence and life?!

<sup>8</sup> And this is now My self-applied task for your sake, and yours to your fellow-men will follow! Of course you should not give in to the hope that all this will already take place within the next few years! I say to you: Within a thousand years and more, more than half the population of this earth will not have heard one syllable of this My word!

<sup>9</sup> But it does not do too much harm to the matter; since also in the beyond, this gospel is preached to the spirits from all the regions of the world. However, be still full of zeal here; since the true childhood of God for My most inner and purest heaven of love, can only be achieved here! For the first and also second heaven can still be taken care of in the beyond."

## - Chapter 248 -

### About miracles at the right time

<sup>1</sup> (The Lord) "You, Mathael, are then now perfectly clear, that is, inasmuch as a soul of man can be clear, as long as it has not yet become completely one with its spirit; therefore let your light then also shine before all your brothers! But also awaken your faith in the power of My name; for only in My name will you also be able to do signs before men in case of necessity for the first awakening of faith in Me!

<sup>2</sup> For whoever preaches My word to the people, but cannot effectuate anything by the power of it, is still a weak servant of Him who has sent him to bring to the nations of the earth the new word of all life from heaven.

<sup>3</sup> But by that I do not want to say that a real apostle of My teaching should always do [miracles] in front of the people to thereby open up My teaching to the nations of the earth. No, far from that; because the truth must speak for itself, and wherever it is not understood, a closer explanation should follow, and this until the truth is understood independently! There will nevertheless be occasions when the explanation - especially with still very raw and uncivilized nations - is not sufficient; then it is very necessary to put the explanation in brighter light by means of an appropriate sign.

<sup>4</sup> However, an effectuated or still to be effectuating miracle should never be too extravagant and striking, by which the people would become too afraid and fearful and thereby could fall into a forced judgment; since thereby very little or nothing would be gained for the free development of the soul.

<sup>5</sup> A sign must always be of such a nature, that it firstly consists in a charity of a kind as if this is the result of the faith of him to whom this extraordinary charitable deed was served; and secondly the sign must never be so far removed from normality that also a so-called world-wise could not find a way to explain this in natural terms! With the so-called world-wise, the sign must make them think, but never force them into faith, because they have sufficient conceptual ability to recognize the truth for what it is, even without a sign.

<sup>6</sup> In these times of magicians and wizards however, the miracles can be applied quite strongly and tangibly; for wherever a sign is performed, the people already have seen hundreds of magical performances by Persian and Egyptian magicians, and therefore a sign effectuated by us does not leave a special impression with the world-wise. We are thereby also surrounded on all sides by the Essenes, who perform all kinds of signs in front of the blind people with great ease, to gradually win them completely over to their side. Our more powerful and more miraculous signs will hence make the people to at least think, even if it cannot completely convince them - and this would be the exact right measure, and would not benefit to the people if we would create an even bigger scene with miracles.

<sup>7</sup> If I would heal all the sick, yes even awaken the dead, it does not make too much of an impression on the people compared to the Essenes - but it causes the temple clerics the greatest annoyance, who already has cursed the Essene Order to be complete devils, sitting right on their noses. Because this order has also spread to Judea, the miracle-cures of the Pharisees are not profitable anymore, and all this because of the Essenes' clever awakening of the dead, the - to us very well known secret - which however, is totally unknown to the Pharisees.

<sup>8</sup> It is, however, also a proper joke, that especially I am the water on the waterwheel of the

Essenes, and you still will experience that people will say to you that also I am a disciple coming forth from this order and now working to promote this order, who themselves are now of the opinion, that in a moral sense they soon will control the whole world. This order is therefore for the time being not against us, and serves us, even without wanting to serve us; for they devalue our miracles to the people the most, and it leaves the people's thoughts and judgment plenty of room. Otherwise we could not perform such powerful signs!

<sup>9</sup> But all this I have foreseen for this time and allow all this to happen and develop, so that we can work on the side very easily and in everything unhindered as much as possible for the true, free salvation of the people, without forcing anybody to accept the truth by our actions. For the present time our quite strongly applied miracles does not cause any particular spectacle for the superficial viewer. Only those who are somewhat more serious about us will of course find an unspeakably great difference between the signs effectuated by Me and those performed by the magicians and Essenes. This recognition will however not cause his soul any harm, because he would have recognized the truth earlier already, before he was able to make a true distinction between My miracles and the miracles of the Essenes. He therefore is already pure, and for the pure everything is pure."

## **- Chapter 249 -**

### **Miracles in the spreading of the Lord's teaching**

<sup>1</sup> "I also could effectuate miracles for Jerusalem, so that the whole of Jerusalem would be overrun to such an extent that they would not think for two moments to really forge themselves into belief in Me; but what faith would that be? This would be a slavish belief out of fear and awe and would be a judgment to the people, in which they would not be able to find themselves anymore for several thousands of years!

<sup>2</sup> Since a blind, fanatic faith, whether based on truth or lie, does not have any inner value for life, and is subsequently difficult to remove from any nation caught by it. And as long as a nation lives in a fanatical faith, it stands spiritually in judgment and thereby in the deepest soul-slavery, and it cannot be helped, not here nor in the beyond, except through a long-winded education with words and deeds and through a most thorough and at the same time most understandable explanation of all wondrous things which actually kept the nation's soul captive.

<sup>3</sup> The best remedy, however, is for the priests to become bad, false and lying, who later developed themselves like mushrooms from the earth with every doctrine of God and then forced themselves on the people as representatives of the gods - at first, of course, as wise and very gentle exhorters, instructors, consolers and helpers, and later, once they really established themselves in the favor of the people, then also as judges, punishers and even as rulers over the thrones of kings!

<sup>4</sup> Then it quite often happen that the people discover their evil doings, and the old, spoiled, fanatical belief begins to decay and gets increasingly greater tears and holes; and irrespective of how much zealous repair is done, it is to no avail, and soon there are only a few left, who at the next best opportunity would exchange the torn, restricting dress for a new one. But for a nation to be brought to that point requires at least a few thousand years!

<sup>5</sup> Be therefore extremely careful when spreading My teaching, to ensure that you do not force it onto anybody, nor by the sword and even less so by extraordinary miracles! The wound of the sword can be healed; but the wound of a too extravagant miracle, nearly never.

<sup>6</sup> Wherever the word is sufficient, do not effectuate any signs; for until now they have always been the means of the false prophet, by which they have always blinded nations with even greater blindness as they had before. By that I of course do not want to say that you should not effectuate any signs even in an emergency! You will encounter all kinds of heathens, whose priests quite well understand how to perform miracles and make all kinds of prophecies, which are always fulfilled by either a finely stated, ambiguous dictation, or by widely branched, pre-arranged means, of which all is inspiration by Satan and his angels, and expresses itself in the evil will and want of the people.

<sup>7</sup> So, in the face of such false prophets, it is the right place to either work an efficient counter-miracle or to explain the false miracles of his priests to the better part of the people; in this way at least the better part of the people will begin to strongly suspect their priests, and you will then have as good as won a game.

<sup>8</sup> Only then you also can effectuate an always charitable miracle, by healing all kinds of ill people by the laying on of hands in My name, and here and there satisfy the hungry and thirsty, also here and there prevent a disastrous storm by only calling on My name against the evil-charged clouds in the air, which at such events are filled with the dirtiest and worst kinds of spirits. Thereby you will not imprison anybody's soul as if with chains, but lead them completely freely, like a good shepherd leads his lambs, who are pleased to follow him each step of the way voluntarily, since they only expect many good things from him.

<sup>9</sup> Now you know, My dear Mathael, how you have to proceed fully according to My will with the spreading of My teaching through words and deeds with the nations over which you will rule in the future, and likewise also your four companions!"

## **- Chapter 250 -**

### **Difficulties in the spreading of the pure teaching**

<sup>1</sup> "You will - especially in the northern parts of your kingdom, which at one stage will become the greatest on this earth - meet with extremely dark heathens, to whom it will be very difficult to bring the light of truth; but do not treat them with too much force with the power given to you! You can, where it is necessary, approach them with the appropriate seriousness, but certainly not with the sword or with too obvious miracles; the sword would only externally take away from them the old, deeply rooted superstition, but would confirm it internally even more bitterly. And with too extravagant miracles, you would only achieve the exchange of one fanaticism with another! For those nations who would see your signs, would soon become the greatest enemies of their still none-believing neighbors and pursue them with fire and sword, and the believers of the old would do the same to the believers of the new. What would be achieved by that?

