

The suicide and its otherworldly consequences

Lecture by Lothar Schuller

Dear readers, in brochure 9115 I spoke about the "unspeakably high value of earthly life", and we were able to learn that from a divine point of view the value of earthly life is truly unspeakably high. For with God it is said:

"The life of a single man on earth is higher than all the suns and planets of a whole shell globe",
and the little boy Jesus said to the high Roman Cyrenius Quirinius:

"A child in the cradle is more than all matter in infinite space."

But because people today do not know God, they cannot have any idea about the value of earthly life. Since even for many life no longer seems worth living, despite the general affluent society, they extinguish their earthly life by force. In various publications it could be read that in 2001 11,000 people died from suicide in Germany, more than in traffic accidents.

And in some countries it gets more every year. It is a very sad fact and the WHO believes that it is essential to do something about it. According to the therapy center for those at risk of suicide at the University Medical Center Hamburg-Eppendorf, this means that there is suicide every 45 minutes in Germany alone and one attempt every three minutes. At least 90 percent of all suicides are associated with mental illnesses. If I extrapolate that, that's about 175,000 suicide attempts every year.

All people should know the spiritual background why suicide is infinitely sad. For a suicide there are various causes, such as incurable illness, a spurned love or jealousy, an offended arrogance, a great despair, but also mental illnesses etc..

A main reason, however, is also the general mental and spiritual darkness, which makes people partly consciously, but also often unconsciously very difficult. In doing so, we must not overlook the fact that it is humanity in general that creates this darkness and a kind of mental waste through its negative action.

Metaphorically speaking, we find ourselves in a dark cloud of all kinds of negative thoughts, yes, one could also say, in a so-called fog of horror, which lies like a smog cloud in a big city all over the world. This negative mental smog, of course, strikes back and puts itself on people's minds and torments them.

Whoever is unable to get help from the spiritual realms here, will perish in this spiritual dark cloud. Unfortunately, more and more people will perish because people do not want to improve themselves and thus intensify the darkness more and more Blessed is the one who, through his faith and trust in God, builds an ark against the spiritual flood.

We all know that suicide rates are constantly increasing, especially in the civilised world and in the major metropolitan areas. In the new federal states, the suicide rate is also said to have increased significantly. In the Baltic States, there are said to be 70 suicides per 100,000 inhabitants.

Our medical profession is already registering with great concern that all sorts of people's fears have grown alarmingly. Fear of unemployment or terror is growing Earlier, I said consciously that they

wiped out their earthly life by force, because believing Christians should be among the knowledgeable people and at least be able to believe in a life in the beyond. So we should know that we can't wipe out our real lives.

Unfortunately, however, it is the case that the suicide is of the mistaken opinion that it is then anyway all out and one is then relieved of all hardships and worries. Thus such an act is often planned precisely, but in his unbelief the planner does not think of possible consequences of his self-disembodiment. He is so deeply involved in his mental difficulties and in the threads of darkness that he could not even remotely think of possible negative consequences, because he is also firmly convinced that then everything is over.

That everything should be over is, of course, also his most heartfelt wish for this of his mental illness, because he also believes that by his deed he gets rid of all cares and problems. That's why no suicide comes up with the idea of asking others who have already tried to commit suicide and could tell them what they can experience.

Today's research in thanatology, that is, the study of life after death, can at least come up with some very interesting insights and notions that would be important for any suicide. Some suicides were allowed to experience many things during their resuscitation phase, i. e. while they were busy with their resuscitation, which should make every suicide candidate think.

With Dr. Elisabeth Kübler-Ross, one of the most famous thanatologists, i. e. death researchers, is certainly Dr. med. Raymond A. Moody, who also interviewed revived suicides in his works about life after death.

He writes in his works: Everyone said that after what they had experienced now, they would never think of suicide again. Their general new point of view was now that they had made a mistake and could now be very happy that their suicide attempt had failed.

