

THE GREAT GOSPEL OF JOHN

Volume 04

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THE GREAT GOSPEL OF JOHN

Volume 04

Autobiographical account of the actions, lessons and signs of Jesus Christ during His three years of teaching in the Holy Land, greatly extending the Gospel of John.

Revealed by the Lord Jesus Christ through the inner word to Jakob Lorber from August 1851 to July 1864.

Volumes 1 to 10 of this work were revealed by the Lord Jesus to His prophet and scribe Jakob Lorber from 1851 – 1864 by “Inner Word” dictation, and vol. 11 revealed to His servant Leopold Engel which he finished 1894.

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The numbering of chapters in this edition is according to the original German Book 4 (263 chapters).

Note:

As mentioned above this volume is part of an 11 volume work with the same name. 10 volumes were dictated by the Lord to Jakob Lorber between 1851 and 1864, and volume 11 to Leopold Engel in the 1890s. If this is the first time you read one of the 11 volumes of this super Gospel please download and read the [Introduction to the Great Gospel of John](#) (document # 3054), available by [download](#) from our website www.HisNewWord.org

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CHAPTER 1

True wisdom and the living reverence of God

When I get up with everyone else who had 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 invigorating three hour sleep.

02] Says Mathael: “Lord! You are wonderful. You are most wise! Who can sleep, if he will in any case receive the greatest strength through Your word! All three of us are clearly invigorated as if we had slept extremely well for the whole night! But we have used the three hours in Your name - to our maximum capability - and we have, with Your most gracious permission, gained knowledge, which in all probability no mortal has ever even dreamed about. For that we would like to offer You our most heart-felt and sincere thanks; You are the Lord, and everywhere You alone are all things that are meaningful. Therefore to You alone we offer all our love and our highest respect!”

03] I reply: “Very well. I know what you have discussed and learned during the time granted to you! But since you have learned it, keep it to yourselves for the time being and even afterwards do not misuse it; since the children of this earth cannot understand such things because they are not from the place from which you came. But you will experience much greater things after you have received the Holy Spirit, with which I will one day anoint you and which will lead you to universal truth! This will be the spirit of love, the Father Himself, who will encourage and teach you, so that you can all come to the place where I will be.

04] For I am in truth saying to you: Nobody will come to Me, if he is not being drawn towards Me by the Father! You must all be taught by the Father, therefore by the everlasting love in God, if you wish to come to Me! Therefore you must all be perfect, as the Father in heaven is perfect! Profound knowledge, even the widest range of experience, will not however bring you there, only the living love of God and of your neighbour to the same degree: therein lies the great secret of the rebirth of your spirit out of God and in God.

05] However, everybody must previously walk with Me through the narrow gateway of complete self-denial, until he becomes what I am. Each individual must cease to be something for himself, so that he can become all things in Me.

06] To love God means above all to be totally absorbed in and united with God, - and to love your neighbour also means: to know and understand your neighbour

perfectly, otherwise you will not be able to love him completely; because partial love is of no value to one who loves, nor to one who is loved.

07] If you wish to have a full view in all directions from a high mountain, you must necessarily climb to the highest peak; because from any lower vantage point, a significant part will always remain concealed. In love therefore, everything must originate from within – the external image must grow from the inner being - so that its fruit will be revealed.

08] Your heart is like a cultivated plot of land, and the active love inside it is the living seed kernel; the poor brothers are however the fertilizer for that field. Those of you, who plant a good quantity of seed in the well fertilized ground, will also reap a full harvest. The more you fertilize the ground with the poor, the more productive it will become; and the more you plant good seed in it, the richer the harvest. He who sows bountifully, will receive a rich harvest; he who sows sparingly, will reap a meagre reward.

09] But therein lies the greatest wisdom, that you will become wise through the most active expression of love. All knowledge is however valueless without love! Do not therefore strive to acquire great knowledge, prefer rather to love deeply; then love will give you what no knowledge ever can give! It is quite good that the three of you have very industriously utilised these three hours for the wide-ranging enrichment of your knowledge and of your experience; but all this would be of little value to your souls. If however in future you were to sacrifice your time with the same eagerness in loving your neighbour, then even one such day will be more positive for your souls!

10] What use is it to you in My presence, if you nearly drown yourselves in a sea of wonderment as you consider My power, My greatness and My unfathomable splendour, while outside your houses your poor brothers and sisters are weeping because of hunger, thirst and cold? How wretched and pointless would sound and would in fact be, the sound of loud jubilation and hymns of praise to the honour and glory of God, if the suffering of a poor brother were to remain unheard! Of what value are all the rich resplendent offerings in the temple, if a poor brother is dying of hunger at its door?

11] Therefore your aim should especially be directed towards your poor brothers and sisters bringing help and consolation to them! And you will find it more rewarding to help a brother, than if you were to travel to all the stars or to praise Me with seraphic voices!

12] I say to you with sincerity that all the angels, all the heavens and all the worlds with all their wisdom, are eternally unable to grant you the same result

you will achieve if you have truly helped a poor suffering brother with all your strength and all your means! Nothing counts more with Me or touches Me more than the active expression of true love!

13] If you pray to God, but do not, while you are praying, hear the wretched voice of your poor brother who has come to you for help during your hour of prayer, then may your empty chatter be damned! For My honour exists in love - and not in conceited absurdities spoken by your mouth!

14] You should not be judged, as Isaiah called out: ‘See, those people honour Me with their lips; but their hearts are distant from Me!’, but if you pray to Me, do this in the spirit and in all truth! For God is a spirit and can only be worshipped in the spirit and in the truth.

15] The only prayer from the spirit which appeals to Me, does not consist in the movement of the tongue, the mouth and the lips, but only in the active practice of love. Of what value is it to you if you have decorated the grave of a prophet with a considerable weight of gold, but have failed to hear the voice of a suffering brother?! Do you think that pleases Me? How foolish! I will look upon you with angry eyes, because you have preferred to listen to a corpse and failed to hear the voice of a living person!”

CHAPTER 2

THE DESTINY OF LOCATIONS IN PALESTINE

01] (The Lord:) “Look, I have already made provision for the places which we are visiting now to disappear within the next one hundred years so as to ensure as time goes by that no excessively crude acts of idolatry are performed at any of them!

02] My Nazareth will not be found, however, only another one over the mountain from here towards sundown i.e. to the west. Genezareth will disappear, only Tiberias on this side of the sea, will remain. Caesarea Philippi, where we are now, is already destroyed, but another one will survive above Lake Merom, the source of the Jordan, and one to the West, not far from both the large salt lake, as well as Tyre and Sidon. The land of Samaria will only partially remain and extend from here in a southerly direction towards the Great Sea, but the smaller portion, which lies more towards the East, will be wiped out, together with the real Sichar and the true Mount Horeb. Later visitors will search for it and will find it not far from the Great Sea; but only the name will remain and a steep mountain, but the

truth will have disappeared. This will also happen with Jerusalem and many places in the Promised Land, which will largely be transformed into a desert.

03] All of you should remember this well; since this is how it will happen in order to ensure that the people who come to idolize these places, do not cease to listen to the voices of their poor brothers and sisters! They will all be confused! They will search in the wrong Nazareth for My humble dwelling and be dumbfounded; since the real Nazareth will be wiped off the face of the earth shortly after I have ascended to My kingdom.

04] He who wishes to search for worthless trivia, will find it and die because of it; but he who searches for the true Nazareth in his heart will find it in every poor brother and the true Bethlehem in every poor sister!

05] There will be times when people will travel to this region from far away and will search for these places. The names will remain, but not the places! Indeed, nations in Europe will go to war to establish ownership of these places and will think and believe to have done Me a good service by their action; but they will leave their wives and children and brothers and sisters at home to perish in poverty, penury and misery!

06] However, if they come to Me in the hereafter to receive their anticipated reward for their trouble and sacrifice, I will reveal to them their extreme foolishness and will show them what misery they have created by their stupid behaviour towards their fellow men which I have never at any time encouraged; but more particularly towards those who were entrusted to their care, namely their poor, weak wives, their children and the other needy people in their households! And it will be made clear to them, that they will not be permitted to approach the light of My mercy, until they have completely put right all the misery they have caused. This will be very hard for them to do, since they will only have extremely meagre possessions in the dim twilight of the spirit world, whether above or under the earth.

07] I say to you: Because of the great foolishness of these people, these locations will be placed under the control of heathen nations and I will instruct these heathens to chastise the false supporters of My teachings wherever they may be.

08] Therefore take care that foolishness and blind superstition do not gain ground within My teaching of life or within the true recognition of God along the pathways of active love alone; this will reveal the true light to everyone and therefore give an accurate and unlimited view of all things in the natural and spiritual world! This is and will forever remain the only true and effective path to Me and into My everlasting kingdom.

09] I alone, as the love from eternity, am the light, the way, the doors and the everlasting life; he who wishes to force entry by another path into My kingdom of light, is like a thief and a robber and he will be cast into the extreme darkness which is already here and which will intensify as time passes. - Now you know what to do, and what is right before Me. Act accordingly, and you will walk on the right path!

10] But now we wish to deal with the nine who drowned. You, Markus, bring Me wine since we will need it!”

CHAPTER 3

THE LORD WITH THE NINE DROWNED MEN

01] Thereupon we went quickly to the nine, and I asked that their faces should be turned upwards with their heads lying uphill. When they were placed like this, I said to Markus: “Give each one a few drops of wine in his mouth!” This was easy to accomplish, because all of their mouths were open. When this was done, I said to all present: “Go, and let every doubter among you ensure that the nine are completely dead!”

02] Among the thirty Pharisee converts there was also a doctor, who was able to recognize if a body was completely dead or not. He came closer and said: “It is not because I have the slightest doubt about the death of these who have drowned that I have come here to examine them, but rather, as a skilled expert, to give you valid confirmation that these nine are completely dead.” Hereupon he touched the nine, looked at their eyes and used the Hippocratic nose to assure himself of complete death and the total absence of all physical and spiritual life.

03] After a very precise inspection and with the added testimony of all the others present who confirmed his findings as valid and true, he delivered his judgement loudly and added : “Not only now, but even yesterday an hour after they entered the water, they were already as completely dead as they are now! Judging by my nose and the smell, putrefaction has already started. No human science, strength or power can call these nine back to life! This is only possible for Him, who will raise all the dead from their graves on Judgement Day and give them life!”

04] I then said: “In order that you will recognize the glory of the Father in the Son of man from the valid testimony of the doctor, I call aloud to the Father and say: ‘Father, glorify Your name!’”

05] At this point, they heard a voice which sounded like intense thunder: “I have glorified him through you, My most beloved Son; because it is in You that I find My true satisfaction! The people should listen to You!”

06] Many heard these words, but many others only heard the claps of thunder and began to ask why it was thundering. But those who heard words within the thunder testified as to what they had heard; the others were surprised by this and said: “This is strange! We certainly only heard the thunder, - but since several of you have heard the same words, we believe you as if we had heard them ourselves. We can however conclude from this that this important person here is really only the Son and not the holy almighty Father who lives in heaven, who has never been seen by any human being and to whom mankind can only speak in sanctified moments. Moses was therefore also a son of the Almighty, since he has also performed extraordinary deeds, as also did the other prophets in equal measure. This Nazarene may be the greatest of all the prophets, because he provides us with the most convincing and most frequent proof.”

07] Murel, who had listened to this quite attentively, says: “No, you are mistaken; this is still a very serious misunderstanding on your part! Before the appearance of Moses, who has announced the coming of a Moses through the spirit of the Lord, who introduced Elijah or Samuel, or any of the four great prophets? They were awakened by God as if by chance and then they prophesied! And who was the most frequent subject of their prophecies? Of course they concerned Him who is now in our presence! 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 physical mouth! The only difference consists in this: With His physical mouth, He speaks as a person to us, but using the voice of thunder, He was heard as The One who was, is and ever will be, He who has created everything there is and who proclaimed the law to His people on Sinai to a background of continuous lightning and thunder. Therefore only for Him is everything possible, even the fact that He, out of the highest love for us, His children, could become a man like us. Otherwise He might forever remain unseen and without full recognition by His children whom He loves above all things!”

CHAPTER 4

THE LORD'S ARRANGEMENTS FOR THE REVIVAL OF THE DROWNED MEN

01] I now step closer to Murel and say: “You have done this well, My son! You have in fact penetrated the truth very thoroughly, and those who have seen things in a somewhat distorted way have received teaching from you appropriately based on the whole truth. You will therefore become an excellent weapon for Me against the Jews and the heathens; and your reward in heaven will consequently not be diminished!

02] Let us now adopt an active role, which I have selected for you, so that everyone can grasp that it is really only I who should have come according to the predictions of all the prophets up to Simon, Anna, Zachariah and John, who was decapitated by Herod! Observe how these nine shall all become alive again and return home to their families! When they wake up with their strength fully restored, do not detain them, but let them go immediately. One of you may inform them what has happened to them but only after I have left this place.

03] When I had finished speaking, I said to Markus: “Put some wine in their mouths for the second time!”

04] Markus did this; but Cyrenius and Kornelius asked Me, why the men who had drowned must be given wine before reviving them again.

05] I said:- “ This is absolutely not necessary in order to revive these people; but since they will leave this place immediately after their resurrection, they need their physical strength, and this is achieved by putting wine in their mouths before reviving them. It will be absorbed by the nerves of the palate and the tongue and in this way it will be shared with all the other nerves in their bodies. When these nine are again alive, each soul, which will have returned to its body, will already be strong and capable of immediate use for all kinds of activity. If their strength were not prepared, the newly revived bodies would need to rest for a while to strengthen their limbs before any movement. At the same time this pre-strengthening will leave a pleasant taste in the mouth of those concerned, which is also necessary since the smell of dank water might cause them to become unwell after being awakened, and they might not be completely free of illness for a long time. - Now you also know this; do you still have any concerns in this regard?”

06] Kornelius says: “No, not really, Lord and Master; however, the thought came to me, that You as the Almighty, whose will alone is capable of doing anything, will nevertheless sometimes still choose to make use of completely natural means to achieve a specific goal!”

07] I reply: “And why should I not?! Are these natural means not also a creation of My will, - in this case the wine in the cellar owned by Marcus, whose empty bottles and other vessels I alone miraculously filled with wine?! If I therefore make use of natural means, then this is no less a miracle than if I do not use natural means but only My will! - Do you understand this now?”

08] Kornelius and Cyrenius respond: “Yes, this is also now very clear to us; we are already looking forward to the revival of the nine people who drowned! Will this take place immediately?”

09] I say: “Have just a little more patience, until wine has been put in their mouths for a third time, so that they can have sufficient reserves of strength within them for their new lives!”

10] With that, all curiosity was satisfied, and on My instructions Markus put wine into their mouths for the third time.

11] At this point, I say to the many bystanders: “This task has now 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 were to stay here, we would only confuse the newly awakened men and they would think that something extraordinary had happened to them; but if they do not see anyone close by, it will seem to them, that they had been completely dazed and exhausted by yesterday’s storm, that they had fallen asleep on this hill and had only awakened from a deep slumber this morning, which is the day following yesterday’s Sabbath! In consequence they will be completely unconcerned and quietly rise from where they are lying now to return to their homes, where they will be welcomed by their families with the greatest joy and feel fully refreshed.”

Chapter 5

Cornelius has doubts

01] On hearing My words, everyone immediately carries out My instructions, - but most of them quite reluctantly, since they would have liked to observe the miracle from close quarters; but no one dares to make any comment to Me. We

walk to our tables and sit down and serve ourselves the fish, which this time were tastily prepared and we eat in a joyful mood.

02] This time My Jarah especially is in a good mood and says: “I really do not know why it is, that I am in such a good mood today. But I also have noticed something else, and that is that not all the others are in such a good mood as I am! I am of course a girl and should have been tormented by curiosity more than others, - but this time it is just the opposite! The men are constantly peeping over there to see whether the nine have already awakened. Until now I have not peeped once ; nevertheless, I already have seen them walking away, one after the other, - while the men and lords and kings continue to look and ask themselves in their souls, if the men have really come to life again? Oh yes, even about half-an-hour ago! Immediately after we arrived at the tables, the nine started to stir and one after the other rose from the ground, rubbed the sleep from their eyes and left at once. I observed this very easily through the trees which partially cover the view from here to that particular place, because I am small and I can easily look underneath the branches; but you are tall, and the branches block your view of the wonder of the power of the divine will. But now it is already too late; even if you went there, you would find nothing more perhaps than the places, where the nine were lying. Also those the Lord had already awakened yesterday shortly after the storm left with the nine for home.”

03] Kornelius says: “But you have very good eyes and notice everything. If everything is done, then everything is in order, and we need nothing more than the secure successful conclusion of those matters which the Lord arranges and requires. Only one isolated failure would raise doubts among uncertain believers. Did you really see the nine getting up and walking away?”

04] Jarah replies somewhat excitedly: “Now then, I hope no one sees me as a liar!? As long as I have lived and been capable of thought, never ever did a lie pass my lips, - and here at the side of my Lord, my God and most true Master, do you expect me to lie for the first time in order to dispel your curiosity?! If so, then you, noble lord, do not in the least know Jarah! Look how the lie remains in the mind, still so vivid, if you have explained something to someone from your understanding, as it made sense to you; but if your made-sense-to-you was utterly wrong, your explanation is a complete falsehood, - because you have misled both yourself and your neighbour. But true and pure love never lies and can not lie, since it honours its neighbour as another child of God, more than it honours itself; but it honours God above all things! I am however full of love for God and therefore also for my neighbour - and you think I am able to provide you with wrong information?! Noble Kornelius, this misjudgement coming from you was not courteous”

05] Says Cornelius: “But, fairest Jarah, never ever did I mean it in such a way! I asked you, because it is a completely normal way of asking, without in any way thinking that you would have told me something which is untrue! Ask the Lord Himself, who surely knows what goes on in my mind, if I intended to extract a lie from you, most guileless and loveliest of girls. 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 therefore concluded. I asked you my somewhat clumsy question as a reflex action and without thinking. - Will you be cross with me for that?”

06] Says Jarah: “Oh not at all, but in future you must think about your questions more carefully! But now let us talk about something else; since we have talked long enough of unimportant matters!”

07] Say Kornelius and Cyrenius: “Yes, yes, you are absolutely right; every minute which we spend on idle chatter, is lost time if the Lord is with us! Let us give the Lord alone the honour of determining and arranging something!”

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

09] Old Markus, who overheard Me, immediately instructed his sons to prepare the necessary boats; because the fish in the large container in the lake, fenced off in the water, had suffered considerably during yesterday’s storm.

Chapter 6

The Persians and the Pharisees argue over the miracle. Judas Iscariot fishes for gold.

01] While we were discussing this and that at our table, an argument started between the thirty young Pharisees and the twenty Persians who were still present. The Persians considered the awakening of the nine drowned persons as a straightforward miracle; but the thirty young Pharisees were inclined to be

somewhat doubtful. Especially Risa, who had earlier supported Hebram for Me, was the strongest dissident voice.

02] Hebram said: “Risa my friend, once a person is dead as judged from the state of the body, just as those nine were dead, you can lie him down as you will, and do likewise the following day and you can put the same wine in his mouth, but he will still never come to life again! That is an achievement of divine willpower, and the positioning and pouring of wine are serving no other purpose than to let the water run out of the stomach and the lungs as a result of that correct positioning. Similarly, the wine enables the unstable nervous system to receive the necessary advance stimulation while offering the palate a taste which is not disgusting. However, in relation to the later revival of the dead body, neither the positioning nor the wine is of any importance. The Lord only allowed this to happen beforehand because His purpose was to bring those nine back to life again through His will, and in such a way that each of their souls would immediately enter a habitable and usable body! - Do you not see the logic of this?”

03] Says Risa: “Yes, yes, I can see it and you will be probably be proved right. Nevertheless, it would not be pointless to conduct a test in order to convince oneself positively that the positioning of the body and the subsequent triple administration of wine will not of itself make the body of a completely drowned person live again! Only then, if one is convinced about that, does this resurrection becomes a completely perfect miracle! This is my opinion.”

04] Said Hebram: “Now then, if you insist and the Lord wishes it, it might happen that during the newly arranged fishing trip another corpse will be found, using which you can conduct precisely the same positioning and wine-administration experiment in order to revive it again; however, you will find that you will not be delighted by the result!”

05] The Persians say: “We share this opinion! Since what is only possible for the power of the divine will, is not achievable by any human being who is only a creature himself, - unless the will of God acts with and through the mind of man. This is our opinion, and we do not believe we are on the wrong path. - But now everyone is going down to the water, and we therefore wish to board our boats; since it is most probable that some form of miracle will happen, and we must be present to witness it.”

06] There is then a general exodus to the water, which is very peaceful this morning and favourable for fishing. This time My disciples, except for Iscariot, work together with old Markus' sons and help them to cast the large nets and make them taut.

07] Judas Iscariot however went on a private excursion all by himself to the city which was totally in ruins, to investigate what was going on; since he had earlier overheard that the wealthy Greeks wanted to pave some of the streets with gold and silver. He believed and was under the firm impression, that these wealthy people had already made considerable progress in this regard and he therefore went unseen to the scene of the fire to fish for gold, silver and other valuables lying in the open.

08] This time however his dirty tricks did not pay off, - only his back was rewarded; since when he, as a stranger, was discovered to be searching for gold and silver in the alley-ways, he was soon arrested by the guards and suffered a severe beating. He then of course left the ruins of the old town which was still smouldering despite yesterday's storm. The town's ancient name was '**Vilipia**', under the Greeks '**Philippi**' and it had only recently received the additional name 'Caesarea' under the emperors of Rome.

09] When our gold fisherman arrived with hurrying steps back at the house of Markus, he met no one of course except the wife and daughters of Markus, with whom he was not able to get very 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 impudent questions coming from Judas Iscariot. They were also not favourably disposed towards this disciple, because during the past few days he had proved himself to be greedy and intolerable.

10] Since he was not welcomed by the women in Markus' house, he left them and went to the shore to look for us. He could not see us, as we had to steer out onto into deep water to ensure a good catch, as there was a fish migration which occurred only twice a year according to the direction of the Jordan, flowing out of Lake Merom and comprising a large quantity of fish consisting mainly of the best golden salmon-trout.

11] Since the disciple who stayed behind was very bored and did not know what to do, he went to Ouran's tents to investigate whether everything had been removed and at the same time possibly to use the opportunity to find a few surplus gold or silver pieces left behind by someone! But there too the world was closed off to him as Ouran had left three guards behind in each tent with whom it was not advisable to speak during the absence of their master. He left the tents in a bad temper and went to look for a shady tree, under which he lay down and fell asleep quite comfortably.

12] But shortly afterwards his sleep was also interrupted, since the flies gave him no rest, - in short, Iscariot was tormented for three full hours and was near to

desperation. He then saw our ships. His heart felt a little lighter and he very much regretted that he had left My side.

Chapter 7

Helen's untrustworthy servant

01] However we made a truly exceptional catch of the best fish, and we also found two completely naked female corpses floating in the water. They had earlier fallen into the hands of pirates who robbed them of everything and then threw them alive into the water. The two were maidens of nineteen and twenty-one years of age and in good shape and they came from Capernaum. They were the daughters of a wealthy house, who wanted to travel to Gadarena and had entrusted themselves to the sea. Their ship and the ship's crew were well chosen. However they came upon a Greek pirate boat on the high seas and their ship was boarded. The crew of four and the two maidens lost their lives. The four crew men were slain before they were thrown into the sea but towards the two maidens the pirates were a little more humane. They removed all their clothes, took them by force and only then threw them into the sea. But even before daybreak today the perpetrators had been caught by the arm of the law; and those devils will not escape the most severe punishment.

02] The maidens were, however, firmly tied together with their hair and were floating on the water completely dead. This was favourable for the positioning and wine experiment designed to revive someone who had drowned, as Risa thought. Both corpses were therefore wrapped in cloth and placed in the ship.

03] There was now a lot of work to do however, and Markus did not know how to store all the fish. I instructed Raphael to help Markus, and everything was very quickly arranged in the best way. Risa took charge of the effort to resuscitate the two corpses and laid them on the ground in the same posture as I had on the previous day.

04] Thomas, however, quickly greeted Judas Iscariot and asked him with a hint of irony, how his fishing expedition had gone? Judas Iscariot grumbled something

into his thick beard, but did not dare to start an argument with Thomas, since he remembered that in fact it was Thomas himself who had warned him beforehand not to go to the city and search for gold. He therefore did not wish Thomas to know how it went! Judas Iscariot therefore kept quiet; while I gave Thomas a sign, that he should no longer persecute the treasure hunter, because his efforts would not be very fruitful.

05] It came to pass however, that one of Ouran's servants, hoping to profit from the visit of Judas Iscariot, opened Helena's purse and stole thirty small silver pennies. The servant came hurriedly to our table and said: "We have been robbed! When our masters were at sea joining in the pleasant fishing expedition and nobody else was nearby, except for the Roman soldiers encamped around the mountain and engaged in exercises, 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 thirty silver pennies from the princess's purse!

06] He was embarrassed when I entered the tent, his eyes looking towards the ground as if he was searching for something he had lost. I spoke to him quite curtly, since he looked suspicious to me, but he was frightened and immediately left the tent. Initially I did not think there had been any wrongdoing by this disciple of the noble prophet; but when I walked around in the tent, I noticed the purse belonging to our most noble princess, because it was not in the same condition as I had known it to be. As I was her confidant, I was familiar with the value of the money contained in her purse. I therefore took it and counted her precious savings, and what did I find? - thirty of the silver pennies were missing! Those thirty valuable coins could not possibly have been taken by anyone else, other than the disciple of whom I have spoken! I wish to report this most humbly and in good time, so that no suspicion ultimately falls on me, as I am innocent."

07] Helena says: "Why do you apologise, my good man, even before anybody has cast any suspicion on you?!"

08] The guard replies: "Most merciful princess! I am not apologizing, merely making a dutiful report regarding the theft carried out by the disciple of the great prophet!"

09] Says Helena: "When have you previously searched my purse without my knowledge?!"

10] The guard replies: "Oh, that took place immediately after the noble, most merciful princess left the tent in my care! There were in all 600 silver pennies; but now there are only 570 - clearly there are 30 silver coins missing, which no

one other than this disciple could possibly have taken! Since I am the guard responsible for the treasury, I must know what I have to guard and its value. As an old, loyal servant I can not be blamed, if I at times familiarize myself with the articles and the values which I have to guard! I have now noted the missing property and have most dutifully reported it.”

11] Says Helena: “Very well, very well, we will look into the matter in more detail at a later time; we will find out who the perpetrator of this crime was and he will not escape his 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 a disciple of the divine Master, who perhaps entered the tent because he was bored. He even had a right to do so, since we imposed no restriction preventing anybody from entering the tents! Go back to your post; I shall soon follow you there myself to investigate everything very thoroughly!”