<sup>2</sup> However, because My teaching is a true message of peace from heaven, it should not bring discord, animosity and war to the people and nations of this earth! This should be avoided as much as possible. To avoid this, I only had to bring you firmly under the power of My omnipotent will, upon which you of course would be unable to act and think differently than My measured will

determined; however, what would then become of your own free will?! And if I wanted this, it would never be necessary for Me to enter the flesh of this world; for My eternal omnipotence could have seized you without this flesh and could force you to speak and act this and that, just like it was possible to have driven the prophets at one stage. However, would that be of any use to you? You would thereby have become perfect nature-souls like these blacks here, but not likely perfect children of God.

<sup>3</sup> Therefore, so that you yourself could however become perfectly free preachers of My word for all times of times, I came to you in the flesh on this earth, where I have established the plant-school for My children for the whole of infinity, so that you as My free children can also freely learn from My mouth the teaching, to assess it and also to spread it further among the nations of the earth; and who will accept it freely in its purity, will also thereby freely earn the claim to the most blessed childhood of God.

<sup>4</sup> However, whoever did not accept this teaching voluntarily, but where it was forced upon him by whatever means, will not have a claim to the childhood of God for as long as he will not, out of his very own initiative, either here or also in the beyond, start to care about My pure word and make it his life's guideline voluntary.

<sup>5</sup> I unfortunately can see how sad things in general will turn out with also this My teaching within a few years after I have returned home. But I also can see how it will be maintained sun-clear in small societies until the end of all times of this earth! And this is a great refreshment for My most true Father-heart. However, what happens in general should not bother you at all; because from the many pigs you will never raise philosophers. For those creatures soon any food is good enough. Although I call: 'Come to Me, all of you who are labored and suffering, for I will refresh you all!'; but this My life-call will remain unheard and disobeyed by many!"

## **- Chapter 251 -**

### **The sword as means of punishment with faithless peoples**

<sup>1</sup> "There will be times when the wise will say about My word: 'Lord, now it is truly difficult to be human; by threatened punishment one is not allowed to speak the truth, but only very secretly! However, this what the false prophets want, is an obvious lie and therefore blasphemy! Lord, arm Yourself for once and move towards Your enemies, before they completely destroy Your field of life!'

<sup>2</sup> However, I will keep waiting and waiting and say to everyone who will in this way call upon Me: 'Be patient for still a short while, until the given measure is full! Wait until the end and you will become blessed; because the compulsion of the world will cause you [who are] pure no harm to your souls, and you as My youngest children who - under all kinds of hardship, need and misery - have gone through the way of the flesh, will rest even closer to My heart in My kingdom, and I will make you the judges of the world and those who have tormented you with need and hardship of all kinds without reason and permission from Me!'

<sup>3</sup> In short, My true disciples will always be recognizable thereby that they will love each other, like I am loving you all, and that they never preach My name and My word with the sword!

<sup>4</sup> Yes, once a nation stands completely in My light, and it would be threatened by stubborn, blind, heathen nations from outside, who do not at all want to accept the faith in Me, but pursue My lambs with zeal and fury, then it is time to take up the sword and to scare away the wolves from the devout herds for good. However, once the sword is taken up in My name against the wolves, it then should be taken up with all seriousness, so that the wolves remember the sword which has seized them in My name. For where judgment in My name has risen, it should not have the appearance of only half seriousness!

<sup>5</sup> Against blind heathens, whose souls are still too far away from My order and impossibly can understand My Word, but otherwise follow their faith with a special zeal, the sword should only be set up to guard the boundaries until the neighbourly heathens begin to comply to My order; if this should happen, brotherly unity and love should replace the sword.

<sup>6</sup> However, it is something completely different if in future people - who from the very beginning were called the 'people of God' and were taught and protected as such - ah, if they persistently oppose this My teaching and will pursue it with the most evil and most selfish zeal, yes, against them there will be no other means than the sharpest and most severe sword! Woe them if it is unleashed; then no stone will be left on top of each other, and the children in the mother's womb will not be spared! And who wants to flee, the bow's arrows will catch up with him and kill him, because out of selfishness and against his inner conviction, he wanted to become a murderer of My Word and Me; because those against whom I will go into battle with Mine, will have to bear a tough fight, from which they never ever can emerge as victors!

<sup>7</sup> Now you also have the rule, how and when you in My name can use the sword! Have you understood all this quite well and correctly?"

<sup>8</sup> Says Mathael: "Lord, You my only love, about everything what was said and explained by You most mercifully, I do not find anything dark inside me anymore, and I now say from the deepest bottom of my heart the most life-warm thanks for it and I would also like to thank You in advance on behalf all those people and nations, which I, by my zeal, will win over for Your Word and Your kingdom!"

<sup>9</sup> Says Cyrenius: "Lord, the very same thanks also I bring to You and dare to make before You, oh Lord, only a weak prophet by what You just have explained about the use of the sword, regarding the well-known people of God: they are very strongly represented in Jerusalem! Over this nation I already now want to hit an inhumanely large cross; since they seem to be overripe for the sharpest sword!"

<sup>10</sup> Say I: "Not yet; they still are short of three masterpieces of the most inhumane evilness! Once they have also executed those despite all teachings and warnings, only then, friend, over this city and all its inhabitants, your inhumanely large cross will be hit with the sharpest sword! We want to be patient with those people for another forty-four years and a little above and will warn them before their downfall for another seven years by all kinds of messengers, by appearances of the dead and by many and large signs on the firmament! And, friend, should all this also be in vain, only then will your most inhumane sign be struck upon them in the greatest measure and with the sharpest sword! I wish it could be avoided!

<sup>11</sup> However, what still will be happening, only the Father knows, but no other being in the whole of infinity! To whom He will reveal it at the right time, will also know it!"

<sup>12</sup> Said Cyrenius: "But You, oh Lord, will know very precisely about it; since in Your spirit You are the Father Himself!"

## - Chapter 252 -

### The "Father" and the "Son" in Jesus

<sup>1</sup> Say I: "You have spoken quite well! The Father is in Me in all fullness; however, I as the outer person, am still only a son of Him and in My soul only knows that what He reveals to Me! I am the flame of His love, and My soul is the light out of the fire of love of the Father; but you know how the light always and everywhere has a wondrous effect!

<sup>2</sup> The sun, from where the light goes forth, has a wondrous inner and most inner construction; but this is only known to the innermost of the sun itself. The outer, although all animating light knows nothing about it, nor does it paint a picture anywhere from which one could see the sun's inner and innermost structure.

<sup>3</sup> Yes, the Father is in Me already since eternity; but His innermost reveals itself only then in My soul, if He Himself wants it. However, I still know everything what was in the Father since eternity: nevertheless, the Father still has many things in His innermost, what the Son does not know about. And if He wants to know about it, He must ask the Father for it!

<sup>4</sup> However, soon the hour will arrive when the Father in Me also with His innermost will fully become one with Me, the only Son from eternity, just like also the Father's Spirit in your souls will soon become one with the souls in your bodies; and only then everything will be revealed to you by the Father's Spirit in you, what at present is still impossible to reveal to you! And so the Father in Me still knows some things, that the Son does not know! Do you understand this well?"

<sup>5</sup> Say now some of the disciples: "Oh, is this again a rock-hard teaching! We again have to ask for an explanation! Since if You and the Father are one, how can the Father in You know more than You? And still, according to Your added teachings afterwards, You are the Father Himself?! Oh, let him who can and wants to, understand this - we do not understand it! It is becoming thicker and thicker! Something might be behind it; but to what use? We do not understand this! Lord, we ask You to explain this more clearly; since with that we cannot do much!"

<sup>6</sup> Say I: "Oh children, oh children! For how long do I still have to endure you, until you will understand Me?! I now speak as a human to you as humans, and you do not understand the human; how do you intend to understand a pure word of God later on?! But to prepare you even better for this, I will explain this a little closer to you, and therefore listen very carefully to Me!

<sup>7</sup> Imagine this our sun's actual body as the Father, in which exists all the conditions by which the - to you visible - exceptionally luminous light-shell is continuously generated. The light-shell around the sun's body is approximately the same as the atmospheric air around this earth, which also surrounds this earth equal to a few thousand man-heights, and seen from the moon, forms together with the earth a considerably strongly illuminated, ostensibly large disc.