One said, for example:

“While I was over there, I remembered that two things are absolutely forbidden for me, namely killing myself and killing another.”

“If I commit suicide, it would be like throwing God his gift in the face.”

„Killing someone else would be like just thwarting God's plans with that person.”

In his book entitled **“To Hell and Back”** with the subtitle **“Life After Death - Surprising New Evidence”**, Maurice S. Rawlings, M.D., a physician well known in America, has compiled new evidence and reports that should make any suicidal person think. But unfortunately there are no limits to boundless ignorance and stupidity.

For the Christians the most famous suicide is certainly Judas Iscariot, the disciple of the Lord. In Math. 27.5 we learn that Judas hanged himself out of remorse and despair. And yet we can assume that Judas too should actually have known, through Jesus the Lord, what awaits a suicide in the

hereafter. But in the highest desperation man is not capable of clear thought. Every reasonable person nowadays, who wants to make a trip to a distant and unknown country, at least plans his trip and informs himself about this country, so he buys travel guides and maps.

One could now get the stupid idea and say, then such a life-weary person would have to buy a travel guide to the hereafter. But this idea is not so stupid, because unfortunately such a travel guide really exists. It only has a small snag, because it only describes the exact ritual to be followed until death. Everything that would be important for the poor soul to know, however, is of course not in this travel guide, as it was written by the darkness as a black magic ritual.

Since such a black magic suicide occurred in our circle of acquaintances, I had to learn that these are not isolated cases. We can generally say that darkness tries to tempt people to commit suicide with all kinds of tricks, it does not make any difference here between intelligent and less intelligent people. There are already associations today that are trying to make suicide respectable, so to speak, because this would also belong to the fundamental rights of man, as such supporters believe.

Basically we can say, however, that the sensitive person, if he is still medially predisposed to it, is most dangerous for a suicide. This danger can only be averted when such a person begins to direct his mediality in divine ways and then personally hands over his life to God. I consider this personal handover to be very important, because only it brings the prerequisite that the darkness can be stopped. The heard voices, which often try to entice medial people to commit suicide, will not fall silent so quickly, but the urgent compulsion to obey them will decrease with time.

A second condition is prayer to God for help and support. It is not easy for a person without faith in God to pray, but if he wants to be healed in soul and spirit, prayer is the only medicine. Sooner or later everyone will have to find this medicine if they want to save themselves. One can only say that the sooner the better, centuries should also pass.

If I said centuries now, this is not a mistake, because I also mean otherworldly years. As we will read later on, under certain circumstances suicides can remain for centuries in otherworldly spiritual misery, and a prayer for help would certainly be useful there.

According to the **“Great Gospel of John”**, the innkeeper Ebahl from Genezareth asked Jesus the following:

GGJ 05.169

“What will we do if, over time, we are attacked by weaknesses of all kinds that do not spare even the best willing?”

Then Jesus told him:

“I will be help, strength and support in every serious endeavor! In time of trouble I will leave no one who otherwise has always faithfully and lovingly been walked on my ways. But if he has deviated from My ways through all sorts of enticements of the world, then he will have to ascribe it to himself

if My help will remain in his way during the time of adversity, and this as long as the fallen person will not turn to Me in earnest and repentant and full of faith.

I will remain eternally one and the same faithful shepherd, and I will go after the sheep which have perished at all; but the sheep must begin to bleat and let itself be found according to its own and inviolable free will. Whoever is burdened with a burden of life too great for his strength, come to Me in his heart and I will strengthen and refresh him!

For it is precisely for this reason that I place a greater burden on some, so that they may feel their weakness and then come to Me in their hearts and ask Me for sufficient strength to bear their greater burden of life more easily; and I will strengthen him in every adversity of his life and give him a right light to walk through the dark ways of the life of this world.