12] After hearing this answer the guard went away and his first task was to put the thirty coins as quickly as possible back into the purse, so that the princess would be right in her comment that he may have made a counting error. When he was finished with this operation, he became very embarrassed, thinking what he should say during the investigation. He thought to himself that it would be best to go back to the princess, to ask her for forgiveness, confess that he had made a counting error and admit that he had done a great injustice to the disciple. He then suited his action to the thought! After a few minutes he returned and gave this explanation to the princess, asking her at the same time to abandon the promised investigation, as no crime had now been committed.

13] While doing so, he still looked very embarrassed, since he knew that King Ouran was inclined to punish nothing more severely than lies and theft. Helena felt pity for the old wretch, who had never before proved to be disloyal and she said to him: “Stand up and go on your way! It was not worthy of you to seek to revenge yourself in such an unpleasant manner on the disciple of the Lord, simply because you do not like him. He never did any harm to you, except that, since we have been here, you can not stand him! Understand that this was wicked of you and you deserve to be severely punished; since I am now completely clear as to how you have acted!”

14] At this the servant starts to tremble, and Judas Iscariot who listened with great attention to this dialogue from a distance, approached the servant and said to him: “Indeed, you have acted badly against me and without any reason; but I forgive you! I was indeed in the tent, and when I had only been inside for a few moments, you fiercely confronted me from a dark corner and I went on my way; but there was never any mention that treasures kept in the tent had been stolen! And even if you had not confronted me so fiercely, the treasures which you had

been guarding would not have been in danger from me. In short, let it be as it may, I have forgiven you; but as far as your masters are concerned, you must consider carefully how to obtain a good outcome for yourself!”

Chapter 8

The group’s outward calm and inner turmoil

01] With that Judas Iscariot stepped back, and I said to Helena, Ouran and Mathael: “Let all this rest since we have more important matters to discuss! Keep the servant and do not punish him; because he would never have attempted this feeble trick, if it had not been for an evil spirit which drove him to it! But he was driven in this way in order that he would foretell a prophecy for us which will be fulfilled. However let us devote no more time to this topic since we have now much more important things to discuss!”

02] However Cyrenius asked me quite surprised: “Lord, what will they be? It appears to me that there can be nothing more important than the experiences we have already had here! Please tell me, Lord! My heart is trembling from the desire to hear about Your new instructions and decisions, so that I can act accordingly!”

03] I say: “Just be a little patient; since everything needs its own time to reach its maturity! A little rest is now the main requirement. Please therefore rest with Me for a short while!”

04] After that they all rested and the matter between Judas Iscariot and Ouran’s security guard, which concerned Ouran and Mathael very little in any event, was settled. The two of them were discussing very important government matters with Kornelius and Faustus since Ouran was beginning to feel the pressure of time. He had already begun to think seriously of returning to the people over whom he ruled, bringing this great fund of truth, and in so doing to make them as happy as possible. He wanted to rule over sensible and wise people, not mere human insects or machines, without knowledge or purpose, drifting through life like animals.

05] Meanwhile Risa observed his two corpses and his only thought was as to whether they would become alive again after the preparatory manipulation which he had seen followed in conclusion by the power of My name. Others around Me wondered what the very important matter could be, which I wished to attend to after the short rest. In a word, although it looked to all appearances as if everyone was at rest, their inner souls were in turmoil and no one knew the cause or the effect! Philopold, Murel and Kisjonah put their heads together and deliberated in great detail about what might happen; Cyrenius and Ebahl and Jarah were also deep in thought without being able to discover anything that might still happen. It appeared to them that all possibilities were already exhausted.

06] Schabbi and Jurah, the two spokesmen chosen by the Persians, said to their colleagues, who were putting them under strong pressure: “Stop it! That would amount to testing the power of God in our hearts! What do we know about the way our inner beings have been created! If we do not however know anything about ourselves, how should we know how God is constituted within His own being or what He will do?! This we do know however, that everything He will perform will manifest great wisdom and will be chosen to our best advantage. No matter what will happen now, whether more or less wonderful than before, it should trouble us very little! We are and will remain merchants and we can make very good use of everything which promotes our interests. In the end we regard everything as equally wonderful, valuable and important which comes from Him, the unique Lord of Eternity, and from the infinity of all His countless deeds and works.

07] Since we have not known ourselves for any length of time, we can also not know what else we still need in addition to everything we have already received. He however knows and He can therefore choose the next happening as being something exceptional and very important! For this reason, it is impossible for the Lord who has regulated all order from the beginning of time, to start counting at 13 or 14, he can always only begin at 1. As such He also knows very simply and clearly, what we require in the correct sequence in order to achieve inner perfection in our lives. We can therefore await the happening that He still plans to bring about today in complete tranquillity!”

08] This very wise advice calmed the souls of the Persians completely; as well as the minds of those sitting at My table, who quietened down to await the deed which I would openly perform at a later time, with very keen anticipation and joy.

Chapter 9

Herod's spies

01] Old Markus then came to Me from the house, where he was busy with preparations for a midday meal, and said very softly: “Lord, forgive me if I disturb You with my concerns for a few moments!”

02] I say to him: “Friend, go and tell Herod's spies who are lurking behind your house: ‘The Son of Man acts and speaks openly before the eyes and ears of the whole world and does not wish to make any secret deals with anybody. Anyone who wishes to talk to Me or to discuss something with Me, must come to Me and he must also speak and act completely openly! With Me nothing is quietly or secretly whispered into one ear and there are no negotiations and meetings taking place in secrecy. This is a damnable custom of the children of the world, if they have something underhand in mind and do not dare to expose it to daylight openly and quickly enough, because they fear other men and their evil intentions. But I act openly, say everything loudly and am not afraid of the people, because My intentions towards them are good!’ Go to them and tell these contemptible traitors what I have said!

03] Markus bowed deeply to Me and went to fulfil My instructions with a minimum of delay. When he whispered my comments in all seriousness into the deceitful faces of the opportunists who had been sent out by Herod in all directions to seek Me, one of their number said: “Friend, you appear not to know that we have received full authority from Herod, even over life and death, and therefore have the right to destroy any disrespectful opponent immediately!”

04] Said Markus: “Does this right extend to a citizen of Rome, as I am?”

05] The impudent spokesman continued: “If we destroy him, we will not be held responsible by Herod!”

06] Said Markus: “But even more certainly by God and the principal Roman governor Cyrenius, who has fortunately stayed here with me for several days already, together with many other high-ranking individuals from Rome! Beware the consequences, if you dare to raise even one hostile finger against my house!”

07] The impudent one replied: “Are you saying that the supreme governor of Rome is here - just a few days ago he delegated the right of capital punishment to Herod through the procurator of Jerusalem?”

08] Said Markus: “Very well, very well. We will see right away who gave Herod this authorization.

09] At this Markus sent one of his sons to Cyrenius instructing him to inform the supreme governor immediately of the matter. When Cyrenius heard this, he was deeply angry and he immediately ordered Julius to take one-hundred soldiers and arrest the thirty spies straight away, killing without mercy anyone who did not immediately surrender and hand over his weapons.

10] I said: “Do not kill, but only arrest them!” And this was accepted straight away.

11] When the spies saw that the Romans were furiously attacking them, they tried to flee; but without success. The Roman soldiers warned them very loudly, that they would mercilessly kill anyone who dared to resist them. This promise, delivered in a very furious and serious way proved to be effective; the spies surrendered and were immediately tied up in rope and chains. They were then brought with terrified faces to the supreme governor, preceded by Markus and Julius.

12] When they stood in front of Cyrenius, Kornelius and Faustus, Cyrenius asked them with the dictatorial seriousness expected from a Roman: “Where is your written authority and the orders instructing you to pursue the Prophet of Galilee wherever He goes?”

13] The leader whose name was Zinka says: “My Lord! Bound hand and foot, I can not take them from their hiding place! Allow your soldiers to untie me and you shall have the documents, so that you can see that we also have a high-ranking lord backing us. He rules over us and we have to obey him, because he expensively purchased the right from you Romans to replace you as the ruler of our lives and can, without accounting to you, kill at will whenever he so wishes!

14] We are unconcerned if ten thousand prophets should swarm all over Galilee; if they leave us alone, we will certainly cause them no harm. But if a mighty ruler calls us and pays us handsomely and if he can also kill us using one of his many executioners if we refuse to serve him, it becomes a completely different matter! We must then undertake a life and death pursuit of anyone, regardless of the fact that the victim may be a highly honourable person! Or are your soldiers and mercenaries in the wrong if they carry out your life and death orders? If somebody is responsible before God, provided there is one, then he can be only a lord, but never a peasant or his faithful servant! Let your soldiers untie me, and I will immediately show you our authorization as written by Herod’s own hand in three languages; only then can you make a totally valid judgement about us!”

15] Cyrenius allows Zinka to be untied and he immediately reaches into his concealed pocket, takes out a parchment roll, hands it to Cyrenius and says: “There, read it, and then make a correct judgement before the whole world, as to whether our pursuit of the Galilean prophet, a certain Jesus of Nazareth, is lawful or unlawful!”

16] Cyrenius reads the authorization, which is signed at the end in the name of Herod. It reads word for word like this: ‘In accordance with the authority over the entire Jewish land, which I, Tetrarch Herod, have obtained from Rome for 1,000 pounds in silver and 100 pounds in gold, and counting on the support of the authorities in Rome which I have paid for dearly, I order and require you to arrest the prophet from Galilee, who appears to represent a threat to me and my institutions, and to hand him over to me dead or alive. In the former case I myself will examine him and determine his true nature. My henchmen, with the authority of this document written by myself, have however the fullest right to seek out, pursue and arrest the accused on all roads and paths, all streets and alleyways. If he resists arrest, he must be killed with all his followers, after which he must be brought to me and everyone who took part in his arrest will receive a reward of 300 silver pennies. - Written in Jerusalem at my own palace.’

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

18] Cyrenius thinks a little and then says: “According to my knowledge and understanding, Herod was never given any such authority in this way by Rome. My best truthful recollection is that he was only given the authority to exercise the sword as a weapon himself and in his own house in an emergency; and outside his house only then, if there should be any conspiracy against us Romans, or if the nearest Roman occupation unit or proper court of law should be too remote from the place where the insurrection is happening and finally, if Herod and his protective guard of honour should be present These are the only circumstances under which he is allowed to use the cutting edge of the sword!

19] This is how the written authority from Rome to Herod reads, a document which I have seen and counter-signed myself as every order from Rome to Asia must go through my hands or through the hands of one of my representatives, who are all always instructed to report back to me within the shortest possible time the details of all incidents that have happened. I therefore declare this authority to be null and void and that it will remain so until such time as I have received confirmation from Rome with regard to how, when and why – unknown to me - such comprehensive powers were given to Herod, a situation which must fill us faithful Romans with justifiable fear and concern.

20] This authority will not be restored to you until it has been endorsed by Rome and in the meantime you will be my prisoners! Although you are yourselves not criminals under the law, you are nevertheless the means any criminal can use to commit one outrage after another. Rome has never given authority to anyone to carry out atrocities and surely would not have made an exception for your Herod!

21] I am however aware that the followers of Herod are misusing their concessions under one or the other false patriotic pretext! The murder of the most innocent of children committed by old Herod, still serves to prove to me clearly how these clever Greek foxes know how to abuse the rights granted to them by Rome to their own advantage and to turn the Jewish people in their masses against the Romans.

22] I know how to restrict Herod again and that will be the most serious task for me to accomplish! Old Herod has had a taste of my inbred Roman sense of justice, although at that time I was not much older than thirty years of age. Now I am almost an old man, have gained more experience and have become more serious. Nowadays I place even more emphasis on the strict enforcement of the law and I give it my complete respect! *Pereat mundus, fiat jus!* (Even if the world perishes, the law will be upheld!)

23] Straight away I will send two messengers, one to Rome and the other to Jerusalem to Herod asking him to deliver to me all authorizations from Rome which are in his hands. He and his workers, his servants and servant's servants will regret it if his authorizations do not correspond with the content of this authorization given to you!"

Chapter 10

Zinka's speech in their defence and his report on the death of John the Baptist

01] Says Zinka: "Lord! You surely do not mean to say that this bodes ill for us as well? Until now our lord and master was Herod. Yes, he did in fact commit many a terrible injustice against his poor fellow men - I recognized this quite clearly - but what else could one do, but to obey his orders and bring them to an unhappy conclusion? What can one of your executioners do, if you command him to sever

the head from the body of an actual criminal or even only of a suspected one? He may have one hundred good reasons in his mind which convince him fully that the condemned man is undoubtedly innocent, yet he must still bring down the sharp axe blade onto his neck!

02] Did we not realise the total innocence of John who was beheaded a short while ago? Oh, we certainly knew it and we loved the wise eccentric in his devotion to God. Even in the dungeon he gave us profound knowledge, counselled patience and perseverance in all things and cautioned us to avoid sinful acts against God and against our neighbour. He also indicated to us that a prophet above all other prophets and a true priest above all other priests had now appeared in Galilee and that he himself was not worthy to undo the fastenings on his shoes! He announced to us, that this is the prophet who will release us from evil and who will lead us in the path of light, of truth and of the everlasting life. In short, he gave his teaching to us his guards as if we were his disciples and his best friends.

03] When asked by Herod what the prisoner was doing, and how he was behaving, all of us could only speak highly of him. This pleased Herod so much, that he himself visited John to be taught by him. It surely would not have required a major step for Herod to give him his full freedom, if John, who was otherwise an extremely wise man, had not committed a very foolish error by telling the enamoured ruler too quickly that his relationship with the beautiful Herodias was extremely sinful. Yes, John nearly convinced Herod to turn away from Herodias!

04] At that time, unfortunately, Herod celebrated the evening with a large reception and Herodias who was quite familiar with Herod's weaknesses, took particular care with her appearance on that occasion and unbelievably increased her attractiveness. Dressed like this, she came with her shrew of a mother to celebrate with him, and as the company included harpists, pipers and violinists, Herodias performed a dance in front of a very aroused Herod. This pleased the libidinous Herod so much, that the fool committed himself to a solemn oath to grant her every wish which she might ask of him! From then on, our John was as good as dead, since he was stood directly in the way of the accursed greed of the old crone who gave the daughter a sign that she should asked for the head of John on a silver platter. Although secretly horrified – this the young girl did.

05] In these circumstances, what use is our love for John, what value has our conviction regarding his complete innocence, or even our regret? What purpose was served when we loudly cursed both the old crone and the young Herodias? I myself and a henchman had to go to the prison, to inform the good John about the decision by the mighty ruler. We were forced to bind him and allow his

venerable head to be separated from his torso on the damned block with a sharp axe blade. At the execution I cried like a child over the excessive malice of the two women and over the very unhappy fate of someone who had become a dear friend of mine! But to what use is all this in the face of the dark, unseeing and inflexible will of one powerful tyrant?!

06] Likewise we have been sent out to capture the prophet who is active in Galilee, and who is probably the same one about whom John told us great things, and deliver him to Herod. What can we do if we are the sworn servants and menial attendants recruited under oath by this tyrant? Or can we leave his service if we wish to? Has he not specified prison and death as the price of disloyal desertion from his service? If we are in this position and behave as we are forced to, then, lord, point out to me the impartial judge who will condemn us for that!

07] If you were to bring down all angels and even God Himself from heaven to earth to pass a guilty verdict on us, that would be precisely as just as the decapitation of John. If there is a just God, He must openly demonstrate greater wisdom than all mankind! However if He is the wise, almighty One, then I truly do not understand on what grounds He allows such monstrous people to rise up and even become powerful.

08] This is also the only reason why I and my twenty-nine accomplices no longer believe in any God. The last spark of belief was snuffed out from us when John was disgracefully decapitated; because if I were God I would have preferred to have shattered a thousand Herods with a hundred thousand lightning strikes, rather than permit only one John to be beheaded! It may well be true that God is able to repay John a thousand fold in the next world, if he endured the cruelty committed here patiently and submissively. However, based on my judgement I would not give the dear God half a life, of which I was currently sure, in exchange for a thousand supremely happy lives, which no human has ever been completely convinced about!

09] Whoever has the power can dictate and act as he wishes; but we who are weak and powerless people, must serve a tyrant as pack-animals on pain of life and death. If he commits murder, it means nothing, since his power gives him the right; but if we commit murder, we are criminals and are in turn put to death. But I ask you and all the lords and wise men of your counsel, what God can allow this as a right! - I beg you, lord, to give me a clear answer on this point!”

Chapter 11

Cyrenius gives Zinka a kind answer

01] After listening to these remarks, Cyrenius' eyes widened and he said to me in a subdued voice: "This person has certainly not fallen on his head and seems to be of sound mind. He should be helped! What do You think, Lord, should we bring over this man to our side and perhaps also his colleagues?"

02] I say quite openly: "Even a tree which is of limited strength can not be cut down with one blow of the axe! But a great deal can be achieved with some patience. The one who is to be shown the Light must not look directly at the midday sun. If you give him too much light at one time, he will be blinded for a longer period of time. However, if you gradually accustom him to the light, he will be able to see everything with great clarity in the brightest light and after that his blindness will not return again.

03] This person has performed for me a useful service, in that he has given a faithful eye-and ear-witness account in front of My disciples, describing how My precursor John who preached and baptized in the area of the Jordan, has been arrested and killed by Herod. For the sake of My disciples, not for me, he also should also inform us why Herod ordered John to be arrested and thrown into prison. Ask him this question!"

04] Says Cyrenius by turning to Zinka: "Friend, my standpoint should not be understood to mean that I would also allow a tyrant's servants and attendants to be punished, if they were in their souls not remotely of the same inclination as he was - unless of course they were like him and stubborn in their views and to some extent already inclined to carry out the evil intentions of a despotic tyrant! But people like you, who only too clearly recognize the inhumanity in their inhuman master and deeply abhor it in their hearts, I will always understand and treat them with justice and the utmost consideration!

05] But why God in many instances allows evil to triumph in this world, while at the same time virtue suffers and is physically crushed to death, can be answered, my friend, in a marvellous way, but this explanation is too profound for your current understanding or for that of your colleagues whose minds appear to be even shallower than yours. There will come a time - perhaps in the near future - when you will understand very precisely, with your whole mind, why the Herods of this world also must exist!"

06] Says Zinka: “My lord, you have had the good grace to address me with the word ‘friend’, but do not let this word of many meanings become an empty sound, as is unfortunately mostly the case among mankind! But if you have used this word in the true sense, then demonstrate that friendship and allow my twenty-nine friends also to be set free from their heavy bonds! Neither they nor I will run away, as that possibility will firstly be prevented by the strength of the guard, but secondly and more importantly by the comfort of your friendly words. Believe me for I am speaking freely and openly -: We are all that we unfortunately are with the greatest reluctance! If you were able to free us from this yoke, you would then have performed the most humane and justifiable of deeds!”

07] Says Cyrenius: “Leave it there; I will worry about that! Look around and you see many who have been saved from perdition! There will be only a few of them, who, according to our strict Roman law, would not have earned either the sharp axe blade or even the cross. Just look at them and see 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 likewise in the near future since all things are very easily possible with God; and I have the strongest living conviction of this.

08] But now allow me to direct a very crucial question to you, which is as follows: You have done us all a considerable service, by telling us in a very open way, why and how the worthy prophet from God was killed by Herod. However, you were probably also present when he was captured!? Could you also tell me the true reason why Herod arrested John, since he certainly did not do him any harm? He must have had some reason for his action!”

Chapter 12

The capture of John the Baptist. Herod’s relationship with Herodias.

01] Says Zinka: “If I were to speak completely freely and openly without any negative consequences, I could give you the true reason since I myself was a participant in the arrest of that most innocent of all supremely innocent people. But if there is perhaps too much dry straw on the roof, it is then much better for me, if I keep quiet about the matter as I can not bring it back to mind without suffering the greatest heartache together with the most bitter and poisonous rage!”

02] Says Cyrenius: “You may speak completely freely and openly, because among us you will not find any very dry straw on the roof!”

03] Says Zinka: “Well and good, 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 blackest and most shameful lie! Because such a God can never exist in all eternity! Our unlucky friend John taught the people in all seriousness to recognize the right God, and his teachings were long overdue and benefitted in the highest degree every person who does not belong to the temple and who is not a Pharisee. However his teachings about the true God were an even bigger horror to the temple. As a very perceptive man, you will now be able slowly and gently to start to understand the direction from which the storm began to blow.

04] The temple clerics would already have liked for quite some time to have silenced poor John, had it not been for the common people of whom they were afraid as most of them had already started to see through the most disgraceful lies and the blackest deception. They therefore devised a plan to make Herod believe that our John had secretly hatched a plot to incite the people to terrible mutiny against Herod the oppressor, based on all kinds of false and subtly disguised insinuation.

05] In the end Herod was influenced by this situation to such an extent, that he himself, accompanied by us, hurried to a very desolate area of Jordan in order to convince himself as to whether the threat from John was in fact really so dangerous! When he reached John, however, even employing the most carefully devised investigation methods, he could not find the slightest evidence of all the things that the priests of the temple had tried to make him believe. By the end of the visit, he himself was fiercely upset by such indescribable wickedness on the part of the temple and its followers.

06] Afterwards the clerics put pressure on him to eliminate John and in my presence he said to them with a scowl that he would never permit the advice or the desires of wretched, greedy dogs to force him to target anyone if he himself was unconvinced!

07] Hearing this vigorous response the swarthy clerics withdrew and fell silent. Nevertheless, they remained true to their evil plans; while outwardly showing a brave face about the worsening turn of events from their viewpoint, behaving as if

they were no longer worried about John in the slightest, but secretly hiring assassins who were engaged to snuff out the man of God.

08] When Herod found out 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! Make a show of going to him carrying weapons and chains, bind him lightly, tell him my secret plan and he will follow you! I will protect him well in a safe prison here and he will be allowed to communicate freely with all of his disciples!’

09] When all of this had happened, John was as content as he could be in the circumstances. But the nest of swarthy vipers in the temple very quickly learned that Herod were keeping John in prison under false pretences while at the same time allowing him complete freedom to communicate with his disciples. They then began to consult with each other again, as to how they could finally influence Herod and cause the man to lay his own hands on John.”

10] At this point Zinka fell silent but Cyrenius begged him to proceed with his story. Zinka therefore continued to speak: “The swarthy minions in the temple quickly learned that Herod, who was half Jew and half still a heathen, liked to see young Herodias, but as a Jew he did not confidently dare to enter into a closer relationship with her for fear of an accusation of adultery. Herod himself would really not have been too concerned about this; but because of the loudmouthed priests of the temple he was forced into at least an outward show of decorum.

11] The swarthy clerics were aware of all this, so they sent a gifted but rather impish speaker to Herod with the proposal that if Herod would make a small sacrificial offering to God, it would be permissible for him to keep a concubine because of the known infertility of his wife and that he would be fully immune from any protest from the temple.

12] Herod jumped at this proposal, gave the messenger 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 before complying with the wishes of Tetrarch Herod, particularly since she had also been persuaded and encouraged to do so by her mother. The older Herodias was a woman as if made for Satan. There was nothing good in her – and consequently, more that was radically evil. The old woman herself presented her daughter, quite strikingly made up, to Herod for the first time and commended her to his mercy. Although Herod treated the daughter very tenderly he did not commit any sinful act with her. He gave her many presents and granted her unrestricted access to himself.

13] When she returned home to her mother, the young woman was questioned, as to what she had said and done with Herod. The daughter spoke the truth, praised Herod's friendly but nevertheless very sober manner, told her that he had given her many presents and that he had granted her free access to him. The only condition was that she should remain true to him in her heart.

14] However the old witch was thinking to herself and I, who had been ordered to take Herodias to her home, could read the old woman's mind like a clearly written script by looking in her eyes: 'Look, there is something behind this! If Herod did not let himself be ensnared by the considerable charms of my daughter this time round, he will also not be trapped a second time!' But as the old woman would lose her right to ask Herod for compensation for the daughter's loss of honour, she gave the young one a stern lecture as to how she should proceed the next time to persuade Herod to sleep with her.

15] I was annoyed and quickly left the house of the old witch, returned to Herod and told him everything that I had observed. That Herod was not very pleased with this report, everybody can think for themselves. He soon went to John and told him the whole story."

Chapter 13

The murderous attack on the life of John the Baptist by the Priests of the Temple

01] (Zinka:) "John said to him however: 'Do not have anything to do with Herodias and her mother; since the old woman is a snake and the young one a viper! Besides, you know the will of the almighty God of Abraham, Isaac and Jacob and are aware of His ordinance, which, from the very beginning of all creation, gave a man one wife only. The fertility or otherwise of a woman who has been given in marriage to a man, does not confer the right to take up with a concubine. However if you endure the situation with due patience, it is still easily possible for God to implant a living fruit in the body of your wife even in her old age! Read the story of the patriarchs, and you will find that their patience and acquiescence has been rewarded even in old age with blessings in abundance!

02] Do not therefore have anything to do with Herodias and do not under any circumstances accept an annulment letter from the temple; since God has never authorised divorce letters! Moses did this of his own volition, because men's hearts are hard in so many ways. He did not however act correctly and the Lord God was not very pleased by such a letter, of this you can be very certain! Therefore remain with your wife and do not allow Herodias to come near you! Give Zinka (namely me) the authority, and he will know what to do so that the viper will not enter your house again! If you follow this advice, you will stay within Jehovah's circle of friends. If not, you will be destroyed and become an enemy of Jehovah!

03] Herod took this to heart and decided to keep away from Herodias. But the old snake and the young viper did everything possible to deceive Herod. They knew when he went out and where he went, and Herodias knew how to cross his path, always as attractive as possible in make-up and dress. He did not have anything to do with her but nevertheless his heart had started to warm to her again to such an extent that in the end he himself sought out opportunities to meet with the beautiful Herodias as often as he could.

04] When his feast day finally started to approach, Herodias called upon all means available to her to enable her to come to the great celebration. In the meantime the priests of the temple also enquired of Herodias, what progress she had made with Herod. And she could not tell them anything more than that, despite all her tricks and evil cunning, she had made no progress whatsoever. She could not say who or what the problem was, she hardly knew herself, even though she could only too clearly see Herod's pleasure in her company and knew that he was secretly trying to meet with her more and more frequently.

05] When the temple cleric heard this, he said quite openly to the two: "This can only be the fault of the water and baptism prophet whom Herod has started to cultivate for his own salvation! Herod himself arrested him at the Jordan, in order to protect him against us; but this will not serve his purpose! The water prophet must and will fall! He is the most dangerous bone of contention both for you and for us! If it can not be accomplished sooner, it will happen on Herod's day! Try to destroy the prophet at any price, and you will be able to wind Herod around your finger!"

06] With these words, the two women had more than enough explanation to understand the reason why their efforts had failed. They discussed with each other how they could destroy John, and the young one took me into her confidence and promised me a reward of gold and silver, if I could find a good way to kill John. I did not of course consent, but I pretended little by little to go along with her plans. I only did this however in order to ensure that I understood

the exact nature of the devilish plans which were being hatched against poor John by the two women and the priests of the temple.