<sup>8</sup> But how is the air of the earth formed? Out of the innermost life-processes of the earth! The earth's innermost is therefore full of air, and only the considerable surplus is collected in always the same measure around the earth. However, so that the inner of the earth would continue to produce air, there must be a continuous fire present therein, which is produced by the great activity of the inner spirits.

<sup>9</sup> Imagine it like this: The innermost fire corresponds to what I call 'Father', and the air is produced by the elements dissolved by the inner fire, which, however, corresponds to what we call 'soul'.

<sup>10</sup> The fire could not exist without the air, and the air could not exist without the fire. The fire is therefore also the air, and the air is also the fire: since the flame is truly only air whose spirits are on the highest level of activity, and the air in itself is also pure fire, but its consisting spirits are in a state of rest. It is therefore easy to see that the fire and the air are basically one. However, until the air-spirits are not excited to a certain degree, the air stays only air, and therefore a large difference exists between the excited fire-air as already fire, and between the still actually resting air.

<sup>11</sup> In the fire itself is the light and so - spiritually seen - the purest and highest knowledge and recognition; in the air which is penetrated by the light of the fire, then also exists the fullness of knowledge and recognition - however in an already lesser degree. If the quieter air is also excited, it becomes fire and light itself, then it also contains the highest knowledge and recognition.

<sup>12</sup> The earth with such a construction resembles therefore a person. The inner fire is the love-Spirit of the soul in its activity, and the air is similar to the soul, which absolutely can also be a fire-spirit, if [it is] completely penetrated by the love of the Spirit, which is its activity, and thereby becomes completely one with the Spirit! And the soul becomes this at the rebirth of the Spirit.

<sup>13</sup> And see, the very same relation you find in the sun. In its innermost is a most intense fire, whose light-power inexpressibly exceeds the light-strength of the outer light-atmosphere. Out of this light the purest sun-air is produced, and this air becomes on its surface, fire and light itself, however to a lesser degree as the fire and its most powerful light exist in the large center of the sun. However, the outer sunlight-atmosphere is therefore with respect to its nature, very much the same as the fire in the center of the large sun! It only requires the highest excitement, and it will become exactly the same as the inner fire.

<sup>14</sup> Now, this innermost fire of the sun is like the Father in Me, and I am the light and the fire coming forth from the basic central fire, by which everything that there is, was created, lives and exists. Thus in My present being, I am the external and effectuation of the innermost Father in Me, and therefore everything of the Father is Mine and also everything that is Mine belongs to the Father, and I and the Father must therefore necessarily be perfectly one, with only one difference: that in the innermost fire always a deeper knowledge and recognition must be present than in the outer light, which is only excited by the inner fire to such a degree as is necessary.

<sup>15</sup> I could also co-excite Myself; but then you would lose your existence, just like all the world-bodies orbiting around the sun would cease to exist the moment the sun's outer light atmosphere would ignite with the power of the innermost sun-fire and light, whose power would co-excite all the spirits in the wide space of creation to such an extent that in a moment it would become an infinite, most powerful sea of fire, suddenly dissolving all primordial matter! Now, the inner of the sun's matter is of course constructed in such a way that it can contain this fire, and the continuously streaming mighty waters as the result of a continuous circulation like with man the circulation of the blood, are providing the fire with continuous activity to dissolve and to form new air and subsequently water, and therefore the fire cannot cause destruction to the actual sun-body; and even if there are parts continuously dissolved, they are soon replaced by inflowing water. And like that, everything must remain in a continual order.

<sup>16</sup> If you now want to look at this picture a little closer, it must become at least to some extent clearer to you what the actual 'Father' and what the 'Son' is, and what the soul and what the spirit in it is! Tell Me now if you are still not in the clear!"

## **- Chapter 253 -**

### **The apparitions at the baptism of the Lord**

## The eternal nature of the Lord

<sup>1</sup> Says Simon Judah: "Lord, when You were baptized in front of me in the river Jordan by John with water, we saw a flame in the form of a dove floating above Your head, and it was said that this was the Holy Spirit of God! And at that stage also a voice in the air was heard: 'See, this is My beloved Son who pleases Me; you should listen to Him!' What was this? From where came this holy flame, and who spoke the clearly heard words? How should we understand this?"

<sup>2</sup> Say I: "From where else could this have come than from only Myself?! Or do you think that behind the stars lives a Father in endless space, who let the flame come above My head and who also spoke the certain words from the same infinite height down to earth? Oh the extreme blind blindness of the people! If the everlasting Father dwells in Me, His equally everlasting Son, in a way I just have sufficiently clear described to you, from where could have come the flame and the voice? Look here, and you will see the same flame above My head! And listen, and you will again hear the same words!"

<sup>3</sup> Then all saw the flame floating in the form of a burning cross or mistakenly somewhat in the form a dove, which basically also represents a cross, and at the same time all heard the already well known words.

<sup>4</sup> But I said: "This was the voice of the Father in Me, and the flame originated from My infinite outer-life-sphere, which is My outwardly effectuating Holy Spirit! Do you, Simon Judah, understand this now quite well?"

<sup>5</sup> And all said: "Yes, Lord, now also this is clear, although wonderful upon wonderful!"

<sup>6</sup> Said Mathael: "Lord, Lord, You Most Wise since eternity, great things which cannot be studied, You have explained to us and have shown Your order, like it is and was since eternity! I can now think back and forth, and see, everything is bright and clear to me regarding all the unalterable relations between You, the Creator, and us, Your creatures! All your arrangements are so wisely set, that also the sharpest mind and the brightest reason cannot find anything, which in itself and with itself could be standing in the slightest contradiction to each other.

<sup>7</sup> Only when I place myself with my thoughts in the deepest background of all times and all eternities, then I must think that everything created, like all primordial archangels, all heavens, all worlds - like suns, earths, moons, all the stars which according to your explanation are also nothing else than suns, earths and moons, which we mortals of course cannot see with our flesh-eyes because of the too great distance - still must have had a beginning, otherwise the possibility of their existence, at least for me, would not be thinkable! Because I think to myself in certain positive relationships: A being, a thing, or something that has never begun to be, can actually not exist! Or could a thing probably arise from nothing that you as Creator never thought of yourself?

<sup>8</sup> Therefore an existing thing, like for example a primordial central sun, must at one stage have been thought of by You in Your gradual order, before it began to act in it's sphere - of course only then - as a concrete primordial sun. It could, however, according to my reason, not be there, if You had not thought of only one atom of it's being! In short, it could not be there, if it had no beginning of existence! It can of course be aeons times aeons of centuries old, even thousand times older, it doesn't matter; if it is undeniably there, it must have had a beginning. When - that is right here and something you don't have to worry about anymore!

<sup>9</sup> Now, one could of course apply this also to You, and therefore Your most solid eternity, without a beginning, would fall into the nicest nothingness! Only, in this case, my clear mind and my bright reason tells me something completely different! Even if I go in my thoughts for eternities to

eternities backwards, I cannot think of any end. The infinite space and together with it the equally endless time-periods remain.

<sup>10</sup> In this therefore necessarily everlasting, endless space, this primordially everlasting power must have been present, because the endless expansion of space forever depends on it - and without it, space is unthinkable, just as this power is unthinkable without space. This power can only be one, just as space is only one; it must have in itself some kind of center and so to speak a point of gravity, like infinite space itself. Because space is as in this way the most infinite and therefore freest being and must, by feeling itself, express itself; since how could it be, if in its highest independence cannot perceive that it exists?!

<sup>11</sup> What, however, is applicable to space, must also be applicable to the power contained in it; it also has to feel itself as necessarily present, otherwise it could impossibly be there. In short, these are understood and by themselves conditioned necessities, that the one without the other cannot exist! However, all this is originally and most individually Your spiritual primordial Being itself, and therefore can according to Your Spirit, never ever be overlooked!

<sup>12</sup> According to my understanding, You are therefore just as necessary eternal, just as everything else, at least regarding its formal existence, can necessarily only be temporal! But now comes a completely different question!