But anyone who feels this great burden but does not come to Me in his heart must ascribe it to himself if he succumbs to the too great burden of earthly life.“

I do not think we need to add anything to that. Since people unfortunately do not know God, they also do not come to Him in order to relieve themselves of the too great burden. One could now object and say, but Judas does know Jesus, why he did not come to him. We know that Judas was often warned by Jesus because of his false beliefs and bad qualities. When Jesus said on the cross: “Lord, forgive them, for they do not know what they are doing”, Judas was no longer present, and so he was no longer aware of the infinite love of God, who even begged forgiveness for their tormentors and murderers.

In the Great Gospel of John, Volume 4, 125, we can read that Jesus told the disciples and also the Roman ruler Cornelius, who once sent Judas away because of his prudence, of Judas' youth, his upbringing, his nature and his life.

According to verse 7, Jesus also foretold Judas' suicide and said:

“By the way, he will find for this world with Me a terribly bad reckoning; a treacherous act and then the darkest despair will make him a suicide, and a rope and a willow tree will be his sad end of the world. For he is one who wants to tempt God, which is and must be a great outrage. But who dares to commit an outrage against God will not refrain from doing it on himself either. First to God, and then to himself.

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“But I tell you that the suicides will hardly ever see God's face in the beyond! I could even show you the mathematically established reason for this; But it is not worth the effort, it is enough for you to believe Me, what I have told you as a result of the suicide, its reason is always a kind of stupidity, arising from despair, and this is a consequence of some outrage against God or his commandments.“

We have just heard that Jesus said that suicides will hardly see the face of God. But it is in Judas that we have an exceptional case, for we know from the works of grace that Judas even reached the heavenly Jerusalem in the course of his afterlife. In the booklet **“Judas Ischariot, his fate in the**

afterlife“, which Max Seltmann was allowed to write inspired, we learn what a child's love can achieve.

It was, so to speak, the great fatherly love of the Judas daughter who prayed to Jehovah that He would make her suffer all that her father had earned by his deed. This daughter wanted to take everything on herself, just so her father wouldn't have to suffer. By God's providence, Judas was able to hear his daughter's prayer in the afterlife.

This experience of the great love of the child broke his heart, so that he inflamed again to his daughter in love, and he asked God again that God would not let his daughter suffer because of him, for he would rather clear away everything himself. This act of the daughter and the subsequent inner transformation with the new loving action of Judas was the initial spark that Judas could be helped, or rather that he could also accept the help and directed himself accordingly.

From this example we can see again what true love can do and accomplish. We must certainly not take Judas as a general example, since Judas, despite all the imperfections he still had in himself, was a knowledgeable person who could thus align himself much better with Jesus.

Jesus was also once asked by an elder of certain Jewish Greeks how it would be if one flees his life and does not love, but even despises, so that one must win the life of the soul. In fact, we learn from Jesus' answer why suicide has such terrible consequences. The other question to Jesus was this:

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„There are also those among men who are true arch-enemies of their own lives, and if they become weary of it for some reason, they disembody themselves. They would have to win the life of the soul first of all! What's your opinion?“

Jesus then said the following:

“Has God given them the bodily life so that they should destroy it?! The life of the body is the means given to man by God, through which he can and should win the life of the soul forever. Now, if he destroys the means beforehand, with what should he then preserve the life of the soul and actually win first?“

If a weaver first demolishes and destroys his loom, how will he then weave his canvas on it?! I'll tell you: The suicides - if they are not insane - will hardly ever, or never at all, possess the realm of life!

For once he is such an enemy of life, in him is no love of life; but life without love is not life, but death. - Now do you know how you feel about it?“

From these statements of Jesus and the example with the loom we can see very clearly that we need our material life very much for the consolidation of our eternal spiritual life. I also believe that the example of the loom will certainly be comprehensible to everyone, because with a destroyed loom I really cannot complete my carpet. The suicide, however, cuts off his further development and the maturation of his soul through his actions.