07] Herod scratched his head thoughtfully and said to me: ‘This is how things stand and as I have understood them to be for a couple of days; but what is to be done? The best option might still be to isolate John even more by preventing easy access to him, only allowing his most well established disciples to come to him while showing any stranger the door. It could of course easily happen that an assassin paid by the two women or by the temple might plunge a knife into the heart of our John and the temple’s evil plan would have achieved its goal. You can believe me that these women are also influenced by the priests! In order to save John, I will however allow the two women, and by this I mean Herodias, access to me. Go therefore and tell Herodias that from now on she may visit me!’

08] As the servant I was forced to obey, although I could only too clearly see that this help could only assist John in a most unhelpful way. From then on Herodias came nearly every day to Herod’s house and she knew, as no other person could, how to feed his growing attraction to her. The swarthy temple clerics learned of this only too quickly, and they continually whispered in the ears of the two women, that they would be richly rewarded with gold if they would use every opportunity to persuade Herod to kill John because he had turned so many people against the temple. The old woman swore in their presence that she would not rest until the water prophet has fallen! The young woman also knew how to prevent Herod from visiting John in order to obtain new advice from him and I as a servant did not dare to remind Herod of John’s words, since I knew only too well, what a tyrant he could become, if his mind were passionately obsessed.

09] And so the wickedness continued until Herod’s feast day. Shortly before this occasion something must have happened between him and Herodias, otherwise she would certainly not have stayed away for several days. However, those few days filled Herod’s heart with even greater longing for the beautiful Herodias, and the triumph which she would enjoy over Herod on his day, became an even greater certainty.”

Chapter 14

Herod’s order to arrest Jesus

01] (Zinka:) “The fact that she celebrated his day is well known to me and thousands of others, as well as her manner of doing so. However you will all not know that reports are circulating among John’s disciples that he has risen again, has returned to Galilee and is again pursuing his activities in the place where he originally began. This report also came to the ears of Herod and Herodias who, after the death of John, both strangely started to waste away and this was also true of the old dragon of a mother. The news filled the hearts of Herod and Herodias with great fear and anxiety. Herod therefore sent me, as an acknowledged friend of the victim, to bring him back to Herod, so that he might compensate him for the great suffering that he had inflicted on him. Herodias also regretted every hour in which she had given in to her wicked mother and now wished to be reconciled again with the victim!

02] I myself know only too well that John has not risen again; but I heard it from the mouth of John, that a great prophet has arisen in Galilee and that he considers that he himself is not worthy of unfastening his shoes. I told Herod and he said to me: ‘Go anyway and bring to me this prophet, of whom John has spoken with such great respect; since he can possibly be helpful to us as well!’ I also told him what I had heard about the great prophet, principally that he performs extraordinary miracles to emphasize his teachings. I told him that the prophet from Galilee awakes the dead, moves mountains, calms storms and similar unheard of things. I further told Herod, that I might achieve very little or even nothing at all against the power of such a prophet, because he has the power to kill thousands with a single thought. But Herod and Herodias did not back away from their desire to meet him and Herod only said: ‘Three hundred silver coins will be paid to the one who brings him to me!’. He added that if it was not possible to bring him alive, he would still like to see him dead!

03] Quite bravely I said to him: ‘If he does not come voluntarily, it will be pointless to go and look for him! If we were to try to kill him, we would not remain alive long enough! He has insight into people’s innermost secret thoughts and also knows their intentions and he would therefore kill us before we even caught sight of him! If this is the case, I really do not see any reason why we should go after him!’ However he said to me: ‘I wish it, and my intentions are good; if the prophet is also well intentioned he will also perceive my positive mind and he will come to me! That I will not do the same to him as I have in my blindness done to the other, will prove the sincerity of my tears for the good John. Go and carry out my wishes!’

04] At this we left and are now here for this purpose - and until now completely without success, although we have already been travelling around Galilee for nine weeks with this one aim! In the meantime I have sent numerous messengers to Herod to explain clearly to him the futility of our mission, but to no avail! He

knows from other sources that one of them, either the risen John or the great prophet, is present in Galilee and performing great wonders. We must therefore do everything possible to get hold of him. Any lack of effort on our part will be most severely punished by Herod.

05] Thus our searches have brought us here, since we heard that great miracles were occurring around Caesarea Philippi! We actually found nothing here other than the city which was totally burned down, an area which was devastated by the yesterday's huge storm and you, the most powerful of Romans!

06] Provide for us and free us from that fool who can not be trusted in his anger, and we will be grateful to you, of that you can be completely convinced! What I have told you now is the whole truth. You know now precisely how things stand. We ask you now to act with justice and fairness! Once you Romans are completely our masters, we are no longer interested in Herod! We are prepared to serve you a thousand times more faithfully than we served that foolish old tyrant! You appear to have the attitudes of a human being, whereas Herod is a monster when consumed by his anger!”

Chapter 15

Herod's mysterious authority from Rome

01] Cyrenius says:- “Whatever you desire will be granted to you as I am quite satisfied with your description of Herod and now know how I have to deal with him. Tell me, however, whether the authority delegated to him is in fact as you have described it to me earlier! Have you seen my signature at the bottom of the document? Or did you ever have or make the opportunity to have a look at that document? Be truthful and tell me exactly what you know!”

02] Says Zinka: “Nothing easier. Since I know how to write and can speak three languages, I have already made about fifty copies of this document, each one of which Herod had to take to the governor for certification as a true copy of the original in exchange for ten silver coins! I did not see your name, however, only that of the present emperor. I can not tell you anything more about it.”

03] Says Cyrenius: “Apparently this is a new authority, the content of which is completely different from the document I myself have countersigned! Could you also tell me when this infamous authority reached Herod from Rome?”

04] Says Zinka: “Oh, nothing easier! He had already obtained this authority a year ago and I know this very precisely since I wrote the application for it myself. It was indeed requested in the application that the emperor, as supreme autocrat and ruler, should override all subordinate offices, and should provide an authority *ad personam* (for his person only) to cover Herod in the way and to the extent set down in the wording of the application. According to my viewpoint, however, it is behind this application that the main deception lies!

05] That Herod actually made an application to Rome, I can vouch for as a trustworthy witness, since it was I, as I have already said, who drafted and wrote the application myself. This extraordinary request did not travel to Rome - as is easily understandable - without being accompanied by a heavy tribute in gold and silver. The couriers were five of the highest ranking Pharisees, who at the same time in their own capacity had undertaken a trip to Rome. A few days before their departure they came to Herod and asked him, if there was anything they could do for him there.

06] When they came to Herod it was as if he had called them since for four weeks he had already been considering every possibility, as to how and by whose hand, he could deliver this extraordinary request to Rome in the safest and most secret manner. This opportunity was even more welcome as he had a good relationship with those five clever Pharisees and regarded them as the most trustworthy of their kind. When he asked them to state their price for delivery, which was not normally less than two hundred pounds from Jerusalem, they said it would cost him nothing; what they did for him they would do out of pure friendship, because he had also helped them with several important services as a friend!

07] Herod was more than fully satisfied with that and gave the application to the five together with the heavy tribute which needed thirty camels to carry it. In this way the words contained in the extraordinary application went to Rome, but the real truth was most probably elsewhere. Unfortunately that we can not know!

08] A trip from here to Rome lasts, under favourable weather conditions, three full weeks but it may take a month. One stays in Rome for a few days, sometimes even for a few weeks, and it takes time to arrange an audience with the emperor. An application of this kind is in the most favourable case not completed in less than six months, because the emperor has to deal with thousands of more important government issues. Then there is the return trip which must take a

similar time as the outward trip! Based on experience and precise calculation, nothing ever returns from Rome to my knowledge in under nine months.

09] However, the five messengers handed Herod the approved authority, precisely in accordance with the wording of the application I had written, within in a period of less than six weeks. It was complete, written on fine parchment with all the recognised marks and signatures of the emperor and greeted Herod with all due pomp. Although I kept my thoughts to myself at that time, I would nevertheless now put my head on the block and affirm that the five messengers, with the time available to them, had spent just as short a part of that time in Rome as I myself had!

10] The scoundrels have hidden the heavy tribute well, not to mention the thirty camels, they have forged the signature and other marks reserved to the emperor and have given Herod a secret imperial authority, of which Herod himself certainly knows as little as you do, noble lord and master! Please note, noble lord, that this is only my personal opinion as it is possible that the authority did in fact come from the emperor! Perhaps the ships had good following winds, both there and back, which would perhaps at least explain a rapid trip to and from Rome. They could also have chanced to find the emperor in a relaxed moment free from business pressures immediately on their arrival in Rome. Perhaps he granted them an audience and issued the required authority without delay, whereupon they immediately found a ship destined for Asia, embarked on it and blessed by a highly favourable wind they reached the coast of Judea! In summary, I do not wish to judge the matter! The source of that sequence of events is purely my own surmise and deduction.”

Chapter 16

Herod's fraudulent authority

01] Says Cyrenius: “My friend, that is more than conjecture, that is the plain truth! Even if the emperor had granted Herod the requested authority within the quickest time, it would have been impossible to have it sent back from Rome to Jerusalem within six weeks, since each order despatched from Rome to Sidon takes around forty days under the most favourable wind conditions. In any event

no ships take to the high seas, where the distance might be shortest, and anyone sailing along the coast of the Mediterranean or the Adriatic past Greece to here will require at least forty days. It follows therefore that nobody can make the return trip in that same period of time.

02] In addition each foreigner who comes to Rome and wishes to ask the emperor for a favour, must previously have spent seventy days in Rome. Before that time has elapsed no one other than a general or a high ranking dignitary would be allowed to see the emperor and certainly not a foreign messenger or private person. It is an established custom in Rome that every foreigner who wishes to obtain a favour from the emperor in Rome, must first make a sacrifice to the city by consuming as much as possible and also by bringing other presents and sacrifices to the many facilities and institutions there. Any foreigner coming from faraway countries is unable to do this, unless he is very rich, and he would not come to Rome to ask for any special favours. For normal, penniless people laws and fair judges are established and sanctioned so that if someone is wearing a shoe which hurts him, he knows where to go. If he does take this step, he will be helped fairly and according to the law; since with us Romans there are no exceptions, and the principle applies throughout our world: *'Justitia fundamentum regnorum!'* (Justice is the foundation stone of all nations!) as well as *'Pereat mundus, fiat jus!'* (The world may perish, but justice will be done!) These are not empty words to us Romans but principles which have been followed very strictly until now.

03] It is not unreasonable for those who come to Rome to bring a sacrificial offering to the capital city of the nation before being considered worthy to receive any kind of imperial favour. From this it can be deduced in turn, that the five messengers from the temple could not have come before the emperor in less than seventy consecutive days and it would have been impossible for them to make an actual trip to Rome and back within six weeks. But if they could not do this, the verdict in law is inescapable that the five kept for themselves the treasures intended to honour the emperor and handed a forged and therefore completely fraudulent authority to the power-hungry tetrarch! Herod now thinks that he has greater powers than those originally granted to him by Rome as a tetrarch. However, he will very soon be disabused of this conviction!

04] Yes, now I understand why Rome has not made any contact whatsoever with me over this! As Rome has given me the most wide-ranging powers over the whole of Asia and the adjoining area of Africa, I must be informed of everything that Rome decrees regarding Asia. If this were not so, I would be forced to regard legislation unknown to me which was being brought into effect as a local show of force and thus as an uprising against Rome and its rule. I would then have to

intervene against it immediately with all the powers at my command! You must now therefore understand that the authority exercised by Herod can only be false! But if the authority is false, you must also understand that I firstly have to inform Herod about the deception and secondly remove his false warrant and send it to the emperor, so that he himself can punish the evil criminals who have dishonoured him!”

Chapter 17

The political actions of the elders of the temple

01] Says Zinka: “Dear friend and noble lord! We all see this quite clearly; but in addition we see something else which you apparently do not!”

02] Says Cyrenius: “And what would this be?”

03] Says Zinka: “It is preferred national policy in nearly all times and in all countries of the earth, that priesthoods possess certain privileges, allowing them to do many things, which would be regarded as crimes if committed by other men. Priests are bold enough to impose themselves upon the people almost as gods and to use their mouths to carry the supposed word of God to the people in ways which best suit their own interests. And nobody stands up against them, and even the emperor must watch this impudent game with friendly eyes because of long established popular superstition. This ensures that people retain a certain obedient, modest attitude and do not rise up against the king of a country, if he mainly passes laws which are difficult to follow and imposes heavy taxes on them.

04] But if the priests are allowed to act and rule as they please in place of God, even the emperor will not interfere too specifically if those country-wide deceivers should deem it necessary, sometimes in secret but at other times openly, to slip into the monarch’s skin, to speak in his name or even impose laws, should they regard such actions as advantageous to the ruler, to his country and of course also to themselves. Such behaviour must appear so much more forgivable in those provinces which are at a great distance from the ruler’s residence, as is here the case with the Jewish homeland.

05] If the emperor should today demand their account of and explanation for their unauthorised activities, they will not deny anything that they have done or that they acted without any instructions. They will however also be able to give the emperor a very good reason as to how they have only acted in the best interests of the monarch and his state! And they will also try to prove in minute detail and with the utmost clarity, why such intervention was necessary, and what useful purpose it served for the state and the monarch. In the end the emperor will be forced to praise and reward them.

06] Question them today, and at the end of 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 existence of a certain authority for Herod himself, if they can prove to you that their action was necessary, specifically to put up certain barriers to contain Herod's hunger for power. Without their intervention, Herod could easily have used his immeasurable treasures and wealth to set up a powerful army and thus put himself in the position to start frank and specific negotiations with you Romans! However, they discovered the plot and enlightenment from above immediately showed them the correct course of action, with the result that Herod received a stylized authority with the emperor's connivance, an authority which he would otherwise have achieved by force with a minimum of further delay. - If the temple clerics come to you with a similar explanation, what else can you do but praise and reward them?"

07] Says Cyrenius: "I am not yet completely convinced about that! If Herod had such an evil plan in mind and wanted to carry it out, why was I not informed about it in some secret way? I also could have adopted the correct means to counter it! It is not so far from Jerusalem to Sidon or Tyre! And finally, how are the temple clerics going to explain the large quantity of treasure and the thirty camels which they have stolen from the emperor? I think this will be somewhat difficult for them!"

08] Said Zinka: "Noble friend, noble lord! You clearly possess a fund of sound knowledge of affairs of state, but in this matter you seem to be very inexperienced - like someone who has only ever held the key to one house in his hand! There are two reasons to put to you. Firstly, there is danger in delay; and secondly, there is the necessity to avoid any dangerous publicity in this matter! If you had obtained this knowledge too soon, you would have immediately encamped in the whole of Jerusalem and have guarded it so thoroughly that you would have caused great excitement among the people and they would have hated you bitterly for it. Herod would then have used the popular mood against you to his own advantage and incalculable evil consequences could have resulted!

09] Taking all this into account and with prior knowledge, the temple in its divine wisdom did something, which silently put the unfavourable matter in order. When the time was right they would in any case have informed you and the emperor quite calmly about what had happened, accompanied with advice regarding what should be done further. At all events, the treasures destined for the emperor could only have been handed to you after they had concluded that it was it advisable to inform you of everything.

10] If you, noble friend and noble lord, were to have undoubtedly received similar answers to some of your questions, tell me whether you, basing your decision on true state politics, could have done anything other than praise the temple clerics highly and reward them according to the law, in the same way that every good and honest business leader must be rewarded with ten shares in one hundred!”

11] Says Cyrenius: “But if I myself am only too convinced of the extraordinary wickedness of the temple clerics, how can I still praise and reward them? Does there not exist any means or any way of attacking these brothers of Satan?”

12] Says Zinka: “Whether I, Zinka, or you know the evil priests better and abhor them more than any other, is a significant question. If I could destroy all of them, the temple and all their synagogues with one breath, believe me, I would not need more than two moments to think about it! But the situation is such, that even a God can give you no other advice, than to look at the evil game with a friendly face for now. If the appropriate time comes later, so also will the advice.”

13] According to my calculation and that of John, forty years time from now they will be completely ready to collapse, and you will be forced to conquer Judea and the whole of Jerusalem again. You must then destroy their nests from the ground upwards. Until that time comes very little or even nothing at all can be done against them by force of arms, except what I have advised you before. In time you can ask them about known matters and events. However, if you openly receive an immediate explanation, then act as I have told you, otherwise you risk bringing the matter to a bad end!”

Chapter 18

The Teaching of the Galilean Prophet

01] Says Cyrenius: “Friend, I acknowledge your great insight and cunning and that Herod has created in you an advocate for himself whose equal can not be found in the whole of Judea! But now you no longer represent Herod, you are Roman, and you will never again need to present a case for Herod, purely our case and on our behalf. You are therefore able to learn more about certain things which have been concentrated at this point alongside the sea and why they are so remarkable! However, tell me now what you would do, if suddenly the great Prophet from Galilee would appear from nowhere!”

02] Says Zinka: “I?! - Nothing; I would let him go on 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 unfasten his shoes! John was an extremely wise prophet and had more light than all the old prophets taken together. Now if John testifies in this way about Jesus of Nazareth, how great, how wise and how mighty must He be!

03] You know, my noble friend, that if I seriously wanted to arrest Jesus - even only for appearance' sake - I could have done it long ago as most of the time I actually knew where Jesus stayed! But I truly did not want to do this and to speak honestly, - I had a certain fear of this man! According to everything that I have heard about him - and this from credible witnesses, even from Samaritans -, he must enjoy the full scope of some sort of complete divinity - or he must be a carefully selected magician from the old Egyptian school! There are no circumstances in which I want anything in particular to do with him; since I would certainly get all the dust in my face. Of course I only want to see and speak to him, but only under the most congenial circumstances and not even from a distance if I am wearing these my huntsman's clothes!”

04] Now I Myself speak to Zinka and say: “Dear friend, I am also someone who knows Jesus of Nazareth as well as I know Myself. I can only tell you about Him, that He is the enemy of no man, but a benefactor of all who come to Him and look to Him for help. He is an enemy of sin, but not of the sinner who regrets his sins and returns in humility to goodness. No person has ever been judged and punished by Him, even if his sins are greater than the sand in the sea or the grass on earth.

05] His teaching, expressed in a few words, is that man should recognize God and love Him above all things, loving also his neighbour as himself, regardless of what or who the other is, high or low, poor or rich, male or female, young or old. He who does this at all times and avoids sin, will soon experience it in himself that such teaching truly comes from God and has not come out of the mouth of a person, but out of the mouth of God. No person could possibly know what he

should do to attain the everlasting life and in what this consists. Only God knows this but in the end also he who has heard it from the mouth of God.

o6] He also teaches, that all people who wish to attain the eternal life, must be taught by God. Those who only learn from mankind what they should do, are still far away from the kingdom of God. For they hear the word uttered from a mortal tongue but in the same way that the tongue which gave out the word is mortal, so is the word in the person who heard it. He does not respect the word nor does he not make it live in his deeds. However the word coming from the mouth of God is not dead but alive. It moves the heart and will of man to action and, in so doing, the whole person becomes alive.

o7] Once a person has become alive through the word of God, he remains alive and free for ever and will not ever feel or taste death, - even if he were to die a thousand times by leaving his body!

o8] See, my friend, this is in a few words the core of the teaching of the great Prophet from Nazareth! - Tell us how you like Him, and then what you think of Him!”

Chapter 19

Zinka's Opinion on the Teaching of Jesus

o1] Zinka thinks a little at this point and says after a while: “Dear friend! Nothing can be said against such teaching, even if it is somewhat risky. If there is a God at all who cares about mortals even if only a little, then he is clearly of a divine nature! There have been in fact also other great wise men who have set out the principle, that pure love is the basic germ of all life, and that man should nurture love at the highest level, since it is only out of love that any salvation for man can blossom. However, they did not explain the pure essence of love. But love has as many good sides as bad sides, and in the end you do not know which side of love you should cherish in order to achieve salvation.

o2] But here it is clear as sunlight, which kind of love man should cherish and make into his life principle. Therefore such teaching can not of course originate

from any one human being, but only from God, and proves among other things, that God in fact exists. Now, now, I am very grateful to you, my dear, completely unfamiliar noble friend - even if you are a heathen – from the bottom of my heart, because you have done to me a great service as well as to my friends who did not fall on their heads! We all were more or less godless; but now it at least appears to me that we have found our missing God again, a fact which is very gratifying and pleasant for me.

03] John also went to a great deal of trouble to convince me of the existence of an eternal God; but he did not succeed in this. I knew how stand up to him properly, and he could not resolve my old doubts, and I have therefore retained these old doubts until this very moment. But suddenly all my doubts have come to an end!

04] Strange?! Yes, yes, it is so: If somebody does not find the right door in a garden maze, he will not reach the palace of the king who has build his permanent home some distance away in the middle of the maze. You have however shown me and opened the right door for me and it is then a simple task to enter quickly the palace of the mighty and eternal king.

05] Please be so kind and tell me also where you had the good fortune to meet with the great man! Surely he is not just a magician, but a being equipped with higher powers by God since this proves his truly divine teaching! Tell me then where you have spoken to him! I myself wish to go there and to hear the living words of salvation directly from his mouth.”

06] I say to him: “Just stay here; a short time after our present conversation you will find Him by yourself! It is also already a good hour after midday. Our good landlord Markus is also ready with the midday meal, and it will be served straight away but after the meal we will still find plenty of time to discuss all kind of topics. You remain at our table, while your twenty-nine companions can sit at the next one.”

07] Markus now serves the food. When the food was on the table, Zinka noticed the fact that while there were so many large tables being served by just a few people, they were all instantly fully laden with food and wine mugs.

08] He (Zinka) spoke to Ebahl who was sitting next to him, saying: “Friend, kindly tell me, how so many large tables could be instantly covered with such a mass of food by so few people! I am absolutely astonished by it! I am on the verge of pointing out that things are not happening very naturally around here! Does the old innkeeper employ beings from the spirit world who serve him secretly and who assist him with such tasks?”

09] Said Ebahl: “You might not have paid proper attention while quite you were deep in your conversation. During that time, without being specifically noticed by you yourself, all the tables could easily have been served with wine and food. I myself did not pay any attention to it but it surely would not have happened in any unnatural manner!”

10] Said Zinka: “Friend, believe me, no matter how deeply involved I am in any discussion, nothing will happen around me without me noticing and I know it very specifically that not one bread crumb was on any of the tables a few moments ago while now all the tables are bending under the load of food! Please permit me - any person with a heart and a mind would be permitted a question, particularly if he were a foreigner!? It does not now matter any more whether someone gives me an explanation or not. Nevertheless, I stand by my opinion, that things are not at all completely natural round here! Look at my twenty-nine travelling companions who are discussing exactly the same point among themselves. It is only all of you, who have probably eaten here quite a few times before, who are quite unaffected by these events, because you understand what is happening! But it does not matter, - in time I will realise the truth behind this secret!”

Chapter 20

Zinka is astonished by the miracle at the table

01] After that, Zinka, who is a very big man, stands up and surveys all the tables, which of course were packed with bowls full of the finely prepared fish together with bread loaves and many mugs and jugs of the best wine. He also notices that all the guests are already eating heartily, without the quantity of food appearing to diminish at any of the many tables. In a few words, the longer our Zinka continues his survey, the more dumbfounded he becomes, so that in the end he starts to feel dizzy. Only a strong appetite and the good smell of the food compel him to sit down and start to eat.

02] Ebahl puts the best and largest fish in front of him and tells him that this is one of the most noble species from the Tiberian Sea as that was the name of the large bay in the Sea of Galilee forming part of the reasonably large region of

Caesarea Philippi. Zinka eats the fish with increasing relish, because it tastes extremely good to him, and at the same time he does not neglect the honeysweet tasting bread and diligently greets his full mug of wine, which does not wish to become noticeably emptier, just as he is not able to finish the fish, although he is eating with a healthy appetite.

03] In the same way as it goes with him, so it also goes with his companions. They would all like to be quite happy and cheerful and very talkative, but their constantly increasing amazement about the strange events at the meal does not allow them any time for that; because these are experiences which they have never had before. Therefore they are already replete which is as they should be. Nevertheless, the good taste of the fish, the bread and the wine tempts them to continue in their enjoyment of the food – without their understanding where this comes from.

04] Finally Zinka speaks to Cyrenius and urges him to tell him, what it is all about.

05] But Cyrenius answers and says: “When the meal is over, the time will come to talk over a few things but for now, eat and drink to your heart’s desire!”

06] Says Zinka: “Friend, my noble lord and master! In my whole life I was never a gourmet; but if I am in your company for much longer, then I certainly will become one! I just do not understand why I keep eating and drinking!? I am full and my thirst is satisfied, nevertheless I can still continue to eat and drink! And the wine is better and stronger than any I have ever tasted before but it is of no value, I just do not become intoxicated!

07] I still stand by my opinion that natural things do not happen around here! In this large crowd a great magician must be hiding and giving evidence of his unfathomable power to perform miracles! Otherwise we are near that great prophet, for whom I have searched with my twenty-nine companions!? If this should be the case, then I submissively ask you, noble friend and master, to send the thirty of us wherever you want us to go. If not, you will have to fetter us again because if we were to meet with the prophet by chance, we would be obliged to take him by force because of the solemn oath we gave to Herod. It would indeed be of no value to us and yet, because of the oath, we have to gamble with our own downfall!”

08] Says Cyrenius: “What, - where does this comes from?! Where and in which law is it written, that an evil, damnable oath obtained by force, should be upheld?! Your oath is already null and void because you and your twenty-nine companions are my prisoners! From now on it means you have to do whatsoever I

and the generals under my command order you to do, and in future never the orders given by your stupid Herod! You are released from your evil oath for all time until eternity!

09] If the great prophet came from somewhere into our midst, no one of you would dare to touch him even with only one finger. Whoever might dare to do it for the sake of his stupid oath, will feel the weight of Roman ruthlessness!

10] My friend Zinka, because of your truly intelligent remarks I have previously regarded you as quite a wise person but with this last statement of your opinion you have lost a lot of ground with me! Was your earlier position then only play-acting on your part?”

11] Says Zinka: “No, no, certainly not, noble lord and master! I and all of my men think and wish for that which we have thought, wanted and spoken for earlier. However, you must recognize that faced with the events which have occurred here and continue to occur, a person of some intelligence starts to have his eyes opened. In the end he must become somewhat embarrassed and confused in his thoughts, his desires, his speech and his actions.

12] If I had ever seen something similar, I surely would also behave as quietly as all of you. My wise neighbour had hardly finished saying that the midday meal would be served, and within a few moments see how the tables started to bend under the weight of the food and drink! It is possible for some kind of artificial device to exist which would enable that work to be completed a little faster than normal; but that fast!? Certainly, no mechanical device would be sufficient! In a few words, anyone can tell me whatever he will, but I will hold my ground and say: -“This was either extraordinary magic or a perfect miracle!”

13] You, noble friend and lord, can easily stay calm because you surely know the reason for it; but with us it is an entirely different matter! Just look at the fish which I am still eating! I have already eaten from it more than enough, and still the bigger half by a wide margin remains! I am completely full but I can still continue to eat! 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 accept this with complete indifference, as if it was so-to-speak a non-event! I am your prisoner here and cannot demand an explanation from you regarding this miraculous event but I can ask you for it, can I not? I did therefore ask you, but you told me to wait!