<sup>13</sup> Since all these visible and also invisible creations must have had a beginning even if since unthinkably long times ago, what have You, oh Lord, done during the eternities before this beginning? I notice from Your friendly smiling face, that I have asked my question somewhat foolishly; nevertheless I'm quite convinced that it is not without substance! And You, oh Lord, will also ignite a little light for us in this respect! My searching soul wants to be completely in the clear."

## **- Chapter 254 -**

### **The magnitude of Creation**

<sup>1</sup> Say I: "My dear friend Mathael, the unbridgeable difference between God and created limited man, even of the most perfect kind and type, will always exist, and can in all eternity not be lifted, that God in His primordial Being is and must always be eternal and infinite in everything, while man will in the future exist forever in his continuously more perfect spiritual being; however, he can and will never reach the infinite primordial measure of God's Being.

<sup>2</sup> Man can resemble God in its form, also in love and power, but forever not completely in the magnitude of the Being of the most infinite wisdom in and out of God; and so the long eternities in their countless eternal periods can contain a few things, which surely can find some place in the most endless space, of which even a primordial archangel could never have dreamed of! Because also a primordial archangel has for this a much too limited perceptive power; only when every primordial archangel has made the way through the flesh like Me, will he be able to understand more. But everything, impossibly ever in the never-ending infinity!

<sup>3</sup> Yes, forever and ever you will learn about new wonders and begin to get accustomed to them, but you will never ever reach the end of it, and you can make the reason for this clear to yourself, if you imagine it is possible to keep on counting until you have reached the end of numbers! But if I,

according to the Spirit, exist, think, will, act and effectuate since all eternity continuously as one and the same God out of always the same love and wisdom, which in itself through every period of creation and it's completed successful work for all future eternities, must of course also feel more perfect and blessedly dignified, and the wiser ones among you can think for yourself that I as the Father now speaks in and out of Me, surely did not until this creation-period spent My time in a sort of winter-hibernation somewhere at an infinite point in eternal space! Even if one period of creation may, from it's primordial beginning until it's total final spiritual completion last for a thousand times a thousand of aeons times aeons of thousand earth year cycles (according to GGJ05,112,05: 1 aeon = decillion times decillion earth years, 1 decillion = 1 followed by 60 zeros, thus 1 aeon = 10 to the power of 120), such a creation-period is still nothing compared to My eternal Being, and it's most immeasurably expansive size for you is according to space, a nothing in infinite space!

<sup>4</sup> You, Mathael, know the zodiac of the old Egyptians, and Regulus in the Great Lion you know quite well! What is it to your eye? A gleaming little dot, but nevertheless there where it is, it is still such a large sun-world body, that a lightening flash, which travels in four moments a distance of 400,000 country lanes (1 country lane about 1/4 hour and a little more walking. 10 country lanes = 1 German Mile.  $400,000 \div 10 = 40,000$  miles = speed of light per second. Note by Jakob Lorber: 1 German Mile = 7.5 kilometer, thus 40,000 German miles = 300,000 kilometers; Robert Blum vol.2, chapter 299,08), will, according the to you, Mathael, well-known old Arabic grouping of numbers, take more than one trillion earth-years to travel the distance from it's north pole to it's south pole! Its actual name is Urka, or rather Ouriza (the first or the beginning of creation of aeon times aeons of suns in a nearly endless wide-enwrapped creation-globe (one shell-globe or perhaps one universe, the translator)); it is the soul or the central point of gravity of a creation-globe, which actually forms only a single nerve in the large worlds-creation-man (cosmic man, the translator), which the imagined large man has of course so many of as all the sand and all the grass of the whole earth, where the large-world-man (cosmic man) actually forms only one creation-period from it's beginning to it's spiritual perfection.

<sup>5</sup> Such an Urka and even more a whole shell-globe are already quite respectable large things, and still unspeakably larger is such a large cosmic man! But what is he compared to the everlasting, infinite space? As much as nothing! Because everything necessarily limited, even if for your concepts still so endlessly large, is in comparison to infinite space as much as nothing, since it cannot ever form any calculable relationship to the infinite space.

<sup>6</sup> Now I ask you, My dear Mathael, if you - from what has been said - start to comprehend, where it will eventually end!"

<sup>7</sup> Says Mathael: "Oh Lord, yes, yes I comprehend quite well; but with this comprehension I begin to loose myself and dissolve into nothingness! Your everlasting power and size, infinite space and the everlasting time-periods overwhelm me completely. It becomes a haze to me and - if I have understood it correctly, what You, oh Lord have spoken in such a way, I of course hardly know or actually even not at all - so unspeakably shining bright that You have such periods of creation - uncountable in Arabic manner - not only decillions or aeons behind you, but innumerable! For if I, counting backwards in time, were to begin with the present, I would certainly never be able to finish counting, and I would never reach that [number] of which one could say that it was your first!

<sup>8</sup> In short, You have no beginning, and as such also Your creations impossibly could ever have had a beginning, and as much as infinite space can contain, among them there still is no-one of which one could say: 'See, this was the first! Before that, nothing was created!' For before such a 'first', there already existed another full eternity! What would You then have done with Your always same being? In endless space there are also endless many creations; even if their distances are still so endlessly large, it doesn't matter! Endless space has space enough for all the everlasting endlessly many and will still have room for aeons times aeons many and forever still countless new ones, and those future creations will not really increase those present since eternity; because something

endless and countless can therefore never become more, for it is already endlessly many.

<sup>9</sup> Yes, if I start counting this period with 'one', it will surely be increased by one, like during the coming aeon-times or eternities it will be increased by one and one and one; but where the initial figure is already endless, no increase of it is imaginable! The new creations count as something for themselves, but do not add anything to the pre-creations!

<sup>10</sup> This is my tension, which now wants to destroy me completely! But let go of such thoughts, which, because of their too endless size want to crush and destroy my small soul completely! If I only have an everlasting life, love and mercy added to it and such a region like the one over there, I will never wish again to even know more about the moon or even our sun! I also realize now, how silly it was of me to ask You about something which is completely inappropriate to ask for a limited person! Lord, forgive me My great stupidity!"

## **- Chapter 255 -**

### **The incarnation of the Lord in our period of Creation and on our earth The omnipresence of the Spirit**

<sup>1</sup> Say I: "No, My friend, this is not stupidity, but for this earth-life a somewhat too far and too deep-reaching presumptuousness; because for as long as the soul has not totally become one with My Spirit in it, you cannot understand and comprehend such things in their proper depth. When you will also recently reach spiritual rebirth and even over there in the kingdom of God you will find yourself spiritually as a completed entity, then you will well see many things up to the deepest reason, but certainly only insofar as it concerns this present creation period, in the order of which every preceding one had its existence and still exists spiritually as something completed now and always. But still there is a most tremendous difference between this and all the preceding periods of creation, just as there is between this earth and all the other innumerable world-bodies of the primordial cosmic men.

<sup>2</sup> With all the forever countless many pre-creations, which all presented and formed primordial cosmic men, I never have been wrapped in flesh as a person on any earth by the power of My will before, but corresponded with it's human creatures only through the purest angel-spirits who were particularly created for that creation. Only this creation-period has the destination, on a small world-earth-body which is this particular earth, to have Me in My everlasting primordial Divine existence in the flesh and in the most restricted form for all the preceding as well as all the following never-ending creations into eternity following them - and to be taught by Me Myself.

<sup>3</sup> For all future times and eternities I wanted to create for Myself true and real children completely resembling Me, however not as usual, but truly educate them with My Fatherly Love, so that they can rule the whole of eternity with Me.

<sup>4</sup> But to achieve this, I, the infinite, eternal God, took on flesh for the main life-centre of My Divine Being, to present Myself to you, My children, as a visible and touchable Father and to teach you Myself out of My very own mouth and heart the true, Divine Love, Wisdom and Power, by which you, like Me, should and will rule, not only all the beings of this current creation-period, but also the preceding ones and all which will follow.

<sup>5</sup> And therefore this creation-period has above all others the still by you not sufficiently recognized advantage, that it is in the whole of eternity and infinity the only one in which I clothed Myself completely in human flesh, and in the whole, large creation-man I have chosen this shell-globe, and in it this central sun-region (galaxy, the translator) of Sirius, orbited by two-hundred million suns where each is orbited by many earth-bodies, in particular this earth on which we are standing now, to become a human Myself and to raise you people as My true children for the whole of infinity and eternity backwards and forwards. And if you, Mathael, as one of the best-skilled mathematicians considers this properly, eternity and space's infinity will not bother you too much anymore.