But let us now hear all sorts of things that Jesus said to his disciples and followers at that time about the various kinds of suicides and their conditions in the beyond. In addition, we find in the Great Gospel of John, Volume 04, 150 to 152 a vision of the clairvoyant Mathael, whom he had on the occasion of a suicide in his youth. Mathael told this experience to the followers of Jesus as an adult. Then Cyrenius Quirinius, the Roman governor of Asia and Egypt, and special governor of Cölesyria, Tyre and Sidon, asked Jesus for a comforting explanation of these visions of Mathael, whereupon Jesus said to Cyrenius and all those present:

GGJ 04.141.05

„However, here we see some terribly sad-looking moments in life that are truly serious. But what do you want to do to save a life totally crushed by the influence of the world and its infernal desires, so that it does not completely slip away and lose itself, and gradually steer it into the right track? Doesn't such a life have to be taken seriously?

Yes, it is true, but this moment of seizure has something very repulsive for the viewer! The passage through a most serene gate is certainly not as pleasant to look at as the face of a perfectly healthy virgin bride; but he introduces the actual human being into life, and this into a true and eternally immortal life! And for this reason, in the end, such a serious moment of life for the one who understands it still has more consolation than the laughing spring face of a virgin bride. - But now let us move on to some illumination of what we have heard from Mathael!

Mathael had already seen two big bats buzzing around him when the boy fell from the tree and immediately lay dead. At first the boy was a pure descendant of this earth. But the pure earth children, as you could already often hear it from my explanations and well understand it insightfully, are mentally and also bodily made up of the whole organic creation of this earth. Proof of this can be found in the wide variety of foods that a human being eats, while an animal is very limited in its choice of nutritional food. But in order that man can supply all particles of intelligence, of which his soul consists, with an appropriate soul food from the natural nutrients taken to himself, he can also take in just such different food parts from the animal, plant and also mineral realm; for the substantial formal body of the soul is nourished and matured in the same way as the flesh body is nourished and matured from the natural food we eat.”

GGJ 04.151.08

“But now it also still depends on from which previous creature sphere a purely earthly man has received his soul according to the ascending degrees. And it is then, especially with children, to consider for the second the fact that their soul still contains traces of that pre-creature genus in itself, from which it initially changed into a human form. If a child is immediately brought into a good upbringing, the pre-creature form soon changes completely into the human form and becomes more and more consolidated in the same. But if a child's upbringing is very neglected, the pre-creature form will soon come to the foreground more and more in his soul, and will gradually draw even the firmly formed body into the said pre-creature form, and it is easy to see in many a raw human being what form his soul undoubtedly dominates.”

GGJ 04.151.09

“So when I earlier said that the boy purely descends from this earth in soul and body, then you will now well understand with his neglected upbringing why his soul was already visible at the beginning on the tree, even before he fell down, in the shape of two bats at the moment, when he, partly by clinging too tightly to the tree and partly suffocated by the thick smoke, fell into a convulsive unconsciousness, which probably kept him on the tree for a while, although he didn't know anything more of himself.”

GGJ 04.151.10

“Because as long as the soul is not completely separated from the body at the moment of death, it is completely unconscious due to fearful perturbation (confusion). It is like someone who would be tied up with his face outwards on a spindle, which is in an incredibly fast rotation. He can look as he wants to look, but no object will be visible to him; He can look there as he wants to look, but still no object will become apparent to him; at most he will see a dull-colored haze circle around him, which can change into a complete night with increased speed of turning around and with increasing discontinuity of the organ of sight.”

GGJ 04.151.11

“But just as the organ of sight must have a rest in order to take an object for what it is, so the soul needs a certain inner rest in order to reach a safe and bright consciousness of itself. The more the soul is troubled in itself, the more its clear self-consciousness disappears; and once the soul is put into the highest possible restlessness, then it knows almost nothing about itself until it has returned to peace. And this moment occurs all the more with the dying, the lower the level of life education a soul has reached. Ah, now with a soul that is completed in life, this somewhat sad-looking moment will certainly not occur, as Mathael saw quite well when old Lazarus died, since his soul did not show any kind of restlessness. Ah, now with a soul perfected in life, this somewhat sad-looking moment certainly does not occur, as Mathael saw it quite well when old Lazarus died, since his soul did not show any kind of restlessness.”