14] To wait would be acceptable if I were nursing the dead weight of a rock inside me instead of my soul, eager to learn. My soul is not however a rock, but a spirit constantly thirsting for enlightenment. Its thirst can not be quenched by a cool

refreshing drink, but only by a word of explanation spoken by the mouth of a spirit who has already drunk his fill. You have this ethereal drink in abundance and are full to the brim with it; but for me with my hot thirst, you do not wish to dribble one drop of your overabundance onto my burning tongue! You must see that this is what troubles me greatly and most confuses my senses! If I become a little perplexed, can you, noble friend, wonder at it?

15] However, enough of all that! I have already become quite annoyed with myself about the whole issue and will leave this miracle to one side! Man should not know everything and does not need to know everything. To earn the necessity of his daily bread, man does not need to learn, to experience and to know a great deal. Only a real fool strives beyond that point! Therefore keep on drinking and eating, while there is still something left! If I may know nothing at all, I prefer to know nothing at all! Since what one wants for oneself, one can easily endure the lack of; only the will of a stranger is heavy for any honest soul to digest. From now on you can rest assured that you will never be bothered again by a question from me!”

16] With these words Zinka felt silent, quietly ate his fish and frequently took with it bread and wine. His travelling companions also did likewise and took very little notice of anything happening nearby, or of anything that was being said.

Chapter 21

The Nature of the Thirst for Knowledge. Concerning good Singing.

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

02] But I said: “Quite a lot is still to be done! They will still become quite competent allies; but now they are much in need of a little rest, and that is why I let them fall into this apathetic attitude.

03] Believe Me! A soul which has once developed a thirst for higher knowledge, does not easily lapse into inactivity! With such a soul it is the same as with a betrothed young man, who loves his chosen maiden unto death. But the maiden, since she is a maiden but not a respectable virgin, accepts the love of her betrothed with a lighter heart and thinks to herself: ‘If it is not him, there are many others!’

04] But after a while the fiancé gets to know this and his heart grows sad. Full of annoyance and fury he takes the serious decision never again to think about the disloyal girl. However the more he tries to forget her, the more he thinks of her and secretly he wishes that all the bad things which he has heard about her from the mouths of strangers, would prove to be pure lies.

05] Finally he sees the maiden face to face in the company of someone else! Secretly he wants to explode with rage and tries with all his might to forget about the unfaithful girl but he is then tortured by extreme fiery thoughts alongside which no other healthy thoughts can survive. Day and night he finds neither rest nor sleep. He sighs and often cries bitterly and curses the unfaithful one.

06] Yes, why all this? Is it not true that he decided not to think about the unworthy woman any more?

07] During his torment a good friend comes to him and says: 'Friend, you are doing your betrothed some injustice! You must see that with her apparent frivolity she only wished to test your love; since she knew and was obliged to know that she is only a poor spinster while you are surrounded by wealth. She hardly thought it possible that you might ever be able to take her as a proper wife; she regarded your promised love more than half as a foolish pose and thought to put you a little to the test, to see if you really love her as you say before giving you her hand! All too frequently, the poor spinsters have an unhappy experience and find out that rich young men, as you are, are only playing fast and loose with them. But your young woman has now realized that you are serious about her, and therefore loves you more than you could ever believe. Since she gave her love to you, she has not been disloyal to you in her heart. Now you know, blind jealous fool, where you stand with her! Do now what you wish to do!'

08] Do you think, Cyrenius, that the deeply wounded lover still does not want to see or hear anything from the poor but very beautiful maiden, as he had decided some time ago? O, by no means! The advice of his friend was much appreciated and he could not wait for the moment to come when he could give his hand to her for ever.

09] And the same will happen to our Zinka! He eats and drinks as if he is not troubled by the miracles any more; but there is now much more activity in his mind than ever before. Therefore there is no need to worry!

10] I know all men and appreciate everything that takes place in their hearts. In addition feelings in the heart are only influenced by Me. Where this is necessary, I know what I have to do. Let us therefore be cheerful and eat and drink the meal

which has been placed before us, as this afternoon we will need a little more physical strength and will only have a late evening meal!”

11] All are now quite cheerful and in good spirits, and many praise God the Lord. A few even started to sing but, apart from Herme, there were no good singers present. Several people asked him to sing something; but he was quite hesitant since he was afraid of criticism from the Romans with their well-tuned ears! He therefore had to be asked several times.

12] But he (Herme) said: “My friends and lords! To God our Lord I sing a song in my heart and the Lord of Israel probably listens to it with pleasure! If I were to sing the same song loudly to your ears, you would perhaps not enjoy it because of a few imperfect notes. This would then make me ashamed and annoyed which would not be good for me nor for you. I would therefore prefer not to sing the song of my heart out loud, but very quietly in my heart. The One to whom it is dedicated, certainly understands it!”

13] Says I: “You are right, Herme, keep on singing as loudly in your heart! That kind of singing sounds much more pleasant when God hears it than loud pointless bawling which only appeals to the physical ear, while the heart remains cold and untouched by it.

14] However, if it is occasionally also sung out loud, it should only be done if the heart is so distended with the feeling of love, that it must try to suck in more air through the mouth by using the voice, in order not to suffocate, so-to-speak, in the excessive surge of love for God. Then of course even the audible singing will please God, but it should be sung with a pure voice which uplifts the soul even more.

15] Because an imperfect voice singing off key is like dirty marsh water poured onto a blazing flame! Everyone can imagine what the result will be.”

16] When I gave this explanation about the nature of singing, the charming Jarah said to Me: “But Lord, how would it be - as we are sitting so together in such a happy company - if Raphael would sing something for us?”

17] I also jokingly reply to her: “Ask him! Perhaps he will do something like just to please you. I of course will not have any objection or say anything against it.”

18] Jarah immediately takes Raphael’s arm and urges him to sing something.

19] And Raphael says: “You do not of course have any idea how one of us sings. However I will tell you now that you will not be able to endure my voice for long,

since it does sound and must sound too deeply moving as it is composed of excessively pure elements. Your flesh can not withstand the sound of my voice. If I were to sing to you for a quarter of an hour, you would die as a result of the compulsive influence of the sound of my voice which can not be compared to anything on this earth! Ask me now if you wish to hear me sing, dearest girl, and I will sing. However, what the effect of my singing will be on your body, I can hardly predict!”

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

21] Says Raphael: “Good, so I will sing one single sound to you, and all who are here should listen to it as well as also those who live at some distance from here and they should investigate the source of the sound they have heard! I must prepare myself a few moments for it! However, please be well prepared for it as this single sound will also have an immense effect on you!”

Chapter 22

Raphael sings

01] These words are of course also heard by our Zinka and he asks Ebahl who is sitting next to him: “Is this handsome youth really such an outstanding singer? Have you listened to him before?”

02] Says Ebahl: “That is what he says. I have heard him speak many times but have never before heard him sing and I myself am therefore very curious about his single note!”

03] Says Zinka: “Where does he come from then and who is this girl?”

04] 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, - as does the boy as well and he is for the time being a teacher in my house. I therefore know him very well! But I had no inkling that he is also such an extraordinary singer up to this very moment. I am now very curious myself about his single note.”

05] When Ebahl had said this, Raphael spoke: “Now listen and pay attention!”

06] After that many heard, as if from far away, a very faint but such an indescribably pure sound with which they were all enraptured and Zinka exclaimed with great enthusiasm: “No earthly singer can sing that! Only a God can sing like that or at least an angel of God!”

07] But the sound became increasingly stronger, livelier and mightier. At its maximum strength it sounded as if it came from a thousand trombones, like a fourth/sixth chord in D flat, reaching from the keynote into the middle octave to completion of the octave, then fading again and finally dying in a very weak A flat (above middle C) of a purity never before heard.

08] Those present were enraptured by this single sound to such an extent that their senses were numbed and they seemed to have lost consciousness in some way. When I gave a sign the angel had to waken them again.

09] They all woke up as from a very blissful dream and Zinka, full of enthusiasm, rushed up to Raphael, embraced him with all his strength and said: “Boy! You are not mortal! You are either a God or an angel! Indeed, with such a voice you must be capable of waking the dead and giving life to all the stones! No, no, no! Never has any mortal being on the whole of this earth ever heard such a super-heavenly sound! O you are a boy from beyond heaven! Who taught you to produce such sounds with your voice?!”

10] Oh, I am completely lost! All the fibres in my body are still trembling from the indescribable beauty and purity of this single sound! It did not seem to me as if you had produced that remarkably pure sound for the first time from your throat. It rather gave me the impression that all the heavens had opened and that a harmonious sound out of the mouth of God Himself had been poured over the dead earth!

11] O God, God of Abraham, Isaac and Jacob, - You are not just an empty articulated sound from a mouth! You alone are the truth and the purest, eternal harmony! Oh, that sound, that sound! Yes, that chord gave me everything that had been lost. It gave me back my God, my holy Creator and Father. It was for my soul the purest gospel from the heavens! The effect which perhaps thousands and more thousands of words could not have produced was achieved by this single sound from the heavens. It made me a complete man! My former heart of stone is like wax in the sun and feels as tender as a dewdrop hanging in the air!

12] O John whose death I had to announce with a completely broken heart! If you had heard such a sound in the last moments of your earthly life, the death of your body would truly have become a brightly lit gate to God’s heaven! But inside the

dark dungeon, which held you captive, holy man of God, only the sounds of wailing, suffering and grief could be heard!

13] O people, people, people! How evil it must be in your hearts and how dark it must look inside your poor souls, because you have not heard what I have just heard, and can not feel what I have just felt and will feel for the rest of my life! O you, great, holy Father in heaven, who has never ignored the full-blooded pleading of a sinner - if one day I have to take my leave of this troubled and deathly world, let me listen again for a few moments to such a sound and I shall leave this earth in a state of utter bliss. Thereafter my soul shall praise your most holy name forever!”

Chapter 23

Communication with God through the inner Word in the Heart

01] After these beautiful words from Zinka which greatly uplifted the minds of all those present, Jarah said: “O Raphael, Raphael! What a completely different being you are now than you were before! You have completely broken my heart! Oh, if only you had not sung that sound!”

02] Said Raphael: “Why, it was you who urged me to do it?! I did not want to do it anyway; but since I can not take the sound back any more, it does not matter so much! Think of it this way, that in God’s heavens everything must match this sound and that in future you must strive even more seriously to organize your life in such a way that it matches this sound in all its appearances, effects and institutions. Anyone whose life is not in harmony with that sound will not enter the kingdom of the purest eternal love.

03] This is because the sound you heard is a sound of love, a chord born of the utmost wisdom in God! Just remember this very well and act so that you are completely in harmony with the sound, and you will be accepted before God in all matters of love and wisdom, who has chosen you as a true bride of heaven and has therefore instructed me to be your guide!

04] But what is happening here is taking place in the presence of God and His heavens. It is not happening for this world which will never be able to

understand something of this nature. The world will therefore only learn very little or perhaps even absolutely nothing about these events and will also know nothing about this sound. Look at the people at the other tables, how they pass various judgements and even quarrel with each other. Let them sit in judgement and quarrel together! Even collectively however they will achieve nothing, since the earthly mind can never understand these things!

05] The Lord has already stayed here for several days; but tomorrow will be the last! What will happen afterwards nobody knows but the Lord. Therefore fill your heart with all the love and humility and keep secretly in your heart all the special and extraordinary things which you have seen and heard here. To tell of this to the peoples of this world is to throw the largest and most perfect pearls to the pigs and this would be of no help to these people. All this you must remember and you must act accordingly, so that you can become a useful tool in the hands of the Lord both in heaven and on earth. Have you taken good note of everything?”

06] Says Jarah: “O dearest Raphael! I have certainly noted everything; but the news you have just given me is not very pleasant - namely the departure of the Lord from here which you have announced for tomorrow! You know how much and how completely I love Him! What will happen to me if I can not see Him, listen to Him and speak to Him any more?!”

07] Says Raphael: “You will do very well. Even if you can not see Him, you will always be able to listen and talk to Him; since if you question Him from your heart, He will also give His answer to your heart.

08] Look here, what is it that we have to do!? I am here now, as you can see, but if the Lord wishes, I must immediately go from here to a world very far away and stay there for as long as it is necessary according to the Lord’s instructions. Believe me that we in the personal service of the Lord are quite often very far away, but never far from His spiritual presence. There we are always in God, just in the same way as God is in us performing His inconceivably great deeds.

09] He who truly loves God the Lord, is continuously with God and in God. And if he wishes to hear or know something from God, he must ask Him from his heart, and through the thoughts of the heart he will immediately receive the fullest answer. In this way every person can at all times and in all things be advised or taught by God. From this you can see that it is not always necessary to see Him in order to be blessed in the Lord, but it is enough only to hear and to feel - and then you have everything you require to be truly blessed in God.

10] I will also 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 nevertheless you will receive very clear understandable thoughts. When you have received them, just think, that I have breathed them into your heart! You will also recognize them, from the fact that they did not grow on your own ground. However, when you have recognized them, act accordingly!

11] Since only to know what is right and good and what pleases God, is not sufficient, indeed very insufficient, even if one were to have the most decisive and convinced appreciation for the teachings from heaven, one could never quite seriously decide to act on each and every occasion in accordance with the actions prescribed by these heavenly teachings.

12] That therefore means to listen to the teachings properly, to understand them properly and then to take action properly in accordance with them! Without firm action in accordance with the teaching, nothing remains and nothing happens!”

Chapter 24

Caring for the human Heart

01] (Raphael:) “You know, my dearest Jarah, that when the Lord was staying in Genezareth, He Himself taught you all kinds of gardening knowledge! He taught you to recognise all kinds of useful plants, showed you how they should be cared for and how to use them. He laid out a little garden for you and planted it with all kind of useful plants and gave you information about each one in particular what shape it will have, how it grows, when and how it will blossom, what fruit it will bear and what it is good for, how one can enjoy them and how a rich harvest can be stored so that it does not rot. In summary, the Lord Himself gave you the necessary lessons for maintaining your garden.

02] Now, the garden brought you very great happiness! Would the joy on its own already be sufficient?! Would the little garden have brought you any fruit of its blessings without real hard work?! Because of your great pleasure and because of your pleasure in the teaching from the mouth of the Lord, nothing would have grown in your little garden - except some weeds! Since you diligently used your hands in it according to the lessons, your little garden soon blossomed into a little earthly paradise, and you can look forward with confidence to a rich harvest from your garden!

03] Look at the comparison! In the same way the heart of a man is a little garden. If it is diligently worked on according to the teaching received from the mouth of the Lord and the carer does not shy away from trouble and turns all the lessons heard into deeds, the result will be that one will very quickly possess sufficient blessings and enough grace from the heavens in one's own heart, to enable one to be able to live in the end using one's own resources to sustain the soul and the spirit without constantly requiring our advice and assistance!

04] Since this is what the Lord wants to achieve with man, namely that he should become a completely independent citizen of the heavens according to God's eternally inflexible order. He who has achieved this, has in fact already achieved everything. - Did you, dearest Jarah, understand all this sufficiently well? Are you now a little more familiar with the sound which I sang to you in its extreme purity?"

05] Said Jarah: "Oh, it is now complete and as clear and pure as the sun in the middle of a bright, cloudless day! Your words gave my heart a great consolation, and I will also bring them fully into action, so that they will be for me the most joyful and blissful truths in my life. To teach me and to see that your teaching is fully transformed into practical actions, should not be the most difficult task in life for you! But will all the other people also do the things you have so loyally and truthfully advised me to do?"

06] Said Raphael: "In the first instance, just worry only about yourself, the Lord will take care of the others!"

Chapter 25

Zinka's Questions about Raphael and his Search for the Lord

01] Of course Zinka not hear just part of this teaching, he heard everything, and he said to Ebahl, whom he probably trusted most: "Friend, this strange youth who has just let us hear a note from heaven and who then taught your daughter a strange mystical lesson in such a way – speaking frankly - that I have never before encountered anything similar, looks to me as if he does not completely belong to this earth as we do. Is the one who is behind him the same person whose shoe fastenings my John regarded himself as too unworthy to loosen?! He just looks too young to me, because he is supposed to be already in his thirties!"

02] Says Ebahl: “Dearest friend, the youth is indeed not Him, - but rather one of His chief disciples! I must openly confess to you, that the Prophet from Nazareth possesses such power and wisdom, that there are even, as they say, angels from heaven coming down to earth to listen to his teachings, to wonder at his deeds and to praise the supreme power of God in Him!

03] This youth serves to prove my case and you do not know what you should make of him! For an earthly being he is in fact a little too heavenly, yet for an angel he perhaps looks a little too earthly! He has already lived with me for a month and is my daughter’s tutor. The fact that he does not have a father nor a mother on earth and possesses simply fabulous power in all things, you can believe me without a shred of doubt! I have no more detailed genealogy to offer you in his case. By the way, you can talk to him yourself and he will not keep you waiting for an answer! There is no arrogance in his whole being!”

04] Says Zinka: “I know enough and understand how I should regard him during these extraordinary times! However, now I want to know if this great prophet from Nazareth is among us!? Because without him I will never understand what an angel, to use the common term, must do! According to your explanation he must be a completely divine being! Please therefore just show me even a very superficial sign, if he is there and which one!”

05] Ebahl says: “Dearest friend, just be a little patient; you will still get to know Him! But this much I can tell you to reassure you greatly since you are not a henchmen or a hunter any more. He is actually among us, otherwise the high-ranking Romans would certainly not be here!”

06] Says Zinka: “That is enough and I do not need more! Now I will find him!”

07] With that our Zinka became calm, but was already paying close attention to everything and did not take his eyes off Cyrenius, Cornelius and the angel, since he was of the opinion that they would betray my presence most quickly. He was of course a little mistaken, since

I immediately informed them in their hearts what they had to say and in which direction they should steer Zinka’s attention. The session was now adjourned, the tables were cleared and we went to the shore and talked there about quite trivial matters. Needless to say, Zinka and his companions kept a close eye on us.

Chapter 26

Jesus revives the two drowned women. Zinka recognises the Lord

01] As we walked up and down the sea-shore, we came to the place where our Risa was tending the bodies of the two drowned women in the hope of seeing them to come to life.

02] Cyrenius said to him: “Now, Risa my friend, do these two already start to show any faint signs of life?”

03] Said Risa: “Noble lord, every effort is absolutely in vain! Those two are progressively becoming more dead rather than more alive. Every effort to revive them and any further treatment is in vain! Only the omnipotence of God is capable of bringing them back to life! No positioning of their bodies nor the pouring of wine into their mouths makes any difference!”

04] I say to him: “Are you convinced of that!?”

05] Risa replies: “Lord, just look at the blue spots and the evidence of the already quite advanced process of decay, and You Yourself will agree with me that those two will only live again after the omnipotent intervention of God on Daniel’s Judgement Day!”

06] At this point also Zinka came to the fore, since he was used to handling dead bodies and looked to see if they were completely dead. After completing his examination, he said: “Our friend was speaking the truth! Those two will have to wait until Judgement Day in their present completely dead state, provided of course that there will ever be one on this earth, which I find it very hard to believe! I know that such lumps of flesh will transform themselves into moths, worms, flies, beetles and all sorts of grass and other plants! How many are torn apart and eaten by wild beasts! How many perish in fires! Will this residue just come together again on Judgement Day and recreate itself as it was, because if so I will then completely renounce my humanity for ever! I, Zinka from Jerusalem, knowledgeable in many things, state here and now that on Judgement Day, which it is said will come one day, even the omnipotence of God will need to be allowed some time to raise those two lumps of female flesh from the dead! It will give to their souls new, spiritual bodies; but in those two bodies no soul will ever again be plagued by a headache!”

07] I say to Zinka: “My friend! You know so much and quite often you hit the nail on the head; but in this case, strictly speaking, your aim is a little off the mark! You are quite right that on the other side no souls will never again walk in these

bodies, but the two of them should, at least for some time, remain useful as carriers for their souls! If I will it, those two must awake again! One of them will even become your fertile wife and you will love her beyond measure; the other will become the wife of Risa who is still single - but their union will not be fruitful!”

08] After that I call both the drowned women, and in a moment they stand up and look around in amazement. They can not understand where they are and what has happened to them.

09] Risa and Zinka prostrate themselves before Me and Zinka calls out: “You are the One, whose coming John has announced! But You are not a prophet, You are Jehovah Himself!”

10] While their revival was taking place the Persians who were still present also came closer and Schabbi whom we knew well, said to Zinka: “This time my feeling is you have judged correctly! Yes, it is so, my friend, - this is Jehovah! And the youth who let us hear the heavenly sound is an archangel, in fact that same one who once guided the young Tobias on this earth. This is how things stand: this is the great Messiah whose coming was foreseen by all the prophets and seers, and with Him a new, spiritual kingdom begins on this earth!

11] It is Him against whom many will direct their anger, wishing to attack Him and do with Him what Herod did to John. However, all those who act in this way will be shattered by His power and become stupid and as blind as the darkest night in the presence of His wisdom! The earth has never before revealed His likeness in its physical form!

12] What I am telling you in the name of my twenty companions, is said unreservedly since from now on I no longer fear anything worldly since I came to know Him. He is the only one to fear among all those who wish to or will in fact rise against Him. He will thoroughly put the sinners to the test. Woe to the sinners a thousand fold! He not will fight anybody with a sword in His hand, but the power of His word will condemn and destroy them!

13] Regarding the power which lies in His words, you now have the naked truth in front of you as if it were new-born! These two maidens were completely dead and nobody could harbour any doubt about that! He merely said: ‘Stand up!’ and the two stood up. They are now revived and as healthy as if born again and their conscious minds are completely clear. It would however be nice if the two dear creatures could get dressed! But I know what to do! Among the Persians there are a few women who carry three sets of clothing with them. Each can contribute one dress and these two will be helped out of their predicament!”

Chapter 27

The life stories of the two maidens

01] At this point Schabbi turned to Me and asked permission to do this.

02] I said: “Oh, just carry on. Nobody has ever sinned in My eyes by performing a good deed! Go, and let the two get dressed!”

03] Schabbi went away and in a few moments returned with two sparkling white shirts of the finest silk and two sky-blue coats of the finest cashmere, as well as two pairs of very expensive festive sandals with long, silken ribbons. The two newly awakened maidens were also given two crown shaped combs to adorn their hair and golden tiaras decorated with precious stones. However, they refused to accept the jewellery which they considered to be too valuable.

04] I said however: “If it is what I wish, please just take what has been given to you. It is appropriate that brides should wear jewels!”

05] Hearing that the two also accepted the jewellery; and after being dressed and adorned with the jewels, they stood there like two princesses, clearly showing their great joy and gratitude.

06] When they stood in front of us radiating beauty, Zinka said: “No, no, this is again a miracle! When I looked at their dead bodies they looked like two women in their forties and their withered shapes did not show any special evidence of beauty. Even after being miraculously revived, nothing particular was revealed. Yet now they have become two beauties, such as my eyes have never seen before! Now they are two maidens no more than twenty years old! Yes, this is also a miracle of miracles! Where would young Herodias now be?! If Herod were to see one of this pair and she were to request it, he would for the love of her let all the Jews be beheaded! Should I poor sinner really be thought worthy of the favour of taking one of those two angels as my wife, Jerusalem will never ever see me again; since this would be such a magnet for Herod and also all the many other holy men in the city of God!”

07] Cyrenius says: “If those two miracle children do not have proper parents any more or if the actual parents have lost any right to them because death has intervened, they will be my daughters and will receive suitable dowries from me!”

08] The older one of the two, called Gamiela, says: “Both of us are orphans, strictly speaking. Those we called father and mother could not basically be close relatives. When my sister was two and I was three we came as little children into the household of a Greek merchant, who only later converted partially to the Jewish faith. According to the testimony of an old maidservant we had been brought by a slave trader from Sidon to Capernaum and bought by the merchant, whom we called father, for five pigs, three calves and eight sheep.

09] The seller also handed the merchant a document, in which our names and the names of our real parents are written! Our real parents are said to be Romans of very noble descent. How much of it is true, we do not know, but the trip on which we had the accident we undertook secretly with the object of learning the real truth from a relative of our false parents who lives in another place and thus to establish if we are the natural daughters of our parents or whether they only bought us.

10] But then we fell into the hands of the evil pirates, were robbed of everything we took with us, our clothing was stolen and despite our pleading with them we were tied together by the hair and thrown alive into the deep sea. What happened to us after that, we do not know; neither do we know how we came to this completely unfamiliar place, nor who brought us back to life since we must have been dead when we were found after being washed ashore by the sea on some bank or beach! Where are we now in fact and who are you good and marvellous people?”

Chapter 28

Cyrenius knows his daughters. Risa and Zinka become his sons-in-law

01] Says Cyrenius: “Just a little patience, my dearest children and daughters! - Your name is Gamiela, and what is the name of your younger sister?”

02] The younger one responds: “My name is Ida; that is how I was always called.”

03] At that point Cyrenius embraced Me and said: “Lord, how then should I thank You?! O God and Father! In this way you have given me back my two very dear daughters, who were kidnapped from me by intruders seventeen years ago! How this was possible despite the guards in my house, is still a mystery to me!

04] I immediately sent out searchers in all directions to look for and ask for news of the lost sisters and a courageous captain said to me: ‘Even if Pluto has stolen them from you, I will bring them back to you! But if the sea has devoured them or some predatory animal, then all my efforts will be in vain!’ He went to search but was unsuccessful and gave up after three years.

05] I also sent searchers to You, Lord, to Nazareth. They asked about you, but returned home with the bad news, that nothing was known about You any more. You were said to be a very calm but otherwise absolutely stupid boy aged between thirteen and fourteen and there was already no talk of prophesies!

06] Your earthly parents gave a very tiresome report about You, saying that in Your twelfth year any sign of any wisdom had completely gone up in smoke and that You were inferior in understanding and insight to every other normal earthly boy. They urged You for my sake, to make a prophecy for once to give to my messengers, but You kept quiet and said in the end something to the effect that You had not come into this world to prophesy, but to work like any other person!

07] When You were asked, if You could remember everything You had achieved from the cradle to your twelfth year, You said, that what there had been was no more! When You were asked for the reason, you did not answer but left the room and went outside, - and my messengers returned home empty-handed!

08] So all my searching was in vain. For seven long years I mourned the loss of my two very dear daughters - and look, here they are now! At that time You kept them from me, in order to give them back to me in a doubly wonderful manner! Yes, Lord, how should I actually thank You for that?”

09] I said: “You have already done this by taking care of all those who were caught up here and you yourself have taken the trouble yourself to make arrangements for their accommodation and for their future purpose in life, greatly improved over that which they had experienced before! In short, - you, My best friend Cyrenius, have already done so many things for Me that I can not let you be unrewarded on this earth! One day in My kingdom in heaven, however, you will also receive an even greater reward!

10] Since you have your daughters back in a completely healthy state, think of the two to whom I have given your daughters in marriage! The two men are not of royal parentage but they are now in a certain way My sons and this should also suffice for you!”