<sup>6</sup> For the still so wise, finite and limited soul, the concepts of infinity and eternity are certainly something incomprehensible, which necessarily always oppresses it; but no longer therefore for the once perfectly awakened spirit in it. For he is free and equal to Me in everything, and his movement is already of such a kind that all spatial relationships are for him a bare zero, and that, friends, is already a most important quality of the spirit-man!

<sup>7</sup> Imagine the even so quick movement of the bodies, as I have explained this to you sufficiently at an earlier opportunity, and you will soon realize, that the quickest movement of the central suns made known to you, even if their speed is increased an aeon times or raised to the power of aeon times, compared to the speed of the spirit, it is still as slow as snail's pace, since it still requires time in relation to an exceedingly large distance travelled in space, while for the spirit any still so immeasurable space-distance is the same; because for the spirit 'here' and the immeasurably far away 'there' is the same, while the various space-distances for any other movement makes an essential difference.

<sup>8</sup> I also draw your attention to the fact of how the spirit of a person, even if not completely one with the soul yet, still causes a peculiar feeling to flow into the soul, and thereby makes itself noticeable as pure spiritual, so that facts (occurrences) - and even if it happened an eternity before this present time - are presented as if taking place right now, or as if the spirit was also at that stage present as an eye- and ear witness. The seeming 'being faraway' of such facts occurring a long time ago, are only produced by the limited soul itself in it's brain. In the soul, the memory takes the place of this spiritual feeling; however this does not bring the fact to the presence, but it places it in the time when it happened. The spirit however, goes back from the present to the time when the event happened and also brings any future events to such an extent to the present, as if it is taking place at this very moment, either as already started, or as already completed long ago.

<sup>9</sup> The world-wise call this pure spiritual feeling of present realization of facts from either a long time ago or of facts still to occur in future, human 'fantasy'. But it is not so, because fantasy can only be called that which the soul assembles as something new from it's image-stock and thereby produces a form or work which cannot be found anywhere in the free nature-world. From this pure soul-like ability, all tools, buildings and clothes of people and fables and all kinds of poetry arose, whose background is either very seldom a full truth, but mostly a sheer lie and is actually nothing.

<sup>10</sup> That is called fantasy; but the previously mentioned feeling of present realization of either past or also future facts, is a life-peculiarity of the spirit, and the pure thinking person can derive therefrom, that the spirit in man is not connected to either space or time and stands thereby ruling above both.

<sup>11</sup> For the spirit therefore, space exists only when he creates and wants one, and under the very same conditions, also time. If he does not want time, immediately the eternal 'now' of the past, present and future takes it's place.

<sup>12</sup> Finally you could also notice a third purely spiritual property in you, if you really would pay attention to it! This property consists therein, that you are able to suddenly imagine any still so large object in all it's parts and with one glance overlook a complete sun-region. The soul with it's

sensoric perception ability must over time slowly look at an object from all sides, must touch it and listen to it and analyse it to be able to gradually generate for itself a complete picture. The spirit however, surrounds a complete central sun from the in- and outside in a nearly unthinkable quickest moment and equally quickly also countless of such suns and all their planets; and the more powerful the spirit is by the order of the soul, the more thorough and more precise is the insight and overview of the spirit of the largest and endlessly complicated things of creation.

<sup>13</sup> 'Yes', you say and even rightly so, 'how is this quickest total overview possible for the spirit?' And I say and answer you: In a most perfect way, just like it is possible for a perfect nature-orderly developed soul to feel over a distance by means of it's outer-life-sphere, like you had ample of proof of with these blacks. However, with the only substantial difference that such property of the soul, even with it's still so big intensity, cannot really be compared with a similar property of the spirit, because the soul is necessarily still spatially limited and is only able to think and to feel outside it's ground-form under certain transcendent-nature-like primordial elements, and this, the closer to it's actual human life-form, the more noticeable and clearer. For further away even in it's most perfected, admittedly only soul-like condition, it has only limited success; and if a soul possesses an even so powerful outer-life-sphere, and will observe from here, it will not be able to perceive anything in Africa."

## **- Chapter 256 -**

### **The outer life-sphere of the soul and of the spirit**

<sup>1</sup> "Ah, when at times of a conscious rapture, for a few moments, the spirit with it's primordial life-fire-ether radiates out into the perfect soul, then the feeling, working and seeing at a distance becomes very potent, and in such moments it is then possible for the soul to reach even up to the very distant stars and to observe them there with great accuracy; but as the spirit withdraws again in the soul in an orderly manner, so the soul with it's pure outer life-sphere can only reach effectively as far as to what extent it still finds something elementally corresponding to it in the most favorable of conditions. It's outer-life-sphere resembles the emission of an earthly visible light. The further away from the flame, the weaker and fainter it becomes, until finally nothing is left than night and darkness.

<sup>2</sup> However, it is quite different with the outer-life-sphere of the spirit. It is equal to the ether, which fills the entire, infinite space as completely evenly distributed. When the spirit freely emerges in the soul and is excited, then also it's outer-life-sphere is also excited endlessly far away, and his viewing, feeling and effectuating reaches without the slightest limitation so endlessly far away, as the ether fills the space between and in the creations through and through; since this ether is - said among us - actually absolutely identical with the eternal life-spirit in the soul. The spirit is only a condensed focal point of the general life-ether, which fills the whole of infinity. And when [the spirit is] fully grown through the soul and gets into contact with the outer ether, his feeling, thinking and viewing is immediately unified with the infinite outer-life-sphere to an endless distance and not weakened, and what the large life-ether in endless space feels, sees, thinks, wills and effectuates by surrounding and penetrating everything, is also felt, viewed, thought, willed and effectuated immediately by the separate spirit in a soul, and this also is felt, viewed, thought, willed and effectuated by the soul, for as long as it is penetrated by it's spirit and for as long it is connected with the infinite and most general outer-life-ether to which it is so closely related.

<sup>3</sup> The difference between the outer-life-sphere of a still so perfected soul on its own and the outer-life-ether of the spirit is therefore easily understandable, endlessly and inexpressibly large, and you will now begin to understand how it is possible for a spirit to place itself feeling, seeing, thinking, wanting and effectuating in a still so faraway distance, yes to penetrate the whole of infinity on its own, because it is in the whole, eternal infinity as completely uninterrupted at all points of the entire, eternal space, unweakened one and the same.

<sup>4</sup> If then, through the indwelling in the souls, parts of the general spirit are there as being separate, then they still immediately form a perfect unity with the All-Spirit as soon as they completely penetrate the soul as a result of the conditional rebirth of the spirit. By that they most certainly do not lose their individuality, because as life-focal-points in the human form of the soul, they also possess the same form and thereby with their soul, which is actually their body, as spirits who immediately can see and feel and also necessarily can feel and very clearly observe everything which is particularly individually present in their enclosing souls. For this reason, however, a soul, once completely filled by its spirit, can also see, feel, hear, think and want everything, because it is completely one with its spirit.

<sup>5</sup> If during this quite tangible explanation still no light has come up in you about the nature of the spirit and its abilities, I truly Myself would not know how I could have made this even more clear to you before your rebirth of the spirit in your souls! Therefore all of you - speak quite openly, if you now have finally understood Me regarding this most important point!"

## **- Chapter 257 -**

### **The omniscience of God**

<sup>1</sup> Say Mathael and a few others: "Oh Lord, right, we are now fully in the clear and nearly would not know what more to ask You! Lord, ask us now a few things; since You will know best, where we still lack something!"

<sup>2</sup> Say I: "It would be somewhat clumsy if I would have to ask you something, as if I had to learn from you, because I know and see everything that is going on in you! Yes, even your most secret thoughts which you don't even know yourself, are clearly visible to Me like the sun in the sky, and I should ask you something, as if I would not know about it already?! Would this not be clumsy or at least a useless, time-wasting mouth- and tongue exercise?!"

<sup>3</sup> Says here the black standing close-by: "Lord, this appears inconsistent to me; for according to my knowledge a short while ago You Yourself have asked Your white disciples if they have comprehended this or that properly! This is then also a question by which one wants to know from somebody, from whom you have not received the right clarity before! Why do You ask the disciples? Wouldn't You know whether they have understood Your great and most wise revelations or not?"