GGJ 04.151.12

“The boy in the tree was almost completely dead for about a quarter of an hour and knew nothing about anything; his soul and his body were already surrounded by the thickest darkness. And a soul which gets into too much turmoil begins to divide itself neatly into the earlier, smaller, and more imperfect prelife creatures; therefore also two bats became apparent here first. Only after the boy, through the shattering of his brain, stepped outside all connection with his soul, soon more peace came into the destroyed soul, the two soul precreatures seized each other and soon a monkey was visible as the last precreature; but he needed a longer rest until he could completely grasp himself and then even more rest until he could recognize himself again and become conscious of himself. That is why he cowered for a long time at the place where his body fell from the tree, more instinctively than knowing what had happened.”

Through Jesus we also experience the most evil or worst kind of suicide. Jesus said about this according to the next chapter:

GGJ 04.152.01

“But there are also differences among suicides. If such a person for the reason that his great pride was too much humiliated by someone else and no possibility of taking revenge is open to him, takes his own life, it's the most vicious form of premeditated suicide. Such a kind of suicide can never be fully compensated for in a soul. A thousand times thousands of years are required to bring such a soul only to the least to a skinning of its scrawny, sham bones bare of all love, let alone to an incarnation of its whole being; because the incarnation is a product of love and also awakens love again.”

If the word incarnation is used here, it means the complete reunification of all soul-specifics. Jesus goes on to say:

GGJ 04.152.02

“If someone looks at a virgin who is very perfect in her carnal form and is full of opulence, he is immediately seized by such a shape and his heart will immediately show a loving longing for it, to be able to call this virgin his. So why? Because the virgin's pure carnal opulence is a product of much love! But what is based on love as a material can and must awaken in the other person what he is himself.”

GGJ 04.152.03

“But let us go to another virgin who is terribly thin, and I tell you that she will touch no one's heart particularly mightily; you will feel sorry for her secretly, but hardly anyone will fall in love with her. So why there again? Because there is far too little of that material hanging over their bones that is only a product of love!”

GGJ 04.152.04

“A soul, which was already pure love here, looks just beyond the most charming, extremely perfect in form. On the other hand, a stingy and very self-loving soul looks very thin beyond; but some flesh and blood is still there, because such a soul still has at least the love for itself. A suicide, however, is also completely free of this love, and his soul must therefore necessarily appear as a very meagre skeleton in the beyond. It now depends only on whether as a human or as any animal skeleton!”

GGJ 04.152.05

“We have already touched on how there can be several types of suicide, and I have already mentioned the worst in detail. Well, a worst-case suicide does not emerge in the form of a human skeleton on the other side, but in that of a dragon, a snake, or a wild, ravenous animal. Why? That's easy for you to think of! Such a soul will never be able to enter into a complete perfection of life.”

GGJ 04.152.06

“In addition, there are suicides from jealousy for the sake of a virgin, who, through no fault of her own, liked another better than the jealous patron, who tortured her with all sorts of reproaches every time she met, and confessed her crime to infidelity, which she never thought of. Such a thing comes to the fore in the skeleton of a wolf, dog or rooster, because these animals' living natures guided the mind and will of such a jealous fool, since they, as pre-creatures, conditioned the actual main being of such a soul. Even such suicides will once be extremely difficult to achieve only some perfection of life.”

GGJ 04.152.07

“Then there are suicides who have secretly committed a great crime on which, consciously, a most shameful and painful death penalty is set. They know that their crime must be exposed. What usually happens there? Such a secret criminal, out of the greatest fear and out of his just self-torment, passes into the fullest and darkest despair and strangles himself. Such a soul appears beyond in the skeleton of its pre-creatures, as about newts, lizards and scorpions, which are all huddled together in a heap, around which a wall of embers has been drawn, usually in the form of a glowing giant serpent. The ember wall also belongs to the pre-creature of one and the same soul and is an intelligence part of it.”