11] Cyrenius says: “Lord, Your will is a very pleasurable request for me, and for my two sons-in-law I will surely find ways and means by virtue of which they be

will in a position where they can be most useful to poor people whether spiritually or physically!

12] Please now come to me my dearest daughters and let me hold you to my heart since I am now one of the happiest fathers in the whole world! How happy your mother will be to be reunited with you since she was disconsolate about you! If she could also see you, her happiness would be even greater; but although she is most lovable she is nevertheless blind. She was blind when she became my wife, then she recovered her eyesight for a while, but later on became blind again! However her senses are very sharp and I am prepared to wager that she will recognize you immediately. Oh, how infinitely happy I am now! Come here, all you poor people, I want to make you happy with all my strength!

13] To think how we found you floating in the sea, tied together by the hair! If at that time I had only had the faintest idea that you were my daughters, how terribly unhappy the sight of you would have made me! Only now, after you have been brought to life again, did the Lord allow me to know who you were, so that I would be fulfilled as much as possible! And now I am in that state and therefore to You, Lord, I offer all praise and all my love!”

Chapter 29

Zinka's humility

01] Zinka steps closer and says: “Noble lord and master! As things have now developed in a way which I too could never have had the faintest idea about, the matter has taken on a completely new face. They are therefore not the daughters of a merchant from Kapernaum any more, they are daughters of the emperor's household in Rome and on such trees apples do not grow for any of us! For such children, other children of royal parentage must be found. I am only the commoner son of a Jew, although I am a descendent of Judah but what is that compared to you, who are a brother of the great emperor Augustus and as such you yourself are in a direct line from the oldest Patricians?! In addition you are incredibly rich, and I receive nothing more than a paltry pittance for an immense amount of work.

02] It matters not how happy Gamiela would have made me if I had received her as a wife through a miracle from heaven, - but since she is your daughter, noble lord, and stands high above my nothingness, I can never take her as a wife! You, noble lord, could give her to me today purely because of your high- spirited mood; but tomorrow you might regret it! Could I object if you took her away from

me again? What feelings of grief and sorrow would I then have! If I were to take her as my wife with the fullest assurance that she would remain with me, I certainly would take her and become the happiest of men, but I will never ask for her hand, since I know my station in life and also yours.

03] However if you were to give me any small parcel of land on Roman ground I would use my hands to work diligently on it and support myself and my colleagues! Please just ensure that I stay away from Jerusalem and all the lands of the Jews! I wish to have nothing more to do with Herod or the temple!”

04] Cyrenius says: “That is all well and good! I can not take my Gamiela away from you any more, since in a certain way the Lord has given her to you before giving her to me - and His word and His decrees are holy, more than holy to me! What the Lord wishes us to do even from a distance, we must do, if we wish to be comparable to His holy angels! On this earth I have some standing for as long as he allows me to live. However on the other side in the great beyond we are all equal, and our treasures here remain suspended in time and space on the earth’s dead crust until they become the food of time which consumes all things.

05] My high status should not therefore be of concern to you; I only suffer it for the welfare of humanity as far as it is in my power to do so. Are you saying that you, whom the Lord of infinity and of life and death has brought close to my heart, should be excluded from this? No, no, never ever! You are and shall remain my son!”

06] After listening to these words, Zinka says: “Yes, it is true that only a mind entirely devoted to God the Lord can speak in such a way! What the Lord wishes, I certainly wish for too because He who has awakened the two of them is the Lord Himself, of that I am fully convinced. Even if millions upon millions should testify against it, Zinka will always remain steadfast in his faith! From now on I dedicate to Him all my love and all my true devotion! All honour to Him from eternity to eternity!”

07] With those words Zinka prostrates himself before Me and says: “O Lord, forgive me my sins, so that I can pray to You as a repentant sinner!”

08] I say to him: “Stand up, My brother! Your sins have long since put aside by Me as I have known the feelings in your heart for a very long time and in the end I allowed it to come to me. You were of course sent out to take Me prisoner, and I allowed Myself to be caught by you, - but only for the sake of your heart and for your salvation! Stand up, be joyful in My name and become a good and useful tool for Me!”

09] With that Zinka stands up and for the first time begins to consider properly the grandeur and significance of what had occurred. Only when he is sitting alongside Me, will we hear him speak again. After Mathael, he is indeed the greatest spirit in our company.

Chapter 30

Action and talk

01] After we had succeeded in calming Zinka a little in this way, Risa also came, as the second son-in-law of Cyrenius, and began to excuse himself in a similar manner.

02] However Raphael patted him on his shoulder and said: “Friend! Do not ignore the truth you feel in your heart; since you are not Zinka by a long way! You are good and honest, but you should only speak as your heart tells you to speak! Do you understand that?”

03] Risa says: “Yes, my friend from the heavens, I understand what you have told me, and if I speak, I will only speak in accordance with what is in my heart and no untruth will pass my lips! I am still young and have less experience of life than some of the others; but I have particularly little experience with the female gender and was never in love with a woman. But I feel an exceptional attraction in my heart and believe that I would be extremely happy, if Ida in her heavenly beauty should become my wife. I also recognise how terribly stupid I will consider myself as a result of this great happiness. For this very reason I would like to miss out on this opportunity!

04] As yet my love for Ida has not become a passion, and I can forego my anticipated good fortune with an easy mind. If later on however I were to become more involved and I had not accepted my good fortune, the situation would cause me considerable pain, which it might then be quite difficult for me to dispel from my heart. For this reason I would like the Lord and Cyrenius to permit me not to accept!

05] You see, my heavenly friend Raphael, how I feel, and how I have expressed myself! If you can help me a little, please do so before it is too late! A helpful deed must also be done at the right time otherwise it is of little use!”

06] Raphael says: “Friend, in my opinion this you will require very little or even no help at all from me and so let matters remain as the Lord has ordained! You yourself can of course renounce everything because the Lord never makes any decision that conflicts with man’s free will, except in the size and shape of his body. It does not however bring mankind any particular blessings, if he pays too little regard to advice from the Lord, even if it there has only been a hint. Do you also understand this?”

07] Risa says: “Yes, I understand this too and I will only add that the will of the Lord must always become reality, for he who carries out the will of God, can never fail. God the Lord must always know best, what will serve his people well. Therefore, from now on, I will always accept everything with the utmost gratitude in my heart and then do whatever the Lord ordains! Whatever man can do very easily because he already has a longing in his heart, he should always do and never try to do more. There is enough conflict in other matters and mankind’s weak will often finds it quite difficult to come out on the winning side. If man should also become weak-willed with regard to easy or very pleasant things, he will not make good progress in respect of the true virtues! Have I spoken the truth or not?”

08] Raphael says: “Very much so; but it should also be said to you, that it is better to do perform many good deeds, than to speak many good words! If people see you performing good work, they will do likewise; however, if they hear you talking good talk, they will also try to do likewise. Since however many of them lack the correct wisdom to make a truly good speech, they are forced to talk nonsense. In so doing, they cause much damage to feeble minds as well as to themselves, since their hearts become arrogant and conceited. In time, an unnecessary urge to hold forth causes the spread of all manner of false doctrines. Poor mankind is blinded and led into total darkness with the result that it is a difficult task to enlighten the people again. Numerous good deeds, however, cause mankind to become noble and open-hearted. A noble, open heart is in any event the best breeding ground for true wisdom and it will then also understand how to speak well and correctly wherever necessary.

09] I have told you this because quite frequently you have a great urge to speak, although you are still lacking much that is required to ensure a perfectly good speech. You should therefore speak less, but rather listen and take action more. You will then become a true disciple of the Lord, both according to His will and to please Him!

10] In the fullness of time, those who should speak and preach, will be chosen by the Lord Himself. Those who are not specifically chosen to speak and teach are destined by Him only to act according to His word and His teachings and should

always only perform the tasks which have been clearly assigned to them by the Lord. In this way they will always find joy in God's pleasure and in any special show of grace. Tell this also to your friends and fellow workers since there are some among them who think highly of themselves as being disciplined and persuasive speakers. However, they are not chosen by the Lord to speak, only to act.

11] The reason why the Lord allows you to become happy here on earth is in order that one day you will be able to do plentiful good work. However if the Lord were to have chosen you as a speaker and teacher, He would say to you: 'Come and follow Me, wherever I go', and learn to recognise all the wisdom of the kingdom of God! You must see that speaking and teaching require greater skill but action is the principal requirement, while speech and doctrine merely point the way!

12] See how much pleasure Cyrenius gives to the Lord. This is surely not because of his talent as a speaker, but because he performs good works many of which are also noble! But he who does many good and noble things can, if necessary, also make a good and correct speech as an open and noble heart is never without light from the heavens. However, he who has this gift in the same measure as his frequent performance of good and noble deeds, will always clearly know, where, when and for how long he should speak. Do you clearly understand what I have explained to you, my dear Risa?"

13] Risa says: "How can I not have understood as you have spoken the simple truth, and this is always clearly understandable to everybody! I will always be strictly guided by your words. The lessons I have learned from you, I will also immediately convey to my companions. I would however like to know one thing and that is whether Zinka is also called upon only to act or whether he must teach as well!"

14] Says Raphael: "My friend Risa, there is a vast difference between Zinka's experience and your own! He is a mighty soul coming down from above, and has much valuable experience behind him, despite being only ten years older than you. For this reason, he is chosen by the Lord both to act and to speak. However once you too have gained sufficient experience, you will also have to speak and teach. For now, just widen your experience and become renowned for good and noble deeds!"

Chapter 31

Hebram and Risa and their self-evaluation

01] Risa enshrines these words in his heart and goes to his colleagues, who begin to congratulate him on his good fortune but he begins to speak and tells them word for word what he had understood from Raphael.

02] When he finished, Hebram said to him: “That is a very impressive speech which sounded as if it came from the mouth of God. Yet some comment is called for, not about the speech itself, but with regard to the man who made the speech. It contained many true words, some of which were even memorable, and they were spoken in a logical sequence but the speaker nevertheless spoke first rather than acted! Nevertheless, I find this to be quite in order; since every good action must certainly always be preceded by good teaching, otherwise it is impossible for the instigator to receive any positive or negative guidance for his actions.

03] However, at the bottom of it all Raphael is still right since man soon knows what is good and correct. Simple laws teach him that! He only requires to direct his mind to it properly, and a good deed can not stop in mid air. But knowledge on its own appears to me to be an inadequate driving force for good, especially with very material people, who are only too easily deflected towards a bad deed by some selfish material advantage. In that case the preparatory teaching must be expanded to such an extent that it provides the disciple with clear, tangible and irrefutable evidence to motivate his good deeds. It must appear to the disciple to be almost impossible to act in a contrary way, just as it is impossible to cross the sea without a boat.

04] Once the disciple has been brought thus far, the completion of a good deed is an easy matter; but without the addition of tangible and irrefutable proof, it will always remain a problem, in that its validity may be well recognized, but since performance is nevertheless beset with so many difficulties and self-denial, inertia and tiresome self-interest take over and good meaningful action is left for another day. A man naturally follows his animal instincts and after thirty years he is still the same animal person as he was in fact in the cradle. Therefore according to my inexpert opinion, it is also important that the evidence mentioned above is additional to the lessons in positive action and this requires considerably more than just saying: “This and that you should do, because they are good, and this and that you should not do, because they are bad and evil!”

05] Says Risa: “You are quite right, but basically you are saying nothing more than was clearly and tangibly described by Raphael, namely, that the only ones who should teach and speak are those who are called by the Lord in spirit. A teacher thus appointed will give the lessons to his pupils together with the evidence necessary to motivate them to action, just as the angel Raphael

unfailingly convinced me to act. But if the two of us were to perform as teachers, we would certainly say many stupid things, so that if an accomplished and well prepared speaker were to come along and begin to put some really convincing counter arguments to us, he would in the end confuse us, and we would perhaps even have to dance to his tune! But if our actions are good, he will not, even if he uses all the justifications in the world, be able to find the slightest objection or contradiction. Therefore, for many of us action is better than teaching. Is this still not quite clear to you?”

06] Hebram says: “O yes, it is now absolutely clear as it was in fact before, and it is a good point! People are strange, - I notice this about myself! Just think of it, when we were frequently reading and studying the scriptures, how inconceivably sublime the wonderful stories, events and occasional teachings appeared to us to be, filling us with the deepest reverence! Finally, because the sincerity of our great reverence blinded us, we did not dare to pronounce the name of the spirit of God when here and there it actively appeared! When we have read about a vision of an angel, we were touched to the marrow by it! Moses appeared so mighty, that nearly all the mountains seemed to bow before his name!

07] We now stand before the same God who thundered out his laws on Sinai! The same angel who guided the young Tobias walks among us like an ordinary person and sweetly teaches us to recognize the will of God! In addition miracle after miracle of the most incredible type and nature constantly occur and yet everything appears to us to be quite ordinary, as if we had been used to it from childhood. Tell me, what might be the reason!

08] We are supposed to be completely out of our minds with surprise and adoration, but instead of that we are as dull as the rusted old sword blade of an ancient warrior! What can be the reason for it? When I think of it, I could tear off my own head from my body with annoyance!”

09] Risa says: “Be calm, my friend! The Lord wanted it like that for if we were to remain with our minds in a state of extreme excitement - which would be understandable - we would miss much of what is happening and being said here. As the Lord knows how to keep our minds within sober limits we can therefore listen in cold blood, observe everything that occurs and is said here – however incomparably sublime it may be - and engrave it even more deeply in our souls. When this is all over, our minds will begin to become excited to the most colossal degree! Oh, we will not escape it! However, for now it is much better as it is! – Or are you of a different opinion?”

10] Says Hebram: “Not at all, your opinion is again perfectly correct, and it is most certainly as you say! But it does no harm to remind oneself, that in the

presence of these sublime events occurring for the first time, the feeling of exultation is much too easy and too unimpressive, while our readings of the extraordinary events of the past touched us so deeply and made us so excited. If this spiritual insensitivity were to be attributable to us alone, I would have to regard it as a major and very lamentable sin in my life but if it is your opinion that the Lord causes this reaction in us through His almighty will, we must be grateful to Him. We must more seriously and more deeply weigh up everything He says and does, and consider closely how best we can fully convert His word into action. However the fact that Zinka is such a deeply spiritual man - he was and still is only one of Herod's senior servants -, is a puzzle to me! Where did he develop his overwhelming wisdom and experience to such an extent?"

11] Risa says: "That I do not know; but a noble lord like Herod, surely would have checked on his subject very thoroughly before promoting him as 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 would certainly have learned a great deal regarding the important matters in life. It is therefore no wonder that he is wiser than us. He will probably talk about something which I am very anxious to hear. However it now it appears as if the Lord is preparing to speak, and we should be silent for a change as our talk does not produce much that is sensible anyway!"

Chapter 32

An event in the youth of Jesus

01] During the discussion between the two of them, I gave both the revived maidens the opportunity to recognize Me as the one who had also brought back some men from the dead in Kapernaum some months before, and soon both recognized Me as that same person and said that they also knew Mary and the others members of Joseph's household. Gamiela also mentioned, that she could still remember the occasion when the old master carpenter Joseph with his six sons built a new sheep shelter at her foster father's home in Capernaum. She also said that she could also recall having seen Me at work as the youngest of Joseph's sons but at that time she could not of course have had any idea, that the Spirit of the Most High was concealed within Me.

02] Ida also spoke and added: "Yes, yes, dear sister! It was the last evening, when the building was completed and our foster father paid old Joseph for the work, but in the end deducted a few coins as was his custom as a business man,

prompting our Holy friend to go to the merchant saying: ‘Do not do this as it will not be a blessing for you! You are a gentile, but nevertheless believe in the God of the Jews. Understand that this mighty God lives in My heart, and if I pray to Him, He grants Me whatever I have asked Him for! He also dwells in the hearts of all righteous men before Him and is pleased to answer their prayers. If you were to act in this hard way against Joseph who has completed a heavy task for you, I will ask My God and Father to judge you and you will soon find yourself repaid in an unpleasant way! Consider that it is not good to offend those who are as one with God!’ My foster father did not listen and insisted on his deduction. However the old carpenter said: ‘Look, I am an honest man and say this to you honestly. These few coins would have been my total profit for this heavy work, and I would have paid my house rent with them! However since you are a rich man and the coins are so important to you, keep them. The deduction is unjust and no good can come of it!’

03] I, Ida, wept with annoyance about my stubborn hard-hearted father, went into my room and secretly gathered up all my savings. Gamiela did the same after me, and we quietly put about one hundred coins into old Joseph’s toolbox. Nobody noticed this except You, o Lord! And You then said: ‘Both of you maidens will one day be richly rewarded for the kindness you have shown to us! When you said those words you looked like one transformed. You then stood up and left our house. It was late evening and on foot it would take a few hours to walk to Nazareth. I therefore said to You: ‘Would you not rather stay here for the night than walk that long unsafe road, especially when the night is so dark with heavy storm clouds covering the sky and a thunderstorm approaching?’ Your reply has always remained in my mind. ‘Whoever made the day is its Master, and whoever the night, is also its Master; therefore the Lord of the day as well as of the night, does not need to fear either day or night. The storm is equally in the power of that same Lord whom the world does not know. Neither the night nor the storm will be able to cause us any harm! Farewell, you two little angels!’ With that you left our house and heaven knows you had hardly left the threshold of the house when there was no trace of you to be seen anywhere!

04] Oh, I have often thought about You, Lord, but have not been able until this hour to meet with You again! However, in that same night Your words were dreadfully fulfilled on that night for my foster father! A terrible thunderstorm came and the new sheep shelter was hit three times by lightning together with seventeen hundred of his best sheep which had already been housed there. Everything burned down within a few hours and despite all our efforts nothing could be saved! Our foster father regretted having sinned so badly against the loyal carpenter; since he himself said: ‘This punishment comes to me from above because I have deserved it. Never again will any loyal worker in this house be deprived of one single coin of his hard-earned wage!’ He kept his word. He did

not rebuild the shelter in the same place but he fenced in a hundred acre plot of land complete with a hut for ten shepherds and their helpers. We never saw the old carpenter from Nazareth again. He must have died shortly afterwards as he looked very weak even at that time.

o5] About six months later we came to the large market in Nazareth and enquired diligently about the old carpenter and his sons but it was said that they had been called away far across country to build some houses. Without achieving anything we went back to Capernaum and after that we did not hear anything more about the carpenter's family. About three years later our foster father was said to have heard that Joseph had moved to High Nazareth which is located in the mountains towards Samaria, in order to complete a large project there. However, we never did see anyone of his family again! Nevertheless, I would have loved to become more closely acquainted with the young carpenter, whose name was Jesus as I recall!

o6] However the things which were not granted to us at that time You, my Lord, have kept in mind wonderfully well until now! Only now have we been enlightened with regard to the words mysteriously spoken by You that same evening when You left our house on a night as black as pitch! Now we know who it is that is the Lord of the day, the night and the thunderstorm! But now we offer You these words from the heart to give you all our thanks for the countless mercies and deeds which You, sweetest Lord Jesus, have shown to us without our having deserved them!"

o7] Said I: "Oh, you are not without any merit. Just think of what you have done for old Joseph! How much he appreciated the one hundred coins when he found them the next morning in his toolbox! Initially he did think that it was your foster father who had done this for him secretly but I soon corrected his mistake. He praised your kind hearts, and I promised him that I Myself would one day repay your kindness many times over. I have therefore given you back your life and your true parents in friendship and happiness. Go to him now with love and give him true joy; since his joy is also Mine!"

o8] Only then did the two of them go to Cyrenius to embrace him - and he cried for joy like a child.

Chapter 33

The vow made by Cyrenius with regard to the Lord's teaching

01] After a while Cyrenius had wept from the heart with joy and pain, with his two daughters, Zinka and Risa who also went to him, supporting him with delightful strength, and he then came to Me, embraced Me and said through his tears: "O, you are eternal Love of the greatest purity! Who could not love You above all things?! O Lord and Father, how good and holy You are?! O Lord, let me die in this my love!

02] Lord and Father! Although I have never had the immeasurable privilege of knowing You from the time of Your earthly birth, I have always loved You, and You have always been the pivot point of all my thoughts! But I was not always constant and strong in the control of my own inner world or over the world around me. Now, however, I believe that through Your mercy and love I have acquired the necessary strength to walk through the rest of my life as a human being who respects Your holiest will in all things.

03] I of course rule mostly only over gentiles, whose gods' teachings I unfortunately have still to protect here and there - this is indeed a great evil; but no tree falls with one blow of the axe. I will however make it a priority to strive to spread the recognition of the only true and living God as much as I can among the better gentiles, at least in the territory under my rule!

4] With the priesthood we will have the most trouble since this class has lived for several centuries from their ability to use obscurity in their dealings with people. The old people will call down thunder and lightening from heaven, and the young ones will make fierce grimaces but in the end they will be forced to abandon their old habits and go to work in our new fields. The saddest aspect, however, for the honest person on this earth is that he can find the lie without any trouble, while the truth is only reached after a very troublesome search which is often beset with many great dangers.

05] The old Egyptians had organized their schools in a very classical manner. He who only wished to learn something or other for his daily life, had to pay his fee and he was shown the many advantages of his new knowledge while for the man who came to search and find the truth by which the inner life of man is ruled, for him his ominous search was made difficult in an almost unheard of manner. If he found the great secret of life, he was forced to remain a priest, and he was under a strict oath which did not allow him to breathe even one syllable of it to a layman!

06] Divine truth was therefore always difficult to acquire, while a host of lies were being spread freely over the whole world. But because the old untruths always waved the sceptre over the people, the people got used to the lie. It became

second nature to them, and it was even easier, because quite a large number of them, if not all, were and still are quite comfortable with the lies. Now, to say farewell to the lie would not cause too much of a protest, as I see it; but to be obliged to renounce the advantages previously enjoyed is the very hook which it will be very difficult to bend!

07] But have patience for everything will come out right! One can make promises and give the priesthood other advantages, show these people, who anyway have no faith, the truthful facts in friendly intimate discussion and recruit them - at least the best of them - to spread the truth. I think that in this way what otherwise appears to be the biggest difficulty can be transformed into a very easy task. However, whether one can ever become the conqueror of the lie on the whole earth, that is another question altogether! Good and right-minded people with truthful souls, will surely do everything they can, at least to give their neighbours more enlightenment. In a word, the area around these lights will always look brightly lit. But further away from their source it will become darker again, and very far away, both in space and in time, black night will wave the sceptre just as it does now!

08] This is my opinion. You, my Lord, could perhaps achieve it differently but You also know, why it must be like that on this earth! Therefore may your Holy Will alone always prevail!"

Chapter 34

The law of "Must" and the law of "Shall"

01] Say I: "My dear friend, I quite like your opinions, and the holy Father in Heaven is always pleased when His children confer wisely with Him. But there are certain things which cannot be changed, and one thing or another must happen in a certain manner in order to achieve a certain goal which could not be reached in any other way.

02] God has therefore given out a twofold law. One is purely mechanical and called 'Must'. From this law issue all forms and their variations which then prove the suitability of the form. No iota can ever be changed of this mechanical law. But the other law is called 'Shall'. And to this alone the precept of life applies.

03] According to the law of life you can eradicate, destroy or even wipe out the whole down to the last iota and it will not matter much and is all the same. What

is to become free must already be free in its initial development. Even if it becomes deformed in its free inner being, it can not displace the law of 'must' above it. However, within the form there is always the germ which begins to sprout anew in the right order, possessing the part that was spoilt in the free life-sphere and bringing it back into the proper order.

04] Thus, you see nations on earth that are living in utmost depravity where the soul is concerned; but their form remains and if you look at them, you must admit that they are human. Their souls are certainly distorted through all kinds of falsehood, deceit and malice; but at the right time I allow more warmth to penetrate the life-germ and it begins to grow, consumes the old disorder of the soul as the grass root consumes the stagnant drop of water, and a very healthy, strong and thoroughly pure spear of grass comes up with blossom and seed.

05] For this reason you shall not ever judge a depraved nation too harshly. For as long as the form remains, so also does the pure germ in man; and if that remains, even a devil can still change into an angel.

06] The invariable causes of the depravity of men and their souls are usually found to be mistaken teachers, lust for power, greed on the part of those in power or temporary possession by evil spirits that insinuate themselves into the flesh and the nerve spirit of man. But there can be no question of total depravity of the innermost life-germ.

[7] Behold how Mathael and his four companions were maltreated by the evil spirits. I freed the five of them and awakened the life-germ within them, and behold, they have again become perfect human beings.

[8] There are, of course, differences among men. Some souls come from above. These are stronger and the evil spirits of this earth can harm them little or not at all. Such souls can, therefore, stand a stronger life trial in the flesh without suffering any considerable damage. If the spirit, that is, the hidden primal life-germ, is awakened within them and it then penetrates the soul through and through with its eternal life roots, the only slightly spoilt parts of such a soul are quickly healed and the whole man stands there in his perfect state, as you can see with Mathael, Philopold and a few others.

[9] The souls of some men have previously even been angels in the heavens. Well, with those nothing can be so easily spoilt. Take as examples John the Baptist and several prophets, such as Moses, Elias, Isaiah and some others, and even now there are some on this earth who have come from the heavens so that here they can walk in My company along the very narrow road of the flesh. Such people are capable of a very strong life trial in the flesh and in fact always bear it with the greatest devotion.

Chapter 35

The differences among the souls on earth.

[1] (The Lord) "Besides, there are also differences among the souls from above, in that there are some who come from the perfect solar worlds. These are stronger than those coming from the small planets resembling this earth in order to aspire to a place as a son of God on this earth.

[2] The less perfect a planet, the weaker are its emigrants. These, I admit, have lesser tests to pass during their trial of life, but they can suffer greater damage to their soul. However, they have within them a vigorous primal life-germ; if that is awakened in the proper manner, it will not be long before the souls return again to their full life order.

[3] Finally, and most frequently, there are souls which originate from this earth in its primary beginning. They are the ones who, strictly speaking, are called to become sons and daughters of God, and they are the weakest and could, if left to themselves, become most easily and totally depraved. But this is not easily possible because among a hundred of them there certainly are one or two strong ones from above whose task it is to guard the weak souls and thus prevent their total perdition. Although there are utterly lost sheep among them, they will one day be found again.

[4] Yet every soul - no matter how weak, helpless, utterly confused and depraved in itself - has within it the primal life-germ which can never be corrupted. If in the proper course of time the soul has been brought to a stage where its innermost primal life element can be awakened, it is blessed forthwith, strong in love and wisdom in all things. It is then also a child of the Most High in the same way as an angel incarnate or a soul from a central sun, a lesser planetary sun or from some other dark and as such lightless earth globe, of which there are more in the vast expanses of space than there is sand in the seas and grass on the earth.

[5] By laying on his hands or gently stroking him from the root of the nose across the temples and down to the pit of the stomach, a person more advanced in his perfection can put another into an ecstatic trance. The latter may be the most foolish and superstitious sinner, a real brute, but during such a sleep his soul, however disturbed it may be, is freed from the tormentors of its physical body, and the primal element of life becomes active within the soul for a short while.

[6] If you then put questions to such a sleeper in a trance, you will receive astonishingly wise answers.