<sup>4</sup> Say I: "Oh you My valued black friend! With regard to asking, one does not only ask to obtain information which you previously did know yourself, but one quite often asks - and this with a good reason - namely to examine and to guide one's fellowmen to think about something.

<sup>5</sup> A teacher asks his pupils about things which he anyhow knows and must know quite well even

without the answer of the little disciples. And the judge asks the sinner against the law, what he is to blame for, not to find out what he did against the law - which the judge is well aware of - but he only wants a confession from the sinner and punishes the mischievous transgressor, if he stubbornly lies about everything which the judge knows quite well from the concurring evidence of various witnesses!

<sup>6</sup> And therefore also I as a most true teacher and as a most righteous judge, can always ask you people questions, not for the purpose of learning something from you which I did not know before, but to urge you to think for yourself and examine yourself! In this way I can ask anyone; however, if I wanted to ask any of you as if I wanted to convince Myself if he or she of My disciples has understood My teaching or not, it would be a futile and clumsy questioning by Me, since as God I have known since eternity anyhow who and how well anyone will understand Me in this particular time on this earth! Are you now in the clear about this?"

<sup>7</sup> Says the black: "Yes Lord, and I beg You for forgiveness, that I have bothered You, oh Lord, with my most clumsy question! In the future I will not do this again, if I will have the privilege to be allowed to be in Your holy presence for some time with those here with me!"

<sup>8</sup> Say I: "You can stay with Me as long as you like and also ask questions! If there is anything not clear enough to you, you have - just like anyone else - the free and full right to ask! Because here I give Myself completely openly; later there will come a time when I for some time will not listen to any question from anybody. There is still something incomplete in you; question yourself and ask - for also in this you should receive the light!"

<sup>9</sup> Says the black: "Oh Lord, it is not necessary to question myself for very long; since my incompleteness I know just too well already for a long time! And see, it is a main lack, that I cannot in the least explain the omniscience of God to myself! How can You know about everything in the whole of infinity?"

<sup>10</sup> Say I: "Yes, if you still do not understand this, then you have not sufficiently understood My revelation about the outer-life-sphere of the spirit in depth! You did understand that the eternal space of creation is everlasting and infinite, and how it is filled in all directions forever forth and forth with My Spirit, which is pure Love. Therefore life, light, wisdom, the clearest self-conscience, a most certain feeling, noticing, seeing, listening, thinking, will and effectuating.

<sup>11</sup> In Me is the focal point of this very same and everlasting unchanging spirit, and this focal point is one with it's endlessly large and all-of-infinity-filling outer-life-sphere, which in Me - with the main-life-focal-point with everything it contains - is always in the closest connection. But this My outer-life-sphere penetrates everything in the whole of endless infinity and sees, hear, feels, thinks, wants and effectuates everywhere in absolutely the same way.

<sup>12</sup> To a certain distance your soul can do the same, and it would be difficult for anyone to create an evil thought in your presence without you recognizing this immediately. And just as you can do this by means of your powerful outer-life-sphere of your soul, which is continuously very closely connected to it and thereby your clear 'I' expands far beyond yourself, it is the same with My outer-life-ether, with the only difference that your soul's outer-life-sphere is limited to only a certain space, because as substance, and the different foreign elements it encounters, it cannot expand any further.

<sup>13</sup> However, the outer-life-ether of the Spirit can forever not encounter any foreign elements, because everything is basically He Himself; and therefore he can most freely and unhindered endlessly above all see, feel, hear and understand everything. And see, based on this, the for you so difficultly comprehensible omniscience of God is absolutely clear and easily understandable! Say, are you now in the clear about this?"

## - Chapter 258 -

### The language of the animals

<sup>1</sup> Says the black with a cheered-up face: "Yes, yes, yes - now I also understand this very well and believe at the same time to understand also other things which I previously have not comprehended so well! In this way we also understand the language of the animals completely and who wants to go through the trouble to modulate the few noises of the animals according to the inner feeling and the nature-soul-like intelligence - which of course requires a little practise - can speak with animals almost like with people and learn from them what in all seriousness is of no little importance. I have tried it already, but never managed to speak a language understandable to all animals, because my organs are not equipped accordingly and still not suitable; but I can understand everything what any animal says to it's equal.

<sup>2</sup> So I have overheard very clearly two ichneumons at home at the Nile when being very close to them without them noticing me. The well-recognizable male said to the female: 'You, I fear for our children who are chasing after crocodile eggs a day's travel from here downstream! I fear that our oldest son, when fully stuffed sluggishly resting at the shore, may be caught by an evil eagle and carried into the air and be despicably torn to pieces on a rock and eaten to the bones! If we both hurry very nimbly, we could still prevent this misfortune from happening! In the evening the lions and panthers are coming to the Nile to drink water, and travelling would be dangerous for us; but let us quickly leave this place in which not much is to be gained anyway, and there will be no danger on the long route to there, and we will save our oldest son!' The female got up and said nothing else than: 'Then lets hurry in the usual way!' And when the female had said this, they moved fast like an arrow over rocks and stones along the Nile.

<sup>3</sup> After about fourteen days I came again to the same place, because I noticed in myself that a whole ichneumon family was present there. With silent steps I came closer and found seven ichneumons playing and having fun on a sandbank and teasing each other in a friendly manner. But this time I also took my servant along, because he was especially good to speak to various animal species.

<sup>4</sup> When we came very quietly behind a bush to the place at the river and could hear their chatting quite well, the familiar female said to the male: 'You, look at the bush over there; behind it are lurking two people! Should we flee, for one can never trust them!' Thereupon the male sniffed several times in our direction and said to the female: 'Be calm, little woman! I know these two; they are not evil people, and they will not hurt us in the least. They understand us, and one of them could even speak to us if he wanted to. We will still talk to them, and then they will give us milk and bread to eat!'

<sup>5</sup> Upon this the female was quiet and started to joyfully jump and dance around again; for she was very happy to have saved the son who found himself in great danger. But the son was also a particularly well-built animal and expressed a way of self-consciousness which could be referred to in our human moral sphere as pride.

<sup>6</sup> My guide thought that we could get closer to the cheerful society of ichneumons without any further hesitation and they would not flee from us. We did this, and see, the old male even showed us a kind of politeness and guided us to a comfortable place as spectators, however mentioning

that we should not step onto the sandbank, because there were many crocodile eggs buried and that he was now busy to let his young practise to find the evil eggs.

<sup>7</sup> We did this and my servant gave the male his full assurance that he and his society does not have to fear anything and that we will feed them copiously with milk and milk-bread (cheese) during our stay. Upon this the male said: 'This will be very good, and I will clean the stream for you from all crocodile eggs. However, wait with your charity for another two full days; since my young have to be forced by hunger to destroy crocodile eggs - only then, on the third day, will the sweet-tasting reward be appropriate.'

<sup>8</sup> Thereupon the servant again asked the male how it happens that crocodile eggs are planted in this area since never ever has anyone seen a crocodile in this region of the river. And the male said: 'The crocodiles are quite clever and are very knowledgeable about nature. By their nature and experience they know that their eggs in these high-lying areas of the stream are developing better and healthier than in the low-lying areas of the river. Therefore immediately after the rainy season, they swim here at night and still several day-travels further from here upwards into the area of the hard water of the river and bury countless many eggs in the warm sand. When finished with this work during the time when you big people just like us cannot get close to the shore of the river because of the mud, they return again swimming at night to the low-lying areas where there are rich herds, which they successfully hunt at night. After the young are hatched, they immediately go into the water and swim quite easily to the place where their parents usually stay. There they find food and grow very quickly. However, since we know where to find their strongest eggs, we follow them, try to destroy them as much as possible and feed ourselves with this for us good tasting food. Only finding them is initially a little troublesome, and in addition we are bothered by a few enemies; the one is the mighty inhabitant of the air, the eagle, and the second is the damned rattlesnake. But if we are together in a group, then neither can cause us any harm. But now pay attention how we are searching and finding the eggs and destroy them immediately!'

<sup>9</sup> Hereupon the male jumped up and squeaked for the human ear a few monotonous, inarticulate sounds whose meaning I could not understand very well; but my quick of hearing servant said that the male has given the command to search for the eggs. And right then the little animals started to sniff into the sand, and as soon as they found a place where a layer of eggs were buried in the sand, they made a very specific noise, dug quickly into the sand and exposed the eggs, and immediately began to exterminate the found prey. They only consumed the little ones; the large ones were only bitten and nimbly thrown into the water with their front paws. Thereafter the hunt immediately resumed.