GGJ 04.152.08

“In short, once a soul has become bare due to a bad education, all love, even to itself, then the whole soul is also permeated by the whole hell, as the life's worst enemy, and thus in itself an enemy of one's own life and being and always strives to destroy it in some painless way! With such a total hostility to life everything has to go out of joint in the end, and such a soul can then appear beyond impossible otherwise than completely dissolved in its original life special forms and there only in their fleshless skeletons, which carry only the necessary judgment in themselves.”

GGJ 04.152.09

“The bone, in humans as well as in animals, is the most directed and thus the most love-free part, and because there can be as little in the bones as in a stone a love of life, these remain, albeit essentially psychically only, left in the end as such pieces of correspondence in which no love can ever be found. But human bones are still more able to clothe themselves with life than animal bones, and even the skeletal shells of insects and the knots, cartilage and bones of amphibians.”

GGJ 04.152.10

“If then in the beyond a suicide appears in the manner described above, you can already imagine how difficult and how long it will take until such a soul only once comes to pass into a human skeleton and then gets a skin and even some flesh out of itself.”

GGJ 04.152.11

“But the question arises in you now whether such a soul also suffers any pain. And I tell you: At times the biggest and most burning, at times none at all! If, for the sake of its still possible revival, it is in a certain way stirred up by the spirits approaching for the purpose, it feels in its parts a most burning

pain; but if it comes to rest again, then there is neither a feeling, a consciousness, nor therefore any pain in it."

GGJ 04.152.12

"But there are still a lot of types of suicide, but their consequences do not affect the soul as viciously as the two described above; but any good consequences for the soul has no suicide!"

GGJ 04.152.13

"The one told by Mathael was still one of the best kind, so the resuscitation and salvation of that soul was easy and quick. But a leak remains for such a soul forever, and this is because it can almost never again attain to the full sonship of God; a suicidal soul hardly ever comes across the blessed of the first, outermost and thus also the lowest heaven, or even to the border marks of it!"

GGJ 04.152.14

"In the first, the heaven of wisdom, mostly only souls from all other celestial bodies come, and from this earth the souls of those wise pagans who, according to their knowledge, have lived very conscientiously and justly, but do not want to hear anything about My person in the beyond. If, however, they accept something in the course of time, they may well be taken up in the second, i. e. higher or middle heaven; but in the third, innermost and highest, the real heaven of love and life they never come. For only those who have already attained the full sonship of God will come there."

GGJ 04.152.15

"I think that the ways of death told by Brother Mathael should now be explained to you as sufficient; .."

Dear Friends of the Spirit, we have now heard a detailed and good overview given by Jesus to Cyrenius and also to his disciples at that time. We have learned that man needs his fleshly body for the consolidation of his soul and that therefore he also has a certain time to live on earth until he attains the necessary maturity of soul.

It is therefore certainly understandable that the soul cannot easily reach its soul's perfection without its body and therefore can hardly reach the highest heavenly levels. But we also heard that the Lord makes differences and evaluates and judges every suicide for himself.

We have learned from the fate of Judas that the knowing soul who believes in God does not have to be completely lost, because then in its emergency it will recognize where it is lacking. If such a soul, through God's care, becomes active in helping charity, then it can help itself thereby. But mind you, on earth, thus still living in the flesh, this would have been much easier for the soul, i. e. for the suicide.

Mercy light on suicide!

In the anthology of inner words **"father and child"** by Ida Kling we were also given a light of grace about suicide, which I would like to add as a conclusion.