[7] When after a while such a person - in accordance with his own directions that should be observed - is once more awakened to temporal life, his primal element of life has returned to its former inactivity; the soul re-enters its previous bonds of the flesh and does not remember anything that happened while its body was in a state of trance. It has no recollection whatsoever of the wisdom that passed through its incarnate mouth and it is again as foolish and superstitious as before.

[8] May this prove to you that fundamentally no soul is so depraved that it could never be healed.

[9] Of course, with many a soul it may take a long time here and very much longer in the beyond until it can attain the independent, healthy stability needed to fully awaken the primal element of life within it and have it completely pervade all its parts. However, to regard this as impossible and unthinkable in a soul that appears utterly depraved, would be quite as great a sin against the love and wisdom of God as to regard with the judgmental eyes of the world the soul, believed to be condemned, as scum from hell and a colossal agglomeration of sin."

Chapter 36

Maladies of the soul and how to treat them

[1] (The Lord:) "You shall not judge others, for thereby you might in the end be judging yourselves.

[2] Would it not be inhuman and foolish to judge and want to punish unscrupulously a physically sick man just because he became sick and miserable? But it is a very much greater and more inhuman folly to judge and condemn a person whose soul has become weak and sick.

[3] In accordance with your laws and regulations you call such people criminals and subject them without pity to severe punishment. And what are you doing thereby? You are punishing a soul because it has become sick, actually through no fault of its own. Ask yourselves how your courts must appear to God.

[4] Ask yourself also, My philanthropic Cyrenius, what you, as a supreme judge of Rome with power over life and death, would have done with the five principal criminals had I not been there? As I see it, you would have listened to the enumeration of their infamous, wicked deeds and, finally, had all five crucified. Would it ever have entered your mind to think that such spirits could dwell in these five? Oh no! This would never have entered your mind!

[5] Infuriated by their crimes, you would cold-bloodedly have condemned them to death and moreover, set your own mind at rest by thinking you had rendered a good service to God and mankind. What damage you would have done to mankind by uprooting those spirits which now, completely healed in spirit and body, shine like the vernal sun on the men of this earth and will warm and motivate many thousands upon thousands of human hearts to the things that are good and true. From now on you will indeed proceed in a different manner; but previously you would have been unbending.

[6] And behold, this is the case with all temporal courts of justice on our dear earth. For the physical diseases and ailments there are doctors who prepare all kinds of medicines; only for the maladies afflicting the poor souls there are no doctors and medicines other than a heavy tome full of laws which are difficult to keep - and behind the laws hangs the sword of judgment!.

[7] Would it not indeed be better, more prudent and more humane to establish more doctors and medicines for ailing souls than for their bodies which anyway before long become food for the maggots?

[8] I certainly know best that a deep-seated ailment of the soul is more difficult to heal than many which affect the body; but none of them is completely incurable. However there is for every body a final illness for which there is no cure on the whole earth. And yet you men do so many wrong things!

[9] To treat the decrepit, totally mortal body you establish hospitals and more hospitals, as well as dispensaries and spas and you invent ointments and plasters and health drinks; but you have not yet established one institution for the immortal soul.

[10] You say, of course, in your hearts:- 'How would that have been possible but for You, O Lord? From whom would we have adopted and learnt this?' This is certainly true, - gaining this knowledge does necessitate a more thorough investigation into human nature generally than just knowing empirically the herbal juice best suited to cure excess stomach acid. But the immortal human soul in its complexity deserves far more to be treated than a stomach which has been overloaded by sheer gluttony!

[11] It is of course at all times true that physicians of the soul, by God inspired, have been sent into this world and that they preached the right way to heal men's souls. Some heeded the advice and unflinching were healed. But the so-called great and powerful on this earth always imagined themselves to be quite healthy in their souls, finally persecuted these physicians and forbade them to heal sick souls. In this way the great and powerful on the earth were always instrumental in preventing the blessed teaching of the healing methods for these souls from developing the roots which are necessary for full growth.

[12] And if ever a healthy and vigorous seed was sown, the selfish and power-hungry people of this earth used to cut back the tree, removing the to them superfluous branches and twigs and scraping off the essential bark until the whole tree had to die. Thus, to this very moment no remedy for sick souls has been invented and implemented other than exceedingly harsh laws, horrible dungeons, the sharp, merciless sword and all kinds of instruments of painful execution and death, all of which are products of souls which are also ailing but are strong. The latter must be helped first of all, if the healing of the small, weak and downtrodden souls is to succeed on this earth."

Chapter 37

Institutions and physicians which heal souls

[1] (The Lord:) "I Myself had to come down to this earth, so that I could establish for all sick souls a permanent and effective institution for their healing, such as men could never have established themselves.

[2] But, notwithstanding all this, it will always be difficult to establish permanently an institution of this kind for sick souls, because certain people will begin to feel that their imaginary rights in this world are being infringed.

[3] Self love and worldly love, whiffs of hell in man's heart, will always resist, not wanting to be healed of its bad afflictions, and will not give up its worldly remedies, or harsh laws which are hard to observe, together with their judgments and penalties.

[4] However, there will be many after Me who will use this soul-healing institution established by Me for the benefit of many. Such true soul-healing institutions will for the sake of My true and living name certainly have to suffer many trials and tribulations, even frequently coming from the worldly powerful, but in themselves thoroughly sick souls. I shall however know how to protect them.

[5] But if too self-willed worldly souls, who have become very sick, should out of sheer madness attempt to bring down one or other of the healing institutions, I shall seize them through a suitable extraordinary judgment and arrange for the healing of their souls in institutions in the beyond, where there will be much howling and gnashing of teeth, until their healing has been very gradually accomplished.

[6] Already in this world a powerful medicine usually tastes very bitter; but much more so the medicines for the healing of souls in the beyond, since they must be powerful enough to heal a dangerously sick soul there, in cases where no healing had been possible here. Yes, they will certainly be healed, but it will be a long and desperately painful process. Therefore, happy is he who will heal his soul in these earthly healing institutions!

[7] For all the reasons mentioned so far, you, mighty judges, shall in future be true soul physicians and shall pass a valid judgment on every sick soul, which leads to its recovery but does not involve even greater emotional deprivation.

[8] Truly, the degree by which you will have worsened the condition of an already sick soul by means of a judgment that is sick in itself, will determine that your own soul will become more miserable and sick to the same extent, and your healing in the beyond will be far more painful than that of the soul made more miserable by your evil judgment. For such a soul, in spite of your bad and absurd judgment, is and remains sick and will respond to simple healing in the beyond. The soul of an unenlightened judge, however, will after every wrong and evil judgment contract twice the sickness of the harshly judged soul and thereby also double its own mental sickness. Hence, it can be easily concluded that the healing process in the beyond for the badly diseased soul of such a judge will be a bitter and lengthy one.

[9] If you are an incompetent doctor and - being sick yourself - visit a dangerously ill person thinking only of selfish gain and in your incompetence administer to him a medicine that does not help but makes him even worse, what benefit would you derive from it? According to your custom, you are not paid if you have not helped him, but instead you have contracted the sick person's disease on top of your own.

[10] A competent doctor who visits your former patient in your place will no doubt cure him with a simple but effective medicine, whereas for you who are now suffering from two diseases he will have to use a medicine which is twice as potent and which in your suffering body will produce twice the reaction that the simple medicine will have caused in your former patient."

Chapter 38

True justice

[1] (The Lord) "I think that you now see this matter clearly and so I will continue. By what I have told you I did not mean that you should abolish all prisons and

places of detention, which are indeed a necessary evil to counter the great evil of very sick souls, and break all the fetters and swords; oh no, this is not what was meant by it. For very sick souls spreading infection must be carefully isolated from the healthy ones and kept in care under supervision until they are thoroughly healed.

[2] However, do not let your anger and revenge keep them confined in secure places, but cherish your great love for your neighbor and, closely allied to it, your sincere concern that they will possibly be completely healed. Whenever the true spirit of love indicates to you that one or other seriously ill person needs a bitter medicine, do not withhold it from him, since this would a very immature and untimely sign of compassion, Only in the spirit of true love must you dispense a bitter medicine to the seriously ill. It will surely bring about his hoped-for cure and you will then derive many blessings for yourselves.

[3] The medicine which in the evening I first prescribed for the five was certainly not sweet and palatable; but My great love for them recognized that it was absolutely essential for their complete recovery and thus, that bitter medicine was also a supreme act to show My love for them. Consequently, it was so much easier in the morning to heal them of all evils, and if one of them bears Me a grudge because of the bitter medicine, let him speak up.

[4] But if someone, motivated only by anger and a thirst for revenge, torments and tortures the supposed criminal most unmercifully, his actions already make him the greater criminal many times over and he will one day taste all the more of the most bitter medicine.

[5] Whatever measure you use in your assessment, that same measure will be used to reward you. Whoever measures with true love will one day himself be measured likewise; but he who measures in anger and revenge will one day for his own healing receive an administration of the very same medicine but twice the quantity, and he will not be released one second earlier from the harshest institution in the beyond until every hard fibre in his soul has become as white and soft as wool.

[6] I have now shown you the true nature and character of man in general, and you can no longer say: 'This we did not know!' But since you now know it, do act accordingly and teach it also to those who rank below you and, being themselves sick, do not thus far know what they are doing. You will then, as true and healthy collaborators working for My kingdom on this earth, be active in the right and best measure, and My approval will accompany you wherever you go. If you should however, work in some place using your old ways again, then think that your soul has again become infected by an old evil, ask Me that I should cure it and that you should not be stricken by a twofold illness!

07] O you, who are judging and whose judgements make the poor sick 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 overlords ruling over the impotence of peoples, from whom in the final analysis you also derive your power, might and respect, should be the true fathers of your nations, and as such should be concerned for the health of the souls of the many children entrusted to you with all love for true fatherly care! You do not need to be doctors caring for their bodies - but rather doctors caring for their souls!

08] If you see your children often disregarding the rules of their parents and now and then even grievously sinning against them, would it be appropriate if the parents were to take one of the children and torture it as an example to deter others and finally even hang it on the cross?! This can perhaps only have been done once by a father totally addicted to power; but the history of the world will not be able to show many such examples! However you better parents will at least reprimand transgressing children in a mock serious manner and in the most severe case even punish them with a salutary corrective rod. Should the children thereafter improve their behaviour, this will surely give you great joy. It is an appropriate desire for you to see the souls of your children fresh and healthy in your company.

09] You mighty judges should behave in the same manner towards all people, and your joy will never end! Put yourself in the place of those who must listen to you as well as accept and follow your laws! Would it not be pleasing to you, if they as your judges would be compassionate and lenient towards you?! You could sensibly wish that their behaviour in your presence, if you were to stand before them with sick souls, would be the same as your behaviour towards them if they should stand before you with the same illness!

Chapter 39

The eternal fundamental law of neighbourly love

[01](The Lord):- "The following contains the practical explanation of all laws laid down by Moses and of all the predictions made by all the prophets: Love God as

your eternal Father above all and your poor and often sick brothers and sisters under all circumstances as yourselves, and you will, as true children of the eternal Father in Heaven and healthy in your souls, be just as perfect as He is Himself, - that is your true calling. He who will not be as perfect as the Father in heaven, will not come to Him and dine at His table for ever. {lev.11,44; lev.19,02; lk.06,36; jl.ev01.155,15; jl.ev01.039,05; jl.ev01.039,08; jl.ev01.050,13; jl.ev01.071,13; jl.ev01.039,05-10; jl.ev02.159,14; jl.ev03.180,06; jl.ev04.001,04; jl.ev04.039,01; jl.ev04.110,11; jl.ev04.245,04; jl.ev05.271,06; jl.ev06.226,10; jl.ev07.054,12-13; jl.ev07.139,06; jl.ev08.027,11; jl.ev09.022,05; jl.ev09.024,05; jl.ev09.102,07; jl.gso2.018,15}

[02] Behold, My Cyrenius, with this you have in a nutshell everything you once regarded as a worldly evil, hard to eradicate. It is certainly difficult to fight against the falsehood which prevails among the people of the world because it is a grave fundamental illness of the soul. However one can easily come to grips with falsehood by means of the truth which shines forth from love like the light from a flame. But if you need light to illuminate a dark room, will anyone call you wise if you set the room on fire instead and thus destroy it? Therefore, the sword shall not be used to spread My word and My teaching.

03] If you wish to heal someone who is tormented by a wound, then you should not inflict next to the existing wound a fresh wound which is ten times more severe because if you were to do this, it would be better if you had left the victim's wound unhealed!

[04) It is true that whoever wishes to spread My word and My teaching with a sword in his hand, will not be blessed by Me for his zeal but will instead be cast out into the most profound darkness. If you illuminate a room with pure oil lamps during the night, then everybody who is in it will enjoy the pleasant light; but if you burn down the whole room, everybody will start to curse you and shun you as a crazy fool.

[05] Whoever preaches the healing of souls shall speak audibly yet gently and not shout like a madman whose mouth foams with fury and doom since someone who splutters with fury is not in a better position to convince some other person with his uncontrolled shouting! He either causes his listeners to mock him and laugh at him, or, if he pushes his noisy behaviour too far, they will finally chase him from their company with sticks and fists

[06] Further, let no one speak a word of reconciliation to his brother with the thorn of anger in his heart for he will in the end say too much in his angry pride and become furious; in this way he will not cause his brother to become reconciled but rather induce in him the opposite effect, pushing the imagined good outcome far into the background!

07] Yes, when disseminate My teachings you should always wear a friendly smile; since with My teachings you are delivering the friendliest and most joyful message from the heavens to the people and therefore must accompany it with the most joyous and most friendly approach!

08] What would somebody tell you, however, if you came to him to invite him to enjoy a festive meal, but you phrased your invitation 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 entreat you with all the means in my power to come to my festive table, in order to ensure that I do not have to curse and damn you forever if you should turn me down. If you do attend, however, than at least you can be assured of my mercy and my goodwill on that happy day!’

09] Tell me, what would the recipient reply to such an invitation, and would the festive table spread out for him indeed be an occasion for him to enjoy! 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 the meal in order to protect his own back from the threatened unfavourable consequences, but if he feels strong, the bearer of the ill-mannered invitation will be seized and thrown out of his house. The fact that he will not accept such an invitation, goes without saying.

10] Therefore, when spreading My teaching, which is also an invitation from the Heavens to enjoy a festive meal, care must above all be taken to ensure that all those who will bring My teaching to the peoples on this earth are completely friendly as true messengers from Heavens when they proclaim the gospel. It is clear that something exceedingly joyous and good can certainly not be communicated by a facial grimace distorted by unconcealed rage. If someone were to behave like that, he would either be a fool or a joker and as such totally unsuited to the work of spreading My word. - Have you and all the others clearly understood my explanation?”

11] Said Cyrenius, full of remorse because of the truth of My admonition: “Lord, You are the only truthful person and I have understood everything well enough. As far as I am concerned, I will strictly observe each and every point! Naturally I can not give you any guarantees for any of the others; but I think that they have understood You as well as I did. At the same time, however, I recognize now how greatly and how often I have most grievously sinned against mankind with my comprehensive knowledge, my conscience, my desires and my will-power! Who will make recompense for my sins to those, against whom I have sinned?”

12] I say: “Do not concern yourself about that, but only about the future! Now, however, something new will come up!”

Chapter 40

Trance and its application

01] Cornelius steps closer to Me and asks: “Lord, during the course of Your supreme divine speech and teaching, You mentioned that a spiritually perfect man can put his hands on another person who could shortly afterwards fall into an enraptured sleep and speak words of wisdom from a healthy soul – it being irrelevant however if he were to be a blind and completely stupid person! If only I could follow the progress of such a treatment, then I would know how such a salutary experiment is to be undertaken on someone if it should be necessary. But if one is a layman regarding the method of treatment, one can not begin the process with the best will in the world and nothing can therefore be achieved. - Would You be prepared to entrust me with further details?”

[2] I say: “O yes, with pleasure, since this procedure is absolutely essential to restore lost physical and mental health. For the mere laying-on of hands in My name in unshakable faith and with a firm will can relieve even the worst physical pain. Also it frequently happens that the person who has had hands laid on him by a steadfast believer and with a strong desire to help him, will become clairvoyant and can then determine for himself the best medicine which, administered according to his instructions, will heal him completely. Naturally, in cases where his own diagnosis is not heeded, adverse outcomes have been observed and complete recovery may not be achieved. However if the prescription is administered as an unchanged treatment, full recovery will most certainly take place.

[3] However, when he is in a state of clairvoyant trance, the person concerned must not be disturbed and weakened by unnecessary questions and should only be asked to speak on absolutely essential points.

04] Whoever lays his hands on someone, must do so in My name, otherwise his intervention will be of no value and will not achieve any result.

05] A firm, unshakeable belief and an equally unshakeable, steadfast will are required.

06] Such an endeavour must have its origin in the most profound recesses of the heart and must be motivated by true neighbourly love. Then the power of love will

energise the hands of the healer, be transferred through his fingers to the tips then flow like a soft dew into the nerves of the patient to heal his pain which often have a stinging or burning effect.

07] However, it is quite important to note, that it requires more to place a man into an ecstatic trance than a woman! In certain cases a man could also be put into a healing trance by a woman but a devout woman could however only achieve success in giving this treatment as a healer if she has the help of an invisible angel standing by her side and makes him available to herself through prayer and pureness of heart.

08] Such devout women could provide relief especially to those giving birth with difficulty and in great pain. This would be preferable to the practice of midwives who normally travel to Bethlehem to learn the methods of assisting childbirth, as this usually has the result that a large number of all kinds of superstitious devices are used in the most stupid way and always cause more harm than good.

09] What extremely stupid and ridiculous ceremonies are played out especially during the birth of the first born child! If a girl is born to a new mother, than all kinds of silly songs of sorrow must be sung and people are required to sigh pitifully and weep bitterly for three days. If a little boy is born, calves and lambs must be slaughtered and cakes must be baked and all the singers, pipers and fiddlers must combine to make an ear-splitting noise all day long – and this is supposed to help relieve the mother in her labour pains! Therefore, instead of such stupidities, devout women supporting new mothers would be much more useful method!”

10] Said Cornelius: “Certainly yes! But how does a woman become so devout?”

11] I say to him: “Very easy! In the first place, good upbringing is required, and then the thorough education of a fully mature virgin! No matter how mature the maiden is, she should only be taught after testing the true devoutness of her heart.

12] However, men too can assist during childbirth by laying-on of hands and provide great relief!”

Chapter 41

Physical and spiritual purity. Healing at a distance.

01] Stahar, who is standing near by and paying close attention, says: “Would not something like that defile the man for a whole day according to the laws of Moses?”

02] I say: “From now on nothing can defile you other than evil and impure thoughts, desires and wishes, malicious characterisation, lies and slander, belittlement and defamation. These are the things which defile people and everything else either does not defile a person at all or is at worst only skin deep. Besides, he can always find enough water to cleanse himself of any problem on the surface of his body.

03] Moses primarily gave these laws to the Jews because of their great obsession with impurity in all external matters since people who are already outwardly inclined to become real pigs, will even more easily achieve the same state in their hearts. Therefore Moses especially recommended that the Jews should practice good physical hygiene.

04] But the proper purification of a person occurs only by true repentance, by remorse for a sin committed against his neighbour, by the serious intention not to sin anymore and by the consequent complete betterment of his life.

05] If that does not happen, you can sprinkle blood on one hundred thousand goats, curse them and throw them into the Jordan in place of your sins and your hearts and souls will stay just as unclean and impure as they were before! With water you clean your body but your heart and soul are purified with steadfast good will which is devoted to God in all things. Just as pure, fresh water strengthen the limbs of the body, a steadfast will devoted completely to God strengthens the heart and the soul.

06] Such resolute souls can lay their hands in My name on someone afflicted, even if very far away, and he or she will improve.

07] However, anyone who is still short of perfection in his heart and his soul, should make use of finger tracing as indicated earlier in My main speech, and he will provide great relief for a person suffering from a illness of the body. He will also be able to put someone into a trance, and the patient will foretell for him in his trance, which remedy will be of help to him. The prophecy must then be administered carefully and in time the invalid will improve, but not of course as quickly as if someone perfect in spirit had laid his blessed hands on him, when of course the cure can and may take place immediately.

08] In this way everyone can convince himself, that in a trance even the otherwise most immature soul, even that of a child, can prophesy, because that soul is for

the moment connected with its most spiritual life-germ. If at the end of the trance the innermost life-germ is returned to its resting place, the soul reawakens in its flesh, remembering absolutely nothing of the things which it has seen nor of the prophesies made. This proves that in no way can a soul become so corrupted that it can no longer be healed”

Chapter 42

The Lord signals a practical demonstration of a healing trance

[1] (The Lord:) "So that you can see this in its practical application, I shall now arrange for such a very ignorant and evil man to come here from Caesarea Philippi. He shall be treated in this way by one of you, and you will see and hear what amazing wisdom this man will reveal when in the trance. But as soon as he wakes up, for us he will be the same evil and foolish man he was before, and we will have quite a task to teach him a better concept of God and men in a natural way."

02] Cyrenius says: "Lord! I am exceedingly glad about this and we will surely be able to experience and learn a great deal! Is this man already on its way here?"

03] I say: "Yes; he is looking for you and will ask you very clumsily for support as he lost a hut, two sheep, one goat and a donkey in the blaze. But he heard that you are here and that you provide aid to those in distress, and therefore this otherwise quite ignorant person is on his way here to ask you to recompense him for the damages he has suffered. Although a poor wretch, he did not suffer too much; since he stole the two sheep from someone else two days before the fire, and the donkey and the goat had already become his property a year ago in a very similar manner.

04] From this information you can gather that our new arrival is something of a wicked scoundrel, but at the same time also quite obviously stupid, a condition in such people which stems from their blind animal greed. He could very easily have saved his hut with all his belongings; but during the fire he stealthily went round everywhere, unlawfully stealing whatever he could find. However, he did not find anything and when he sullenly returned home, he found his hut spectacularly in flames and his four animals already burnt to a heap of bones.

05] Until today he waited disconsolately around his hut; but when he learned an hour ago that you are present here for the reasons mentioned, he decided without giving it too much thought, to come here and see for himself whether you were really present and whether you would also actually pay compensation for his losses.

06] I have sketched his character for you a little so that you know in advance the type of person you will shortly have to deal with and how you will have to behave at least in the beginning. You will gain a better picture of the man himself after you have met him.”

07] Cyrenius then asked: “Should I arrange for him to receive any compensation?”

08] I say: “Not now, since you must first get your teeth into him in true Roman style. Only after the treatment, and if he becomes a little more human, can the other matter be arranged! However it should be Zinka who gives him the treatment as he possesses the most power to complete it. I will lay My hands on Zinka beforehand, so that he will have additional power to carry through the treatment successfully.”

09] And Zinka, who was next to Me all the time not to miss one single syllable, came forward and said: “Lord, how will I be able to accomplish the task, since I am not familiar enough with the details of the treatment?”

10] I say to him “Place the right hand on the forehead and the left on the pit of his stomach and he will soon sink into the trance as described before. He will also start to speak, but in a weaker voice than his natural one! If you wish to awaken him again, then you only have to lay your hands on him again in the reverse positions, leaving them there for a few moments. As soon as he awakes, you remove your hands and the treatment is over!”

11] Zinka now agrees with everything, fully and firmly believes that he will succeed, and is eager for his man to arrive. He still asks Me, however, if he should carry out the treatment immediately after he appears on the scene or if he should wait for a sign from Me.

12] I say: “I will indicate to you when something should happen. First you have to be familiar with his stupidity and rough character, by which I mean the significant characteristics of the illness of his soul. Once you have studied this sufficiently, it is only then time to observe his soul in a healthy state and to recognize from this, that no person, however apparently destitute, should be judged by mankind and condemned into absolute perdition, so long as every soul

harbours a healthy life-germ inside it. Prepare yourselves, however, and pay attention as he will soon be here!”

Chapter 43

Citizen Zorel, the victim of the fire, asks for compensation

01] I had scarcely finished speaking when our man, whose name was Zorel, arrived with a very disturbed expression on his face, wrapped in partly burned rags and making a considerable amount of noise.

02] I indicated to Julius to meet him and ask him what he wants and what he is looking for here this afternoon. Julius goes with a very solemn face and does what I have advised him to do.

03] Zorel stands and says in a firm voice: “I am a citizen from the town who has lost everything in the fire and I only learned today, that the great Cyrenius is here with considerable resources to support the victims of the fire. I therefore took courage and came here, firstly to see for myself if Cyrenius was indeed here and if he really intends to support the unfortunate people. If he does something in accordance with honourable Roman custom, I surely will not have come here in vain. However, if he does nothing for whatever reason, he certainly will not make an exception for me! Therefore tell me, honourable Roman, whether Cyrenius is here, and if he is dispensing charity, as I have heard, so that I can go to him to beg for help!”

04] Says Julius: “Yes he is here and is carrying out important relief work, - but only for those who are known to him as having 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 granting audiences on all sides. Go there and introduce yourself! But be thoroughly prepared as he is has the sharp eye of an eagle and can often sum up the character of a person at first sight! He is never more critical than when he is distributing charity!”

05] Zorel starts to consider this introduction deeply in order to decide what he should do under the given circumstances. After a short while he decides to limp towards Cyrenius, which is in fact a stupid pretence on his part. When he reaches Cyrenius, he bows three times to touch the ground with his forehead. After

completing the third bow he speaks out in a trembling shrill voice: “Noble lord and most powerful commander, I, Zorel, former citizen of the town of Caesarea Philippi, recently destroyed by fire, beg you to use your most noble Roman sense of compassion to assist me in some small way. I am a victim like a poor lost faun and even a pittance in money and some clothes would help me since I do not own anything except these rags.

06] I was the honest owner of a small hut built on two acre plot of poor agricultural land. I had a wife, whom the gods took from me two years ago and she certainly went immediately to Elysium . I did not have any children, but I have a maid, who is living with me, but still no children. My personal property consisted of two sheep, one goat and one donkey, a few poor quality agricultural tools and some clothing. Everything went up in smoke and flames, when I was busy extinguishing fires in other houses.

07] I am now, like hundreds of my neighbours, reduced to begging. Even my maid who was the only support left in my life has left me, because I could no longer give her anything - this however I will remember! Should I have the extraordinary good fortune to obtain a hut and some other personal possessions again, let her come to me if she wishes to return and I will certainly know how to show that disloyal woman the path which leads away from the house!

08] For the rest of my life I will generally avoid and despise everything that is called woman for no woman is worth anything! They say in fact that I am a stupid animal, do not understand how to handle a woman and even that my wife has died of grief! If this were to have been the case, then I would not have mourned for her for nearly a year, and the maid would not have stayed with me of her own free will until misfortune struck me, despite my being unable to offer her a large wage.

09] It is of course a real shame that man should also be born of woman. Taking other things into account it would almost be better if my birth mother had been a she-bear!

10] If the gods have ordered everything wisely, they have nevertheless shown a blank spot with women and this does them no honour! It therefore serves Zeus right if Juno continuously causes him a lot of trouble! In general it seems as if all the gods are half-baked as it would otherwise be impossible for them to carry through their really silly, sub-human practical jokes!