## **- Chapter 259 -**

### **Examples of the intelligence of animals**

<sup>1</sup> (The black:) "We watched them for half a day undisturbed and had a nice conversation with them, since with each step and kick of these little animals we could clearly recognize a certain order and a well calculated plan and we were also highly astonished about the special agility by which these truly superhumanly intelligent beings carried out their work. I wondered whether these workers gets tired; but there was no trace of that. For as long as the work continued, it always resumed with an even bigger zeal than before.

<sup>2</sup> After about three hours according to your time-measurement, the male came back and said: With this sandbank they could not finish within four days, and at the opposite shore is also a sandbank with many crocodile eggs buried. They must also be destroyed otherwise it would be swarming with crocodiles and in ten years there would be so many that no human could walk one step in the lower area, without stepping on to a crocodile. The people of these regions therefore could not be thankful enough towards the ichneumons for their continuous effort to destroy crocodile eggs on both shores in the lower- and upper regions of this river.

<sup>3</sup> But my servant asked the cheerful male how it happens that despite such diligence, there still are crocodiles flourishing in the river. The male very seriously said: 'The great Spirit of all nature wants it like this that the crocodiles of this stream should never be completely exterminated; for also their destination is to serve the earth and it's inhabitants. However, they are not allowed to become dominant; therefore we are there to keep their multiplication within boundaries. The great Spirit has foreseen all this wisely and everything must happen like that, so that one life finds it's perfection in another. The transitions are always bitter - but in exchange, the higher existence is pleasant!'

<sup>4</sup> Then the servant asked him how he came to the knowledge of a highest Spirit. The little male started to giggle and this was a kind of a laughter. When the male finished giggling, it said to the servant: 'We then daily see His sun in the sky, and how all kinds of good spirits are streaming from the sun towards us! From where else should they come than from the large light-Spirit of the sun?!'

<sup>5</sup> And the servant again asked the little male: 'Do you also honor such great light-Spirit?' Said the male: 'This is quite a strange question from a big human! You surely will not be more silly than we weak animals? If we all the time with pleasure and undauntedly do what His will placed into our nature-life, we then honor the great Spirit in the best manner possible! See, therein lies everything, that one does the will of the one you really honor!' With this the male left us again and returned with all diligence to his work. However, we left the place and went home to do our domestic activities.

<sup>6</sup> A few days later, we provided the little animals with milk and cheese, which they consumed with great pleasure, and upon this they rested for a whole day from the work.

<sup>7</sup> The servant asked the little male if crocodile-meat could also be eaten by people, of course only if cooked on the fire first. The male said: 'The meat of the stomach yes, for this is digestible; but with the other meat nothing can be done because it is indigestibly hard. The hippopotamus would be better and even better the hippopotamus calf, which however stays more near the sea and mostly deep underwater and comes only to the surface during times of underwater storms and then plays with the people's vessels.'

<sup>8</sup> After this explanation, all seven jumped up and swam to the opposite shore where we did not follow them, since we had learned enough about their nature and character.

<sup>9</sup> I only have told you about this example of the ichneumons, because this was something completely new for me and because I have never found so much intelligence in any other animal known to me.

<sup>10</sup> Also among the birds one find very wise characters. Especially the ibises and storks, cranes, wild geese and swallows belong to it. Among the four-footed animals of the earth, the camel and even more so the elephant, the donkey, the dog, apes, goats, then the fox, the bear and the lion are the most intelligent and use a quite clear language. The intelligence of other domestic animals is weaker and their language is more incomprehensible and silly. Among the cold-blooded animals the large lizard is tops; it is regarded almost as a prophet among us and informs us often for a few days in advance what is about to happen. Therefore we look after these animals quite well and feed them with milk and cheese.

<sup>11</sup> It is in the highest degree astonishing where these animals are getting their knowledge from. Now, I surely did not tell you a fable, although this what I have told you now must appear to the inexperienced whites as a fable. However, if they cannot believe it at all, that everything is just like I told you, for a practical demonstration bring a completely foreign donkey here, and my servant will ask him a few questions and tell him to do certain things, and the animal will surely punctually carry out what the servant ask him to do!"

## **- Chapter 260 -**

### **The conversation of the Nubian versed in the animal language with Mark's donkey**

<sup>1</sup> Says the old Mark to Me: "Lord, should I bring a donkey - but one of my natural ones - here? Since the two newly created ones could give rise to prejudice!"

<sup>2</sup> Say I: "Yes, yes, do this; since from this will follow a quite important teaching!"

<sup>3</sup> Mark quickly went away and returned with a donkey and said with a smile to the black: "There is one of your world-wise; do with him as you please!"

<sup>4</sup> The black called his servant. He immediately directed with a voice of a donkey all kinds of questions to the animal, and see, the animal told him many things about the household of Mark, as well as about it's previous very crude owner, his name and many astonishing facts which the black servant would not normally know, which astounded Mark to the highest degree. Finally the servant ordered the donkey to walk three times around our table and at the end let everyone quite loudly hear the 'hee-haa' seven times. The donkey immediately obeyed and after that left on it's own.

<sup>5</sup> Upon this the black leader asked our society if this was an unbelievable fable.

<sup>6</sup> And Cyrenius, overwhelmed by amazement, said: "No, no, friend, this is no fable; but I nearly want to believe that also our famous fable composer, Aesop, could speak to animals! Lord, this is again a new property of the blacks, of which we had no idea of before! Yes, if this continues, it will take quite a while until we are finished with these blacks. It is getting better all the time, increasingly more unbelievable and incomprehensible! In the books of your Scriptures I once read about a donkey who spoke to the prophet Bileam who mistreated him too much; but what is this where this black is being classically told the whole biography of this quite harmless donkey! And that this was no poetry of the black, the old Mark can vouch for!"

<sup>7</sup> This and that is quite alright and I have nothing against it, if I together with all the other wise teachings which I heard up to now, could imagine this new miraculous phenomena only somewhat, namely how is it possible to converse with animals through language! The well-being of humanity will not depend on this explanation; but while the highly extraordinary miraculous appearance - from human perspective - is there, I would like to know a little more about the how and by what means! How can animals communicate with people linguistically, and how a person with animals? Lord, give us just a few short hints in this regard!"

<sup>8</sup> Say I: "People who are able to do this are therefore not more advanced than you are who cannot do this; since the closer any person's soul is to animal-souls, the more it has the ability to converse with them, of course only in it's life-orderly, fully purified condition. If it merges too much with the

flesh, it loses these properties and the dark laws of matter take it's place, and the soul is then harmed by everything that also can harm the flesh."

## **- Chapter 261 -**

### **The expansion of the human outer life-sphere**

<sup>1</sup> "But the ability to talk to animals does not necessarily belong only to the Moors. Also the whites can achieve this, if they have completely purified themselves. Once a soul is completely pure and therefore also completely healthy and strong, it begins to push so to speak the overflow of it's outer-life-sphere over the borders of it's body, and the more life-strong it has become in itself, the further the reach.

<sup>2</sup> This should be understood like imagining for yourself a still weakly glowing coal in a completely dark room. The piece of coal will now spread just enough light that one can hardly see it where it lays. If one blows away the darkening ash as reminiscent of soul-matter from it's surface, the light will already become stronger and reach a little further, so that one begins to clearly recognize the immediate vicinity. If one increases the blowing more and more, then from it's lightly glowing surface, sufficient light will emanate, that one to some extent can begin to clearly discern the various items in the whole room. If the coal is then made to glow flame-white, it will become quite bright in the whole room, and one will be able to distinguish all the items sufficiently illuminated, also according to their color.

<sup>3</sup> It is the same with a pure soul. The ash-covered, glowing coal resembles a soul completely submerged in the flesh. It uses all it's dimly glowing life-fire to form the surrounding dark matter, leaving as good as nothing for the formation of an outer-life-sphere! And so a very material soul can impossibly ever feel something about a special and higher property. In this case there is no talk about any mastery over all creatures, also nothing regarding sight into the spheres of the soul-like life-dimensions, nothing about hearing of an inner spiritual voice and even less so understanding of any animal- or plant language - all things which were so familiar to the patriarchs as is to you the most familiar outer form of things or any item. For what should be lively illuminated by the spiritual outer-life-sphere of the soul, if it - being supposed to be self-illuminating - cannot even produce sufficient life-light-ether to see itself and who it is?!