"Write, my child, a word of comfort and love to this child of mine who so sorely mourns the death chosen by his brother. You grieve, dear children, because you know what it means to cut the thread of life with your own hand. You mourn for the soul of your brother, which went unripe out of her body, and did not respect the voice that called to him, saying: "You fool, what are you going to kill!? You're immortal! You are eternal and can only get rid of this transitory shell, but not of your immortal spirit, which now admonishes you, warns you and makes the most desperate attempts to save you."

In vain was this effort of the voice of light! - Another voice that sounded out of the darkness was more enticing. She said: "Break the thread that binds you to this miserable life, and you'll have peace! Then you'll be relieved of all suffering! There's no better life than this. The fairy tale of eternity, of heaven and hell is not enough for a long time, it will soon pass away, just as everything else passes away. So do not let yourself be tormented any longer by a deity who is supposed to be somewhere! Come and follow me, and you'll soon see for yourself that there's no god-like being anywhere. You are free, therefore use such freedom and do as how many hundreds of thousands have already done it before you and will still do it! Then you'll have peace, like all of them. You don't have much to expect from this world anymore. What do you lose when you say goodbye to her?! Breaking up is much more honorable than living on like this."

See, this is the language of darkness that completely seizes such a being, pulls it more and more into its realm until it can finally no longer resist the urge and throws itself completely in the darkness arms. But where then is the hoped-for peace with which these powers sought to catch their victims? Where is the desired disappearance of all that was? - Is not rather a new world much more terrible than the first, risen - in which there are no more formerly so hated people, but only true devils of the most hideous form greet and welcome the beguiled.

In this hell of all hells the soul awakens from its dream and recognizes the horrible reality; recognizes that it is lost, recognizes that that "fairy tale" is truth, full truth - and also that there is an afterlife, an eternity and a God. - But where is this God now? - Just as the devils promised him, so man finds it; far and wide no godlike being, only devil over devil!"

But how does the soul continue to behave? What does she do in her hostile society? Is she seriously banished there forever?

I tell you: As long as a being is not a devil in the deepest sense, it will not live forever with the devils. For a being not yet ripe for hell will not be able to remain in hell as much as a being not yet completely pure can enter heaven. Such a being only gets a taste of hell for that: First of all, in order to take a sharp look at the hell from which it let itself be captured and advised, and secondly, in order to get rid of the Satanic, with which such a soul is afflicted, just in hell with the devils, which is most likely to be possible there through the soul's fear, which is increased to the highest level, of having to remain in this place forever.

This short agony consumes the truly devilish of the soul and increases the disgust and abhorrence of its surroundings more and more so that the soul finally separates itself from hell to remain left to

itself for some time, and this until the time of its life on earth would have reached its end. During this time the soul is supposed to reach more and more self-knowledge, to learn to recognize its misstep and its sins, and is supposed to finally return (to the order of God) in right repentance, i.e. with all seriousness to swing itself up to a better life.

When a soul has come so far that it has the earnest will to live a true life, then I, the heavenly Father, send a guide to it, who shows it the right way and strengthens it to continue on the same. Then the belief in a God will gradually reappear and the search for the same will keep the soul on the right path and bring it closer and closer to the light. See, such a soul also reaches light and knowledge and is not lost for you and me, but saved!

Therefore, do not despair, My child! Your brother's soul is saved! Because he fell so deep, he has not been lost to Me. This fall has humiliated his soul and made his spirit mature for eternal life.

But for you, My child, it is a sign of My love which has heard your prayers to save your brother's soul! You have left the choice of the remedy to Me. Now he has chosen it himself by My permission. Therefore do not accuse yourself, nor be angry with the brother who has brought you such suffering. But only pray more eagerly for the salvation of his soul, so I will hear you over requests and understanding.

And I also want to bless you a thousand times here and more once there, where you are so powerfully drawn out of great love for Me. But I tell you: Stay gladly until I call you, and cleanse your heart into a dwelling place for Me, so that I can remain with you forever and, as I call out to you: "Come!" - you can answer me: "Here I am, dear Father! Take me completely! I am yours!" – Amen.

This is what the Father's love tells you and everyone. Amen."