11] I am a believer and honour the gods because there are many wise institutions in the world. However, when they sometimes reek of stupidity, I am no longer their friend.. Would our town have burnt down if Apollo had not played some

practical joke or other?! Just as our wise priests confirm, he fell for some unusually attractive nymph here on earth, perhaps even paying her a clandestine visit. In the meantime Juno or Diana played a practical joke on him, and we poor fauns must pay for the god to bathe!

12] It is understandable that now and then a person will weaken normally if there is a lack of satisfactory experiences. Can the weak stalk resist if it is blown to and fro by the wind?! However, if immense cedars, which are symbolic of our dear gods, also bend and bow in all directions just like the stalk, driven by the wretched winds on earth, sometimes even in an unacceptable direction, then that is incomprehensible. Even a person who considers the matter with only a slightly sober mind must necessarily view this as very stupid!

13] God this way or god that way! If a god acts wisely, as is consistent with his status, he deserves all honour. If however he from time to time behaves in a weak way like a mortal human being, and if we poor folk undeservedly come to harm through some frivolous prank by a god, then this is unworthy of that god and I can not therefore honour and praise him.

14] You, noble commander, who are yourself something of a demi-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 recompense me for my losses!”

Chapter 44

Zorel's concept of ownership

01] Cyrenius says: “How much do you wish that I should give you?”

02] Zorel answers: “Not too little, but also not too much. If I can only replace my losses, I am covered!”

03] Cyrenius says: “Are you also familiar with the laws of Rome, which has been given to the nations to protect property they have acquired?”

04] Says Zorel: “O yes, - not all of them as an expert lawyer would, but I know about some of them! I have never broken any of those with which I am familiar. Not to obey unknown laws is in any case not a sin!

05] Furthermore, I am Greek, and we Greeks have never taken a strict line regarding “mine” and “yours”, since we are more concerned with communal property than with private ownership. Common ownership promotes friendship, brotherhood, true and lasting honesty and communal decision-making by a community, which is surely a good thing! However, private ownership always fosters greed, envy, miserliness, poverty, theft, robbery, murder and the most extraordinary compulsion to dominate which in the end is the source of all the earthly troubles for mankind as if they came from a Pandora’s box!

06] If there were to be no excessively biased laws in favour of private ownership, there would also be far less theft and fewer fraudulent actions. I say and maintain, that the laws which protect private ownership are the fertilized ground on which every conceivable vice flourishes to maturity, while with communal property neither envy, greed, addiction, backbiting, deception, theft, robbery, murder, nor could any war or similar misery ever be justified!

07] Since I always regarded the laws which protect private ownership as a horror waiting to devastate friendly and brotherly society and still recognize it as such, I have never been much troubled by my conscience – at least in minor matters -, if I have acquired small things in an illegal way. Alternatively, if somebody has borrowed something from me in the same way, I would certainly never persecute him.

08] My hut and my land are legally mine. However the moveable part of my property which it held I never looked at too precisely, for the truthful reasons I have given and because I am a Spartan. Anyone who knows Sparta and its old, very wise laws, also understands why I never held a grudge regarding any loss through petty theft so called. The two sheep, the goat and my donkey were actually not bought by me, but neither were they stolen goods in my possession; since I found them in the woods grazing like wild animals and I took them one by one, not all together. The owner of those large grazing areas in the woods also owns many thousands of similar animals. A small loss would certainly not cause him any great pain - while my gain was extremely useful!

09] In so doing, I have surely not broken too severely your Roman property protection laws, particularly since I found the animals in question individually wandering around in these woods which are large enough to walk in for hours in any direction. They would therefore be regarded as lost by their legal owner! A second late harvest is even allowed by the Jews, who have a law from the highest God Himself permitting it. Why then should it be considered a crime by the Romans?!

10] Absurd laws protecting private owners can only be defended by the swords in the hands of powerful men on earth, the type of power wielded by wild bears and lions, never by common sense! Even if all ten thousand gods were to be in favour of it, I would still oppose it for as long I retain the ability to think as clearly as I do now and always have done!

11] You, noble commander, carry the sword of power and can punish a poor faun like me as you please, but the straight lines formed by the principles of my life you will never be able to bend with all of Rome's weapons; but if you have other and more convincing reasons in favour of property ownership on a strictly legal basis, I will listen to them and adapt my future way of life accordingly!"

Chapter 45

Zorel is obliged to hear the truth

01] With his eyes widening, Cyrenius says confidentially to Me:- "Lord! You earlier told me by way of introduction that this person is quite stupid and evil, but now he is speaking in such an organized way, as if he were one of the first gentile advocates! He has not adopted a great deal from Judaism, but he is just as conversant with our laws and those of the old Greek empire as one of us, and there is not much to say in objection! All the time I have been waiting for an obvious stupidity; but in vain - he only becomes more lucid and defends his theft in a way that allows very little to be said against it! Against this background, what should be done with him?"

02] Says I: "Leave it at that; he himself will reject in a very striking manner everything which he now regards as completely reasonable according to his very stupid, evil way of thinking! Examine him just a little more; since it is quite important to Me, that you learn to distinguish properly between reasons originating from native wit, as men call it, and those which stem from the reasoning of the mind!"

03] Cyrenius says: "Now I am extremely curious to know what the end of this will be!"

04] Zorel asks: “Noble Roman lord! What can I expect and count on? Do you share my opinion or should I adopt yours, which you of course have not yet put forward?”

05] Says Cyrenius: “We still have to discuss a few issues before I will grant your request or reject it! You seem to have the native wit of an owl and your honesty does not appear to be superficial! Put aside for the moment, whether you have found the four animals in question wandering around the forest, lost to their lawful owner or perhaps somewhere else, and whether you only found your other household tools. Let me now tell you something else and that is, that here in my company, and also in other places there are clairvoyants, who have already proven their ability thousands of times, and that I attach such belief to their extremely sober pronouncements, to the extent that my belief could not be weakened by one hundred thousand counter-proofs!

06] Look here, one of these people told me, even before you could have left the city, that you would come, and what you would request from me. Before even seeing you, I already knew that misfortune had befallen you. You could however easily have prevented it if you had stayed at home; but your illegal view of property protection laws, drove you into the streets of the burning town to give you the chance to obtain something somewhere illegally. In the meantime your straw-hut caught fire and this quickly destroyed your unlawful possessions. The fact that your maid took the opportunity and left you in the mire is understandable, since she knows you and knows that you are a person who can not be trusted in such circumstances.

07] However much you are against legal private ownership, in your home you wish to rely completely on them and to be fully assured of. Now, the fire has illegally destroyed your property, and you can not call the elements to be accountable, since the fire will not give you any reasons or answers. You would however have come down hard on your maid and under all kinds of maltreatment you would have claimed from her full restitution of your losses on pain of life or death, since you would have implacably insisted, that the fire destroyed everything only because of her negligence.

08] Look here, not only this but also other things were said about you by these people in advance. I believe them to the full, more than I would believe all the gods of Rome and Athens! But in our legal system, we have a saying: *Audiator et altera pars!* (the other party is also to be heard!) And according to this you are allowed to put forward counter-evidence. To justify yourself, tell me everything you know and understand. I will listen to everything with the greatest patience!”

Chapter 46

Zorel requests permission to leave freely

01] After thinking a little Zorel says: “Noble commander! If you already claim in advance to prefer to believe one of your most proven clairvoyants rather than a hundred thousand other witnesses, then I really want to know, what good it will serve if I give you my response which will in any event be regarded as coming from an insane mind! Against your unchangeable conviction based on whatever reasons, it is no longer possible to provide you with any counter-evidence. In addition you hold great power in your hands! Who could start to argue with you?!

02] What use is it to me if I were to tell you most convincingly, that the facts are not as you present them? You will bring and introduce the clairvoyant to me, who will again tell me to my face what you already have told me. I will then be left with my reply to sit in the puddle of all puddles. In a word, with your faith in more than one hundred thousand people, there is nothing further to be done, than to acknowledge it good-naturedly as you still will believe the clairvoyant rather than a hundred thousand proofs put forward to you by me! In reply to your preliminary statement I can say nothing else than:- Noble commander, forgive me that I have approached you!

03] Moreover, I still stand by my principle that private ownership protected by laws with sharp teeth is a thousand times worse for human society than property which is freely communal! I have already expressed my reasons for saying that this is a real Pandora’s box and therefore do not require to repeat them. I will only add that in future, because of the annoying insistence of the rough foreign power, I will abandon the practice of my principle!

04] Indeed, I do not see any good for poor mankind in ownership protection laws, which basically run counter to common sense. What can a single person, clothed in the most wretched rags, achieve against a hundred thousand times a hundred thousand?! Could it be that lesser evils arising in communal property through legal occupation can be removed on the basis that every evil also brings some good with it. However any redress for lesser evils does not measure up to the horrors which arise and must arise from the flawed private ownership system!

05] I have therefore finished speaking. Under the prevailing circumstances I certainly can not anticipate any good outcome and with your merciful approval it will therefore be better if I leave. But only with your approval, of course! According to the similar accusations against me, which appear to be true and known to the gods, and of which you have been fully informed by your clairvoyants, I am standing before you as a criminal whose crimes must be punished before releasing him again. The faun must be saturated with the blood of a poor beggar before his freedom is granted anew!

06] If I stand before you as a guilty criminal according to your judgement, then punish me immediately, giving me my freedom again or death! It does not matter to me any more, because I stand before you completely defenceless. You Romans are and will remain boring administrators of the law and nobody can protect his reason or his needs from the revenge of your laws! Tell me. Noble commander, may I depart again as I arrived, or must I wait here to be sentenced to some punishment?”

Chapter 47

Preparation for healing by the laying-on of hands

01] Says Cyrenius in a serious but nevertheless humane soft voice: “You are not allowed to depart. However, the reason you have to stay is not to await punishment, but only for your own welfare! We Romans have never derived any pleasure from the punishment of sinners, only from their true and complete repentance. If this can be achieved without beating them with a painful stick, we would greatly prefer this alternative! We only take up the stick, if all other means fail. Nobody is therefore called to account the first time they break a valid current law. This only happens if he repeatedly commits the same crime either negligently or through destructive obstinacy. Someone who repeatedly commits a crime wantonly, must also be similarly punished!

02] According to your old Spartan principles you only have sinned out of need and stand in front of a judge for the first time! Based on this fact alone, you will not be damned and condemned but you must discard your evil and stupid principles! Your sick soul will be cured and you must recognize the benefit of wise laws and then begin to act accordingly. Only then will you return home as a completely free man, and you will feel great joy, because you will have become a truly pure and free man.

03] But for healing to be effective, a pure, physically and spiritually strong member of our company will lay his healing hands on your head and your chest. Only this extremely tender treatment can awaken and energise the dormant concepts inside you, permitting you to recognise the positive effects of the well-organized and cleverly drafted Roman laws and you will even be pleased about it! Are you in agreement?”

04] Zorel says, somewhat more cheerfully than before: “Noble lord and commander! I already accept any outcome that is not called beating, decapitation or even crucifixion! However, whether this treatment will improve me and convince me of more reasonable principles, I am not completely sure. In the same way, an ancient tree can not so easily be bent over. But I do not want to doubt the possibility completely! Where is the man who will lay his strong hands on me?”

05] Cyrenius asks Me quietly if the time has come.

06] I say to him: “Just a little more patience; give the soul a little more time to digest the situation! This person is now full of excited thoughts and it would be difficult to put him into a healing trance. Further, Zinka can not be pointed out to him as the one who has been chosen until the time is absolutely right! I will give you a sign.”

07] After I had spoken these words and after My orders had been received, everyone was quiet for a time, while our Zinka waited with anxious joy for My signal to treat Zorel. The patient was busy with all kinds of thoughts regarding what they seriously planned to do with him, whether good or bad. Examining all our faces carefully, he said to himself: ‘No, I do not detect any cunning in these people and I feel I can trust them! They are only capable of good deeds, never of evil ones!’

08] Now, this preparation was by its nature necessary before the proposed treatment, since without it, the laying-on of hands by Zinka would be a fruitless exercise. During these procedures the patient himself must enter a state of faith and trust, without which it would otherwise not be possible to induce a healing trance even with all possible human resources and even in the presence of an overwhelming flood of spiritual power.

09) Oh yes, it is completely different with people who are born of the Spirit in their entirety, then reborn in the Spirit! They only require, just as I do, their will to be stimulated and the process of healing is accomplished! However, with people who are not yet fully reborn, the treatment of a sick person must be

preceded by awakening and reactivating the invalid beforehand, otherwise - as I have said - the whole treatment will be a wasted effort and a thankless task.

10] Now our Zorel is quite ready and soon I will give Zinka a signal to lay hands on him

Chapter 48

Zorel's self-knowledge

01] I now gesture to Zinka and he goes immediately up to Zorel and says: "Brother, the Lord who is almighty and full of mercy, goodness, love and wisdom, wishes me to heal you by laying on my hands, strong in their vitality. Fear nothing, have trust and become a new man and nothing whatsoever you may need for your true physical and spiritual health will be withheld from you! If you desire it and if you trust me, your true friend and brother, then allow me to lay my hands on you!"

02] Zorel says: "Friend, with those true words you can send me to the Tartars and I shall go! Therefore, go ahead and put your hands on me, wherever and however you wish and I will not object!"

03] Zinka says: "Now then, - sit on this bench and I will make the power of God flow through you!"

04] Zorel says: "Which God? Probably Zeus, Apollo, Mars, Mercury or Vulcan, Pluto or Neptune? I beg you just to keep Pluto out of the game; because I truly do not wish to be penetrated by his hurricane force!"

05] Zinka says: "Let those gods be who existed only in the imagination of people who were blind for a long time! There exists only one true God, and this is the one God unknown to you, for whom you gentiles also built a temple, but until now have not recognized. But now the time has come for you also to know this unique true God! Look, you will be immersed in this God's mercy and strength for your salvation if I lay my hands on you!"

06] Zorel says: "Ah, then just lay your hands on me now as you know best!"

07] Zinka then lays hands on Zorel in the described manner and Zorel immediately falls into an ecstatic trance.

08] After a good quarter of an hour Zorel, otherwise fast asleep, starts to speak with his eyes tightly closed: “O God, o God, what a wretched and evil person I am, and what an honest and proper person I could be if only I wanted to be. Therein lies the curse of sin, lies and arrogance, which are all the true basic sins, as they continue to be reborn and to multiply like the grass on earth and the sand in the sea!

09] O God! I have so many sins and blemishes on my soul, that I can not see my skin for all the sins. I am truly surrounded in the most dense smoke and fog because of the onslaught of my sins without number!

10] O God, o God, who will ever be able to free me from my sins?! I am a prince among thieves, I am a liar, and if I lie I keep adding to the lie in order to strengthen the old lie by using a new one to try to make the old one true. I am a horrible lying dog! Everything I own, was only obtained by lies, deceit or theft, both furtively and openly!

11] Of course, in my great blindness I did not regard any of that as a sin, but I also quite often had the opportunity to be convinced by the truth. But I did not want to be! I always invoked Sparta and Lycurgus the lawgiver and despised the wise and just Roman laws of justice! Oh, I am far too much of a common corrupt scoundrel!

12] Now the only comfort I have is that I have not as yet murdered anyone; but it was close! If my maid had not run away before I returned home, she would have become the sad victim of my devilish anger!

13] Oh, I am an repugnant 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 boar! Since I am also as clever as a fox, this marks me a true devil in disguise!

14] Oh, I am very sick in my soul and you, brother Zinka, will only be able to heal me with difficulty if at all!

15] I am starting to feel a little brighter and the thick smoke and dense fog around me are dwindling! Look how they are getting thinner, and it appears to me that I can breath more easily However in this greater brightness I can really see my true monstrosity for the first time, full of all manner of leprosy, swellings and disgusting tumours! Oh my image is that of a true monster! Where is the doctor

who can cure me?! My poor body is healthy but I would not care about the body, if only my soul were able to be healthy!

16] O God, if anyone could see my soul he would be horrified by its excessive deformity! The brighter it becomes around me, the more terrible my soul appears to be! Brother Zinka, is there no way my soul could be given a better appearance?

Chapter 49

The entranced soul cleanses itself

01] Zorel starts to sigh in his sleep and some think that he will now awake.

02] But I say to them: “O definitely not! That was only the first stage of the trance and he will sleep on for over an hour. He will soon start to speak again, but from another and higher stage of the life of his soul. The first stage consisted in the soul being unwound from its carnal and sensual worldly passions, which he only saw as illnesses on the physical image of his soul and which invoked in him the deepest loathing. To cure such illnesses of the soul there is no remedy other than firstly, recognition, then deep loathing and finally a firm desire to eliminate them completely as soon as possible. Once the firm will is there, healing makes progress more easily.

03] Pay attention to him as he will soon start to speak again! If he should again ask you about something, friend Zinka, then answer him just in your mind. He will hear your thoughts and understand you very well!”

04] I had nearly finished giving Zinka his instructions, when Zorel started speaking again and said: “Look, I shed tears over my great misery and a pool was formed from my tears like Lake Siloah in Jerusalem. Now I am bathing myself in this pool and see how the water in the pool is healing the many wounds, ulcers and swellings on the body of my soul! Ah, this is truly a healing bath! I still see the scars, but the wounds, swellings and ulcers have disappeared from the body of my miserable soul. But how was it possible that a visible pool could be created from my tears?”

05] The pool is surrounded by a quite beautiful landscape. It is a garden of consolation and full of delightful hope. In my mind I also have the feeling that I

can count on a complete recovery. - Ah, the landscape is so delightful; I would like to stay here forever! The water in my pool is now very clear, while before it was murky; and the clearer it becomes the greater the salutary effect on me!

06] Ah, now I also notice, that something resembling strength of will is starting to stir within me, and behind the strong will I notice something else, a desire to be heard, and it loudly proclaims: I will, I must, - I must, because I will! Who can restrain me in what I will? I am free in my will; I am not allowed to will what I should, but I can will what I myself will have! What is true and good is what I will have, because I myself will have it, and nobody can force me to do so!

07] I now recognize the truth which is a divine light from heaven! All our gods are shadows. They are nothing, absolutely nothing. He who believes in them is worse than a real fool since a real fool would never believe in such empty gods. Nowhere do I see the gods, but I see the light of God and I hear His divine word. But I can not see God Himself as He is too holy for me.

08] The water of my pool has been transformed into a lake around me! The lake is not deep and the water reaches up only to my loins. It is clear, so tremendously clear; but there are still no fish in it! Yes, there will never be fish in this pool since fish are created by a breath from God's mouth, and this is truly an almighty breath! I'm only a very weak human soul, whose breath can not create God's fish.

09] There is more to it than that and one must be the Almighty if one wishes to create fish with a breath! A human could never do that since he is not strong enough! Strictly speaking, it would not really be completely impossible for a human being but he would then have to be full of divine will and divine spirit! For the right person this is not impossible; but I am not that person and it is therefore completely impossible for me!

10] But the water is pure and at the bottom there is also of a large amount of beautiful grass and it is quite amazing to have so much grass under the water! Look how the grass continues to grow and starts to displace the beautiful water! Yes, yes, hope becomes mightier than knowledge and its accompanying fear!

11] Now I see a person on the quite distant shore who is waving to me! Yes, I want to go to him, but I do not know how deep the lake is in the middle! If there are any deep spots I could go under and drown!

12] However a voice is heard coming from the water: 'I am equally deep everywhere! You can walk through me without fear or anxiety. Walk towards the voice which is calling you and which will lead and guide you! This is extraordinary as here even the water and the grass can talk! No, this has never happened before!

13] I am now going 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 also see you behind him; but you are not as friendly as he is by some way! Who might that be? But I am however very much ashamed before him as I am naked. My body looks quite well now and I can hardly see any remaining signs of ailments on it. If I only had a shirt! But I am completely naked like someone taking a bath. I must however go to him as I feel compelled to respond to his signal! I am going now - and look how well I am going.

Chapter 50

The soul which has been cleansed is now clothed

01] At this moment a break occurs in Zorel's monologue, and Zinka asks: "How does he see all this and how does he walk through water while still lying motionless as if he were dead?!"

02] I say: "His soul now only sees the circumstances leading to his betterment and this causes an image of another world to form in the mind of his soul. This, which you would here call thought transfer, appears in the kingdom of the soul as an actual movement from one place to another.

03] The pond which originated from his tears and the waters which healed his soul represent his remorse for sins committed, and his bathing in that water indicates true repentance stemming from remorse. The clear water indicates justifiable recognition of his sins and shortcomings; and the expansion of the pond into a lake represents the more powerful wish to be cleansed and healed from within himself. The beautiful grass under the water represents the hope of achieving full health and the higher free grace of God. This has already made its appearance on the other shore still some distance away which I Myself represent in the Spirit and in the Will. The movement toward Me through the waters of true remorse and repentance indicates the progress of the soul to true betterment.

04] But all this is only a parallel manifestation for the benefit of his soul, from which the soul can see its own structure and what it is planning and doing in its mind to improve itself. Of course this state only exists in the will and there is no real external activity. This may only follow, when the soul is awakened and fully reunited to the body again.

05] Soon he will be with Me and will begin to speak again. Just pay close attention; everything he will say now complies with the state of his inner soul! There still will appear to be some confusion until he reaches the third stage, which is a temporary connection with his pure life-germ.

06] In the third stage you will be able to convince yourself how coherently and wisely he can speak! At the moment only his purified soul is speaking; but during the third stage he will speak from his spirit! Then you will not detect any further discrepancy and his words will inspire a warm feeling around your hearts!

07] He now comes to the shore and says: ‘Ah! That was quite an exacting trip! Now I’m with you, noble friend! Do you have a shirt for me? You see, I am dreadfully ashamed of my nakedness!’

08] I say to him from My spirit and will now visible to him: ‘Get out of the water; you will be dressed to suit the nature of your actions!’

09] Zorel’s soul says: ‘ My friend, please do not speak about my actions; since they are vain, wrongful and evil! If I receive clothes accordingly, then they will have to have a terrible black and ragged appearance!’

10] I say: ‘If so, then there is plenty of water here to wash them until they are white!’

11] Zorel says: ‘Oh, my friend, that is like trying to wash a black man until he is white! That will not end well! But any clothes are better than none at all. I will therefore get out of the water!’

12] By My feet lies a toga which is heavily pleated but very dirty, although the basic colour is greyish white, a peculiarity of the gentile dress colour in the spirit world. He takes up the toga and is disgusted by its dirty state which is actually a good sign. He nevertheless picks it up, runs with it to the water and starts to rub and rinse and finally wrings it dry.

13) He has now finished washing and the toga is clean. Since it is still moist, he does not have the courage to put it on. But I indicate to him that he nevertheless should wear it as he previously did not mind the water, therefore why should he now feel distaste for a slightly damp toga?! Now he says - just listen as he will say it loudly! -:”

14] Zorel: “This is true! Earlier the whole lake did not bother me, and now this damp shirt should somehow harm me? Onto my body with it! Ah, that feels good!”

Chapter 51

The ethereal body of the soul and its senses

01] Now Zinka makes a question in his mind and says to himself: “Does the soul also have a body?”

02] Zinka asked this question since he himself did not have the slightest idea how the soul looks and what it is made of. This is because the general Jewish concept of a soul was that they imagined it to be a sort of misty void and they considered the soul to be a pure spirit with a mind and a will, but certainly with no shape or even less a body.

03] Therefore Zinka’s eyes widened when Zorel gave him an answer to his unspoken question: “Of course the soul does have a body, however only an ethereal one. However that body is nevertheless a perfect body for its soul, just as the flesh is the perfect flesh for its body. The soul’s body has every characteristic that is present in the body made of flesh. Of course you can not see this with the physical eyes in your flesh, but I can see, hear, feel, smell and taste everything as the soul too has the same senses as the body so that it can communicate between body and soul.

04] The senses of the body are the lead reins in the hands of the soul by means of which it controls its body in the outer world. If the body were not to have these senses, it would be totally unusable and an intolerable burden on the soul.

05] Just consider a person who is completely blind and deaf, who would not therefore feel pain or the comfort of good health, and who might also not have any sense of smell or taste. Think for yourself if a body like that would be of any use to a soul! With its otherwise complete and clear consciousness, would not that soul utterly despair?

06] In the same way the sharpest sense perception of a body would mean nothing to a soul, if the soul were not to possess exactly the same senses in its own ethereal body! As the soul possesses the same senses as the body, it feels easily and precisely with its own sensitive senses the sensations that the senses of the body have initially absorbed from the outer world. Now you know the way in which the soul is also a physical presence.

07] Now you know since I have told you, how I see and feel it and how I am sensitive to it bodily. Once I awake again, you will still remember it but I will know nothing of it, because I see, feel and share sensations with it only through the delicate senses in my soul, but not simultaneously with the senses of my body.

08] If I were to observe everything here also with the senses in my body, certain features would become embedded in the nerves of my brain and on the vital nerves in my physical heart and I, as the soul, would then find them again in the flesh that is my body and recognise them completely. But I now I stand here completely unfettered by and almost unconnected to my own body. I am therefore not able to leave any impression or retrospective influence on the senses in my body, I will not remember anything at all about the things I now see, hear, feel and say or anything that is happening to me now, after I have re-entered my body.

09] But also the soul has the ability to remember and accordingly can recall every most minute and most unimportant detail about anything which happened in its presence - but it can do this only in its unfettered state. However if it enclosed in its completely dark body, which dampens down everything spiritual, it can only see, hear and feel coarse, overpoweringly intrusive and undefined impressions. With regard to itself it barely knows of its own existence except insofar as it is conscious that it is there, ignoring the fact that it would recognise any higher and deeper spiritual impressions which dwell within it.

10] You also have a soul, just as I myself am now a complete unfettered soul; but you also knew very little or nothing about yourself. This is caused by the dark flesh which encases every soul for a period of time. Only now, because I have made some impressions on the nerves at the back of your mind using the voice from the mouth of my living body and because you as a soul can use these impressions to read these same primordial features in yourself, you now know also as a soul and not just as flesh, that you have a soul and that, based on your thoughts and desires, you are yourself a soul, which in its being as an ethereal body, has the same form as your own body now possesses.

11] However, do not be surprised if I tell you that when I later wake up again in my earthly life, I will know nothing of what I have said now; since I have already explained the reason for that!"

Zorel's soul on the way to self-denial

01] (Zorel:) “Now my friend is saying to me: ‘Come, Zorel, leave here and I will take you to another place!’

02] I am now leaving with my good friend and going further away from the water. We are strolling now through a splendid avenue and the trees are bowing before the one I am following. He must be someone important in the kingdom of all the spirits! Oh, some of the trees nearly break when they bow excessively as he passes!

03] You, Zinka, are also accompanying us, but you are a nebulous figure and do not seem to notice how the trees make obeisance to my friend! That is somewhat unusual for this world, but it is nevertheless true!

04] How very strange! Now the trees are even starting to talk! They call out strongly in a very audible whisper: ‘Hail to the Holiest of the Holy, hail to the great King of Kings from eternity to eternity!’