<sup>4</sup> Such a soul in the end nearly does not know anything about it's own existence, does not at all know it's foundation, and if it hears anything spiritual about itself, it is disgusted thereby; it gets frightened into a kind of fainting if it sees something which nearly resembles a departed soul, and despairs at the sight of great miracles. What should become of such a soul?

<sup>5</sup> Ah, when however a soul, after it has received a warranted message from somewhere or has been breezed spiritually by self-conviction and becomes life-glowing like the coal indicated above, it begins firstly to feel itself as a soul and recognizes the foundation on which it is based. If the breezing becomes stronger and stronger, it, becoming lighter and brighter, will recognize it's individuality brightly, purer and more discernible from matter - and it's light will begin to reach beyond itself and will begin to illuminate it's outer-life-sphere.

<sup>6</sup> The more intense and the more constant the spiritual life-winds kindle the soul, the more life-white-glowing and the further away beyond itself the outer-life-light-sphere becomes illuminated

and brighter, and whatever steps into the outer-life-light-sphere, will also become soul-life illuminated and is soon and easily recognized and well assessed by the illuminating soul.

<sup>7</sup> Once the soul has reached for itself the highest possible light, thus similar to the flaming and white-glowing coal, it's outer-life-light-sphere - emanating from only the soul - will have reached the furthest possible and most intensified expansion, by which means it already becomes a ruler of all creatures, because by means of this it's outer-life-light-sphere, it can engage in a perfectly intelligent and most powerful effectuating correspondence with all it's closely surrounding creatures."

## **- Chapter 262 -**

### **The outer life-light-sphere of Moses and the patriarchs**

<sup>1</sup> "The old, devout patriarchs had such a strong outer life-light-sphere, that they were shining at night, also for the eyes of the flesh. Moses's soul shone so bright by day because of his fiery love for God, after he encountered God on Sinai, that his face radiated more delightfully and brighter than the light of the sun at midday, and Moses had to cover his face with a threefold blanket, so that the other people could look at him. Moses's soul afterwards reached the highest perfection among the people of this earth; therefore all creatures had to obey him most punctually. He was standing in the most intelligent correspondence with all created beings, by that also found My will everywhere, showed it to the blind people and indicated to them precisely the way on which every person could reach the perfection of his soul, if he only wanted it firmly enough. For this purpose he founded a separate prophet-school, which still exist today, but of course in the same manner as the new, false ark, because the real one built by Moses has long since lost it's power and effect.

<sup>2</sup> If Moses also could have reached the rebirth of the spirit in his highly perfected soul, which will also only then be granted to him when I will have ascended like an Elijah, but without a chariot of fire - this greatest of all prophets on this earth could have determined new orbits for all the stars, and the great suns would have submitted to his will, just like the waves of the red sea, and just like the hard granite rock had to yield a rich water-fountain where Moses wanted it; because he commanded the judged spirits of the rock, and they understood the tongue of Moses well and became active after recognizing his will.

<sup>3</sup> That the old sages could not only correspond mainly with animals, but also with all plants and even with rocks and metals, with the water, the air, fire and with all spirits of the earth, is testified by very trustworthy witnesses from the whole Scripture, namely the book of the judges, the prophets, the five books of Moses and still a lot of other books and recordings and of course some already strongly distorted traditions of the people. The artificially constructed conversations with grass, trees, rocks and water by the Essenes in their miracle-gardens, is nothing but a crude imitation of what once existed in reality!

<sup>4</sup> These blacks have now shown it to you from all angles, the state of power of an unspoiled human soul, and I Myself have now explained to you sun-clear and in manifold ways the reason why, and therefore I'm of the opinion that you can accept this as an absolute truth, and even more so, if I tell you that this what has happened with people in the past, still happens and will happen in the future.

<sup>5</sup> You also still today have a living proof with your shepherds, because some prudent shepherds

guide their herds by peculiar names and noises, let them recognise their will and the herds promptly act accordingly. Does the donkey or the ox, even if somewhat slow, not understand the signs of its master and guide completely? Who does not know that even the fierce lion always recognises his benefactor and never, even in its fiercest rage, will harm him in any way? This proves that the animals in their own way also have an understanding, an appraisal and often a very sharp ability to recognise and at many opportunities notify people of looming dangers through all kinds of gestures and often by uncharacteristic obstinacy and save people if they pay attention to it.

<sup>6</sup> From where originated the diviners among the heathens who still today want to read all kinds of things from the song and flight of birds and from the gestures of other animals? These are shadows of a former reality, of which we just spoke."

## **- Chapter 263 -**

### **The reason for the explanations of the Lord**

<sup>1</sup> "I'm not explaining this to you to take you back to the primordial circumstances of the first people of the earth, but only to place you again on the level of pure knowledge that such occurrences still can take place, so that you do not need to believe this in a superstitious miraculous way, but rather to assess this according to the full and quite natural truth and act accordingly. For if one day you would come with the spreading of My teaching to people like these blacks who are now before us, and you would see them doing things which you just now have seen enough of, you would soon be so overwhelmed, that you then let another Gospel be preached to you by such wonder-working peoples and soon deviate from My ways and through this could hardly ever reach the rebirth of my spirit instead of bringing My Gospel to the foreign peoples.

<sup>2</sup> However, if you know about everything how things were and took place in the world, still are and will happen, the danger to be misled cannot happen that easily, except you would allow yourself to be deceived by a newly awoken self-interest, which of course would, correctly concluded, cause your downfall.

<sup>3</sup> You do not need to perfect your souls for the sake of being able to perform all the truthfully explained properties of the forefathers - because this does not give any soul a true, blissful everlasting life; because from now on, everyone of you has the very new reason to perfect and purify his soul - to reach, by the actual observance of My word, the conditional rebirth of the spirit into his entire soul. For whoever achieved this, has suddenly more of the most wonderful abilities in himself, than all the old fathers ever possessed despite all their soul-perfection! He will within one moment more easily view all star-worlds and suns and even hear and understand their still most remote language, than the old seers and miracle-performers could see and assess in their closest country vicinity.

<sup>4</sup> Yes, they performed miracles, but did not understand them. They were powerful, but were not able to recognize the power and could apply it only correctly and usefully, if at times they have been awakened by My penetrating Spirit for it. They often also made use of their strength, even if it was not necessary, almost like children who during their playful activities often apply more strength than what would ever be of any use to them, except perhaps to exercise their natural strength.

<sup>5</sup> However, it is completely different with the omnipotent strength of the Spirit, once completely

reborn in the soul - in fact being inborn. By that he enters into full unity with My infinite and eternal omnipotence, My love and My wisdom, insight, recognition and My will! When he is in full possession of all this as My most true child, how could he still have a wish in himself, to effectuate things, which once the old fathers, just like these Moors now, could perform only partially and imperfectly?!

<sup>6</sup> That you are not capable of it any more, is not due to your will, but the time and it's wrong customs. Therefore I now have come Myself, to give to you for the lost small paradise, the whole heaven of the purest and mightiest Spirit out of Myself, and I think on your behalf, that you can be completely content with this!

<sup>7</sup> Of course, to reach the spiritualization of your soul, will require a lot of hard work and activity; and where it concerns a specific and extremely certain attainment of the biggest and highest possession of life, you can endure a few things! Because all the wondrous properties of a perfected human soul and all the treasures of this earth cannot be called a smallest dew-drop in comparison to the large ocean of the world, when precisely following My word and will, awaiting you with much greater certainty than the physical death of your body, which in any way will embarrass you less than it would embarrass you to leave an old, rotten house ready to collapse any hour and to move into a new house forever and ever which cannot be damaged by any storms.

<sup>8</sup> Verily I say to you: All reborn out of My Word and following actions, shall not feel the death of the body nor have anxious premonitions about it like the worldly people and some animals, because they will voluntarily leave the body when I, requiring them for higher purposes, call them from this world into My house! Have you now taken all this to heart and understood it?"

<sup>9</sup> Say all: "Yes, Lord, You our highest love, You our everything! Everything, everything we give for Your love, for Your so endlessly great mercy which You have given to us here! We surely would not know what to ask any more!"