From these Father's words we see that our loving Father recognizes all the depths of the soul and takes every opportunity to lead such a soul into a better light, life and being. We were also told to pray for such souls to be a light for them on the way to a better being, so that they may know themselves better.

We should also ask for the right inner hearing, so that we can recognize even the slightest hint of a life-weary person to raise a warning voice. Also in our ranks one can often notice that life on earth becomes a torture for us and that we do not want to live anymore. I always have to think of our spiritual friend Otto Hummel, who once said in Munich:

"Dear brothers and sisters, do not hope that the Lord will take you home as soon as possible, but rather pray that the Lord will leave you on earth until He can pick you from the tree of life as a fully ripe apple and does not have to pick you up from the ground of the earth as an emergency ripe or rotten apple."

We know, according to the Lord, that one day of earthly life can bring more perfection than 100 or 1000 years of life in the beyond.

In this sense I would like to end with my remarks.

The main works of the mystic Jakob Lorber (1800-1864)

The Great Gospel of John (10 volumes, each of approx. 450 pages) (GGJ) (11th volume by Leopold Engel)

In this great and glorious work of revelation we receive according to the promise of John. 14. 26 an accurate, in-depth and thoughtful description of all that Jesus did and spoke in the three years of His earthly teaching. From the fullness of the in Joh. 21.25 signified, the love and grace of the Heavenly Father has here revealed infinitely great things to men for their enlightenment and salvation.

The Household of God (3 volumes, each of approx. 450 pages) (HoG)

This work reveals in powerful language a vast picture of the divine world plan, the history of creation and the prehistory of mankind from the creation of Adam to the Flood.

The Youth of Jesus (approx. 420 pages) (YJ)

This is the rendering of the lost youth story of Jesus, the so-called Gospel of James, written by James the Lord's stepbrother. Including the wonderful description of Jesus' childhood, it also gives us a bright light on the mystery of God and man in the person of Jesus.

The Spiritual Sun (2 volumes, each of approx. 500 pages) (SpS)

Basic instruction about the conditions in the beyond and the further development of souls there. A highly significant work for advanced students.

Bishop Martin (approx. 500 pages) (BM)

Paths of development of a bishop secluded in human imperfection in the beyond until his completion.

From Hell to Heaven (Robert Blum) (2 volumes, each of approx. 500 pages) (HH or Rbl)

Experiences and adventures of the revolutionary Robert Blum in the afterlife, who was shot in 1848. This work gives a very lively, multifacetedly enlightened picture of the further development of this political personality in the beyond to a child of God.

Earth and Moon (approx. 250 pages) (EM) (Earth)

Important main work on the spiritual explanation of the world. Comprehensive depiction of the construction and the meaning of the earth and the moon.

The Natural Sun (1 volume, approx. 320 pages) (NS)

More than the works of scholarly astronomy, this book reveals to us the creations of the solar system. The main thing, however, is that this study of the sun and the stars leads us to God and to life out of God.

Scripture explanations (approx. 112 pages) (Sce)

Illuminating, revealing explanation of important Bible passages.

The three Days in Temple (approx. 96 pages) (TDT)

The twelve-year-old Jesus in the temple in Jerusalem.

Correspondence of Jesus with Abgarus (approx. 40 pages) (CJ)

Reproduction of the only real correspondence of Jesus, of which the historical work of the church father Eusebius tells.

The Großglockner (approx. 80 pages) (Gg)

A gospel of the mountains, treating the natural and spiritual meaning of the mountains and the nature and rule of the nature spirits in the mountain world.

Heavenly gifts (3 volumes, each of approx. 450 pages) (HG)

Various individual remarks by the Lord on many important questions .

Paul's Letter to the Church in Laodicea (approx. 28 pages) (PL)

Reproduction of Paul's original letter to the church in Laodicea

Healing and health care (approx. 240 pages) (HaH)

Compilation of advice for the healing and health of body and soul.