05] Do you not think that this is highly remarkable?! I find it annoying that you still pretend that you have noticed nothing or that it is a very ordinary occurrence like bitter rain falling on the earth!

06] Oh, yes, the friend to whom the trees bow and offer their praise, tells me that this image following us which is similar to you, is not in fact you but only a shadowy outline of your soul and that it only becomes visible in our atmosphere. Radiating from your soul there are certain beams of life, similar to those from a light; which, as soon as they touch our atmosphere, form an image in a similar manner. They were like the rays of light radiating from a person falling in daylight onto the surface of a mirror and therefore also immediately forming an image of the person from whom the rays originated.

07] I will look only at your feet and convince myself that you are not walking but just hovering beside us. It is true - you are not moving your feet, nor your hands, but are nevertheless following us at a distance of about seven good steps! Yes, now I understand why you can not see the trees as they bow or hear their wondrous whispering!

08] The avenue is becoming narrower and narrower, and the trees are getting smaller, but standing closer together. However the bowing and whispering does not cease for that reason. The path is also becoming ever more difficult. The avenue is now so narrow and the path so full of thorns and bushes that we only make progress with great difficulty! The end is still not in sight, although our

companion says, that the path will shortly finish and that we will have reached our destination. Oh, now the thickets are becoming quite dense and the surface quite stony with every crevice between the stones filled with thorns and thistles so that it is almost impossible to make any progress whatsoever!

09] I ask our friend, why we have chosen such a hopelessly bad path. But he says: ‘Just look to right and left and on both sides you will see bottomless sea! This is the only solid tongue of land, although it is very narrow and thorny towards the end, which passes between two endless seas. It connects the whole of the earthly world with the great lands in the beyond called Paradise which receive those who are blessed. Anyone wishing to go there, must accept this path since it is the only one!

10] You see, Zinka, such was the strange answer given to me by the friend guiding me in my insignificance! I ask him again saying: ‘On earth there are also many bad roads, but people help each other by taking up picks, hammers and shovels to repair the surface. Why is this not done here?’

11] But the friend says: ‘The reason is because this immense thicket protects this tongue of land from the very powerful storms on the sea! If this land bridge was not protected by this dense and stable undergrowth, it would have long since been washed away by the mighty waves from the seas on both sides. Because this thorny thicket is so closely knit, especially towards both shore lines, the strong waves break against it and their foam is deposited between the dense twigs and in time becomes rock hard. In this way this important tongue of land becomes stronger and stronger. This land bridge is called “humility and unwavering basic truth”. The two of them, humility and truth, have always been thorny subjects for people to grasp!’

12] Behold, Zinka, this is what the friend has said. Inside me it is becoming strangely bright and I have begun to notice that something is starting to stir in my heart. What is stirring is a light and the form of that light in my heart is like that of an embryo in its mother’s womb. It is completely pure as I see it. Now it is growing bigger and mightier! What a splendid and completely pure light this is! This is surely the true flame of life from God present in the true heart of man! Yes, yes, this is it! It is still growing continuously in me and it is so beneficial to me!

13] We are still strolling along the narrow path; but the undergrowth and thorns no longer bother me nor do I feel any pain if from time to time a thorn should sting or scratch me! Now the undergrowth is thinning, the trees are becoming larger again, while a splendid avenue is opening up before us. Then the undergrowth stops completely, the tongue of land widens, the shores of the seas

recede further and further away from us and in the far distance I can already see a pleasant land with very beautiful mountains, while over the mountains the sun is rising in its morning glory! However, we are still inside the avenue which is becoming larger and wider, while the now very large tall trees have still not stopped bowing their majestic crowns before my friend and guide and their whispering now sounds as if it came from splendid, most perfectly tuned harps!

14] O Zinka! There, yes there, there it is already indescribably beautiful! But you are still hovering beside us, still silent as before, but you are of course unable to do otherwise since it is not you, only your fleeting image. Oh, if only you could see it as well and also remain mindful of the good features when you return to your earthly life, what an unforgettable person you would be! I could also be too one if some part of all that were to remain in my memory but that will not happen. However, the friend says that in time a living memory of everything will be restored to me; but before that the thorny road will reveal itself to me and I must walk it in the flesh.”

Chapter 53

Zorel in Paradise

01] (Zorel:) “Ah, my inner light of life is becoming tremendously strong and it has already pervaded all my vital organs! Oh, how good this light is for my whole being! I am seeing it now in the form of a four year old child with an extraordinarily friendly look on its face! It must also be very wise; since its image is like that of a small god, clearly defined It is not like one of the imaginary gods of the Egyptians, Greeks or Romans, but more a wondrous effigy of the true God of the Jews! It is a depiction of true divinity!

02] Oh, now I can see very clearly that there is only one true God; but only those who have a perfectly pure heart will see His holy face! For me it will be quite difficult to succeed in seeing Him as my heart was already desperate in its impurity! You will, friend Zinka, because I can not detect any flaws in your heart except the spot and the thread which are the necessary means through which you must remain connected to the world for some time!

03] But now I can see the wide end of the avenue will end quite some distance away from here. There is no sign of the sea any more, but everywhere there is the

most lush and very beautiful land with garden after garden and everywhere the most beautiful houses and palaces are to be seen! Oh, this is indescribable splendour!

04] My friend says that this is by no means a heaven, but it is Paradise. No mortal has succeeded in entering heaven as yet; because no bridge has yet been built. All the good mortals who have lived on earth since the beginning of creation are here with Adam, Noah, Abraham, Isaac and Jacob. Those high mountains form the border of this wonderful magnificent land. Someone who climbed those mountains would see heaven with hosts of God's angels but nobody would be able to enter until a firm bridge had been built for ever over the bottomless abyss.

05] We are walking now as fast as the wind. The figure of light within me is already as big as an eight year old boy, and it appears to me that the thoughts which emanate from it are permeating my whole being with the speed of lightning. I can feel how incomprehensibly sublime and deep they are, but I still do not grasp the forms which they adopt. Something wondrous must be there! Every flash of thought that is emitted causes me an indescribable feeling of joy! Such a sensation is unknown to the whole world, which does not have the ability to experience it! The whole world is only God's court of gracious judgement, but it is nevertheless a court and in the best of them happiness is always distributed meagrely.

06] Now we are approaching quite closely to the high mountains and the view becomes increasingly splendid! What an indescribable multiplicity of miracles on top of miracles! To describe them all, a thousand lifetimes would not suffice!

07] Look how a countless number of the most beautiful people are living on the mountains! It seems however that they have do not noticed the two of us, by which I mean my dear friend and I, for when they walk past us always with quick and happy steps, they do not give any sign they can see us, while even the trees are openly continuing to bow to my friend! These people are indeed strange spirits!

08] Aha, aha, at this moment we have reach the summit of one of the high mountains! O God, o God, there we stand now and I particularly resemble a real ox in this place! I see increasingly more clearly in the farthest distance a vast, exceedingly bright horizon. That must be the beginning of God's Heaven, which continually expands upwards for ever!

09] However between these two points an abyss yawns which is wider than the distance from the earth to the sun! A bridge must be built over it to the other side! With God everything like that is of course very possible!

10] But now the inner light within my person is as big as I am myself and I am strangely beginning to feel sleepy. My friend is telling me to rest on the green, sweet-smelling lawn so that I will now do!”

Chapter 54

The relationship between body, soul and spirit

01] I say: “Look, he is only now entering the third stage; pay close attention to what he has to say!”

02] Cyrenius asks: “Lord, if Zorel falls asleep on this lawn which is invisible to us, what purpose will be served? Is this essential or could he enter the third stage without falling asleep at all?”

03] I say: “If a soul wishes to be pure, it could also go without any sleep; but as long as the soul is connected to the body by certain bonds, a particular numbing effect must be introduced before the changeover to the third stage into which the soul will transfer undetected. What Zorel’s soul has seen and spoken about in the second stage was all circumstantial with the exception of his own participation. Only in the third stage will the soul become truly clairvoyant, and what it will then say will be nothing but reality.”

04] Cyrenius asks: “What actually is this sleep? How and why does it originate?”

05] I say to him: “Is it really necessary for you to know? If you really must know, however, I will explain it to you. Please therefore listen!

06] If you are wearing a toga on your body together with trousers on your legs, as is the Greek custom, the toga and trousers become alive because of the movement of your body and 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 should go in summer to take a bath, you take off your clothes, because you not need them in the bath. Shirt and trousers are necessarily at rest while you are in the bath, and are not activated nor do they move of themselves. When you get out of the bath again, your toga and trousers will immediately perform the same activities and movements as before and will so to speak be part of your life. But why did you

take off your clothes to take a bath? Clearly because they were getting heavy and starting to depress you! But you were reinvigorated by the bath and your heavy clothes will afterwards feel feather light.

07] If your soul becomes tired and weak through the troubles of your day, that awakens its need for a revitalising and strengthening rest. The tired soul then firstly removes its jointed covering of flesh, enters the restorative bath of spiritual water and bathes, cleans and strengthens itself. When its strength returns, it again puts on its covering of flesh and moves its heavy limbs again with the greatest of ease.

08] But now you surely have seen or rather vividly observed as Zorel spoke, that within his soul another inner source of light started to shine from the heart of his soul and that his soul stands in the same relationship to this light as the physical body to the soul. Now, the being that was the light source in his soul with its jointed covering of flesh had never before received any strengthening whatsoever and it was lying in the heart of the soul like an egg in a woman before it receives stimulation, energy and a wake-up call from a male. As a result of this very treatment the true primordial life-germ became stimulated, energised and awakened for a moment by My own and Zinka's words and when this had happened, it started to grow continuously for as long a time as its entire soul, which is its garment, was filling with its pure spiritual being.

09] But the soul, although having been purified as much as possible for the moment, still contains certain material parts within itself which are too heavy for the pure spirit to bear, as it has never been used to the burden of such a yoke before. This spirit person, which has been awakened in an artificially spiritual manner and forced to develop rapidly, is still much too weak to carry the ponderous soul and longs to rest and be strengthened. This apparent sleep taken by the soul on the mountain lawn is therefore nothing more than the spirit removing the most material parts of its soul. It only keeps everything that is similar to it in its soul, while the remainder must also rest in the meantime, just as the body rests silently while the soul regains its strength, or as the toga is at rest when you are pleasing your body in a revitalizing, strengthening bath.

10] During the strengthening of the nobler human sphere and the simultaneous resting of the coarser and less noble external parts, there nevertheless still remains a connection. If somebody were to come in while you were refreshing yourself in your bath, and were to remove your clothes and begin to destroy them, then your natural and obligatory love for your clothes would immediately call forth from you a loud and furious veto. There is an even closer connection between the body and the soul. Anyone wishing to remove a covering of flesh thus

trying to destroy it prematurely, would be treated in a very strange way by the soul.

11] However, the bond connecting soul and spirit is much more tenacious, because the soul, especially if it is very pure, is itself a primordial spiritual element, and the spirit would make a very violent protest, if an attempt was made to tear away its body and covering completely. It would immediately fly into a towering rage and destroy everything daring to approach it.

12] But the soul must renounce all material things completely, until the spirit can attract that part of the spirit which they have in common so that they become a perfect ego together. The material aspect of the soul is visible to the spirit in the way that the soul is covered. You were there when Zorel spoke of a dirty toga, which he himself washed in the water, then wrung out and put on still wet. You can see that this garment is still the material external aspect of the soul, which must be removed and put to one side to rest, before the innermost, divine spiritual entity can fully embrace the soul to which it is now closely related and become one with.

13] It always requires a little time during the moment of transition, because everything belonging to the sphere of a free life, must first enter into a full relationship (a spiritual marriage) with the new and more noble being, before the new person or the new, heavenly being can itself start to feel, think, see, listen, smell, taste and act independently. The necessary spiritual transfer takes place in the numbing sleep and when the transfer is finished, the new being is complete and never again will it require any further intervention to ensure continuation of its completely pure spiritual existence.

14] In this condition a person is then totally perfect and his being can not become more perfect except in its recognition and urge to perfect continuously his most pure love and his knowledge of the wisdom of the heavens. When these are combined with the organising, ruling and guiding power of entire infinity, there is a continual expansion of eternity and therefore also the achievement of a state of bliss which is constantly elevated as a result of the ever-present higher love, wisdom and power.

15] Our Zorel will soon appear as a spirit person perfected in this way and he will inform us – still speaking in the flesh from his own mouth - of the completion of the process elevating him to the highest level attainable by a perfected human being. Just pay attention; soon he will start talking again!”

Chapter 55

Zorel's insight into creation

[1] After I have given Cyrenius this explanation, Zorel, who during all this time has been lying motionless as if he were dead, begins to stir and to look like one transfigured, so much so that even the Roman soldiers present are awe-inspired and one of them says: "This man looks like a sleeping god."

[2] Also Cyrenius remarks: "Truly, this is an indescribably sublime human image."

[3] Now Zorel opens his mouth and says: "So it is that one who only now recognizes, loves and worships God is standing before Him perfected in his being."

[4] After a short silence Zorel continues: "My whole being is now bathed in light and I do not see any shadow, whether within me or without, for everything around me is light too. But in all this light I see also a most holy light; it shines like a mighty sun and within it is the Lord.

[5] Until now I had thought of my friend and guide as a human soul like ourselves, but in my previous state I was still very much deluded. Only now do I recognize the guide. He is no longer with me, but in that sun there I see the One Who is holy, supremely holy. Countless hosts of the most perfected spirits of light are floating around this sun in close, wider and very wide circles. What supreme majesty! Oh mankind, to see God and love Him above all is a supreme delight, the greatest of beatitudes!

[6] However, I am not only seeing all the Heavens, my eyes are also penetrating into the depths of the creations by the almighty, sole, majestic God. I can see right through this our poor earth with all its continents and islands. I see the bottom of the seas and everything which lies and exists below - all the numerous sea creatures from the very minute to the very large. What an infinite variety they represent!

[7] I also see the grass being grown by all sorts of lively and active little spirits. I see how the will of the Almighty urges them to be diligent and I see which duty or task has been assigned to each of their countless number. Like bees in their combs of wax, these little spirits are working on and in the trees and shrubs, the grass and plants. They are doing all this because they are gripped by and suffused with the will of the One Who was my friend and guide on the narrow and thorny path of the trail of my life's self-appraisal which leading directly to this place and

Who now dwells in the inaccessible sun as if he were immersed in His own most holy eternal light, sending forth His will into all infinity.

[8] Yes, He alone is the Lord and there is no one like Him! Great and small must obey His will. There is nothing in all infinity that would be able to oppose Him. His power surpasses all other and His wisdom is unquestionable. All that exists stems from Him, and there is nothing in the endless space of creation that has not originated from Him.

[9] I see the forces which emanate from Him just as in the morning one sees the rays of the rising sun spread in all directions at lightning speed. Wherever a ray reaches and touches something, it begins to stir, to live and to move, and soon new forms and shapes emerge. But the human form is the boundary marker and keystone of all shapes, and man is the true celestial image, for the entire heaven whose limits are known only to God is also a man, and every host of angels also represents a perfect man.

[10] This is one of God's great mysteries, and anyone who is not on the same spiritual plane as I am now cannot possibly comprehend it; for only the purest divine spirit within man can comprehend and see that which is of the spirit, what lies within it and what without, how it exists or comes into being and why and for what purpose. There is nothing in all infinity that is not there for the benefit of man; everything is aimed at man and his needs at different times and in different phases of his development."

Chapter 56

Man's nature; his destiny in creation.

[01](Zorel); "God Himself is the supreme and most perfect original man, that is, this man is within himself a fire whose essence is love, a light whose essence is intelligence and wisdom, and a warmth whose essence is life itself in the fullest scope of its self-awareness. As the intensity of the fire increases, so does that of the light, and the all-creating warmth grows mightier within the light and radiates for great distances, bringing creation to remote places in the same way as it does within itself. The new creations continue to absorb more and more light and warmth and they shine and unceasingly continue to spread outwards from the original fire, the original light and the original warmth, increasingly pervading the infinite expanse of creation for ever.

02] Thus everything originates from the unique primordial being of God and continues its self-development until it resembles the primordial being of primordial Man; in which image it then exists in completely independent freedom in human form created by God, and man himself is just like a God in his obligatory and necessary exemplary friendship with primordial God, since he is identical to the primordial God Himself.

03] Where you can see light, fire and warmth, man is either in his perfected state or at his starting point. Billions of atoms of light, fire and warmth cocoon themselves and produce forms. The individual forms embrace each other anew, cocoon themselves into larger forms which already correspond more to man's image, and in that state each one transforms itself into a being. This being now begins to produce more fire, light and warmth and as this happens, a greater need for a higher, more perfect form makes itself evident. The numerous forms, which are nevertheless more perfected in themselves, burst their outer skin apart, embrace each other again and use the material substance of each of their wills to cocoon themselves again, this time in a higher and more complete form. This continues until the perfection of man is reached, and then man continues his own development until he reaches the state in which I am now, and he therefore then completely resembles the three primordial elements - fire, light and warmth. All of that which is there is God, whom I now see with an unwavering eye in His primordial light, with His undiminished fire and His all-pervading warmth – He who alone is the only God from eternity to eternity.

04] Man is therefore firstly a man out of God and only then a man out of his own being. For as long he is only out of God, he resembles an embryo in the mother's womb. It is only if he becomes a man out of his own being according to God's ordinance, that he is then a perfect man, because only in this way can he adopt the true image of God. If he has succeeded in that aspiration, he then remains as a God for eternity and himself becomes a creator of new worlds, beings and peoples. It is however peculiar that I can now review all my thoughts, emotions and desires, and my will is the same as an outer skin covering my thoughts and feelings! See how in this way creation continues to progress anew!

05] The feeling of warmth, and logically therefore love, has need of a being. However, the stronger the feeling becomes and the more flames and warmth are produced within itself, so the light from the flames also intensifies.

06] In the light the need for love expresses itself in shapes. But the shapes are formed and immediately die away again, in the same way as the images inside the eyelids of a person with closed eyes who has a feverish imagination. Instead, others come again constantly to replace them and they become larger, last longer and take on more defined shapes. With people transformed as I have been if only

for a short time, the image remains because it is immediately captured by the mind and quickly given an outer skin to preserve its appearance unchanged. As this skin is however originally only very ethereal and insubstantial and therefore translucent, more light and warmth from the creator continues to permeate the now captive thought. This increases the thought's own store of light and warmth, the two originating spiritual elements, and soon the captive thought begins to develop constantly in the light of wisdom and perfect understanding which organically arranges, as may be most necessary and purposeful, even the most unreal construction more clearly than the brightest day in all its essential parts, links and divisions. Once the thought has been correctly arranged, it begins to become conscious of the life within itself and starts to guide its own destiny.

07] It can easily be imagined, that someone who has been perfected can in a few moments think over and carefully organize a great variety of all kinds of thoughts and ideas. If he decides to protect them with his own will-power, they will survive and develop and in the end resemble the Creator in their naturally very high finite self-perfection and will procreate and rear their own kind and in so doing accomplish their endless self-reproduction in the same way they themselves came into being. Even the material world can provide tangible examples to prove that point.

08] Self-reproduction of the body is found in plants, animals, and humans. Celestial bodies also reproduce but limits have been placed on their number. A grain of seed from a given source only has a certain number of identical seeds allocated for reproduction and that number cannot be exceeded. This is also true of animals and in fact, the larger the animal, the more limited the number of offspring! This rule also applies to man and even more so to celestial bodies. However in the spirit world of perfected people, feelings and thoughts continue endlessly, just as with God. Since, in the way described above, each thought or idea can be protected by a skin at the wish of the creative spirit and could ultimately even become independent, it is obvious, that the eternal chain of reproduction of beings of all kinds can never come to an end.

09] Your mind, Zinka, is now questioning how all the endless multiplicity of beings created will find enough space, if creation continues to increase forever in such measure and complexity. Just think, my friend, that physical space itself is infinite and that you could at any moment create ten times a hundred thousand suns which would fly through space at top speed and then be lost forever in infinite space as if no sun had ever been created! Nobody, except God, can grasp the eternal infinity of space including even the greatest and most perfect of the angels who can not grasp the unfathomable depths of space and can only tremble before their infinity!

10] My friend, I can now see in my mind's eye the complexity of material creation! This earth and its moon, the great sun and all the countless stars which you can see, some of which appear to your eyes as faintly shimmering specks, are in fact immeasurably large solar systems or global regions which contain billions upon billions of suns and an even larger number of planets. However they are fewer in number than the sum of all present creation, smaller than the tiniest and finest dust particle compared to the panoply of stars visible to you! I can also tell you, that among the many stars which your eye can see, quite a few have diameters many thousand times larger, than the length of a line drawn from one distant star itself barely visible to you to another star the same distance away in the opposite direction, a distance which, even if you were to reach the speed of lightning, would take you longer to travel than a billion times a billion years on earth!

11] Even individual heavenly bodies are therefore of such an unfathomable size, and yet they appear to the naked eye as dimly lit specks, because of the excessive distance from here! Nevertheless, all of this compared to the scope of all creation, is, as said already, like the tiniest dust particle which can easily be carried by the rays of the sun! I say this to you: you can create one billion suns with all their planets, moons and comets and distribute them throughout this global solar system, and they will only be seen to restrict this space as little as one drop of water would noticeably enlarge the sea and or effect its wide seabed. There would be a billion times a billion globes encompassed in the present entirety of creation but that number is just as insignificant as a billion raindrops would be in the sea.

12] Look at the whole world! How many thousands of brooks, rivers and streams there are flowing into the sea, but despite this it does not expand one iota. Now imagine as many creations as you like piled on other creations every moment and see them swallowed up by infinite space, just as myriads on myriads of water droplets falling each moment into the sea lose themselves in it. Therefore you do not have to worry in a small-minded way about excessive creation for infinity always has sufficient space available for the infinite. God is powerful enough to control everything for ever and ultimately to guide everything to reach an overriding objective!"

Chapter 57

Nature's processes of evolution

01] (Zorel:) “I can tell you even more, Zinka! Everything that you have ever thought, spoken or done on this earth since your youth, and also whatever you have thought, spoken or done in your soul’s previous existence, is written in the book of life. Your soul carries a copy of this in its head, but the master copy always remains wide open in front of God. Once you have been perfected, just as I am now standing perfected in front of God, you will again find all your thoughts, words and deeds faithfully recorded. The entries that are good will of course bring you great joy; but those concerning matters not in the best of order will not give you pleasure, but, as a perfected being, they will equally cause you no grief. This experience will enable you to recognise the great mercy and wise leadership which comes from God, and this will strengthen you in your pure love of God and in all your patient attitudes towards those poor, imperfect brothers, who will be entrusted to your guiding care by God the Lord, whether in this or any other world.

02] These your recorded thoughts may some day generate new creativity. Normally these recorded thoughts, words and deeds first give rise to larger or smaller earthly bodies. They are placed into the fire of the suns until they reach a certain maturity and when this has been attained, great force is used to guide them out into creative space and in time they are gradually left to their own development. In this newborn world the many thousands upon thousands of single thoughts and ideas constantly develop, supported by the life-giving fire and light within them - like seed which has been planted in the ground -, and their function in the new world is to serve as the foundation for the later origin of all kind of beings such as minerals, plants and animals. These souls will in time be transformed into human souls.

03] From time to time you now and then see these new worlds, for the most part as misty nebulous stars but also as shooting stars flying through space. Their primordial origin is the book of God with its records of thoughts, ideas, words and actions.

04] From this you can see, that even the slightest thought which ever occurred to any man, either on this or another earth, can not possibly ever become lost; while the spirits, from whose thoughts, words, ideas and actions a new world has been shaped by the will of God, soon recognise in their perfected state that a world of this kind is built on their thoughts, ideas, words and actions. With a great feeling of bliss they take pleasure in assuming responsibility for the guidance, management, development, total vitalization and purposeful internal organisation of the whole world body and ultimately of all objects and beings which will have to remain on it.

05] You now look at this earth and see nothing except substances which appear to be dead. I also see these apparently dead substances, but I see much more in them, than you can see with your eyes. My eyes take in the banned spiritual things and beings which have been banished and I feel their aspirations. I see, how their inner development continues to progress together with better and more defined configuration and evolution of their purpose designed shapes. Again I see countless spirits, some of them very small, who are incessantly on the move like the sand in a Roman hourglass. There is no talk of any rest, and by their incessant activity they promote the entirely purposeful existence of each and every natural life

06] I say this to you:- In each droplet of dew, trembling so brightly on the tip of a blade of grass, I can watch myriads of beings busying themselves in all directions as if in a sea! The water in the droplet is only the first and most common skin to enclose one of God's thoughts. From this the little captive spirits within it remove their individual envelope and immediately then exist in a more defined form, which is already quite different from the common external form. However, this eliminates the droplet as a watery pearl and the newly formed shapes, which are already life-giving little cocoons, creep over the plants and other objects, onto which the water droplets have dropped. However, these cocoons embrace each other, are soon transformed to other shapes, and a hundred thousand become as one. A new skin encloses the new shape and within it the vast number of little shapes is converted, under the influence of the light and the warmth, into a useful organism in a new and bigger shape, and the new being begins a new activity in preparation for repeated transition into more and more highly developed forms, in each of which it again reactivates itself to induce the transformation to an even higher and more complete form. And in this way the visible activity of a being which has adopted a certain shape, is nothing else than the right preparation for the next higher, more perfect form in which the soul's life will become increasingly stable and finally enter pure spiritual life in human form.

07] What I am telling you here is not a fantasy, but the purest eternal truth. I could still tell you many things about God's divine order as I see it now with the clearest vision! However, I also realise now, that the process of this perfection is approaching its end. I must therefore add a request that, if I again become a very stupid person or one who annoys others, you will have patience with me and will lead me on the right path of the divine order of God which is now known to you. You will be most surprised when I awake in the earthly world, that I will be stupid and sinister again and will not know one single syllable of everything that has happened to me. Nevertheless it will all stand me in good stead.

08] For a while, my spirit has been forced to mature but it will tire of this unaccustomed strange state of affairs, remaining silent as it sleeps. My spirit will

however soon be strengthened by this necessary rest, will awake and sense the immediacy of the real perfection of life whose sweet blessing it was able to taste. In this way it will be able to contribute substantially and more rapidly to the full development of the soul which will then quickly mature within the spirit in all truth and with the correct capability to integrate fully with the spirit which is now entering the soul.

09] I will fall asleep again for another half-an-hour, after which time you must waken me by laying on your hands in the reverse way. However, when I awake again you must not let me leave, until I have given full recognition to the supreme Man among all Men who sits at this table! For He is one with Him whom I still can see in the sunlight shining in the eternally vast spirit world.

10] My thanks to you for laying your hands on me!”

Chapter 58

Judge not!

01] After uttering these words our Zorel slept peacefully again and Zinka said: “How much this person has revealed to us! If all this is true, then we have received knowledge which could only have been dreamt of with difficulty by any of the prophets! No, I am completely disconcerted by this man’s deep wisdom! No angel can possibly possess more profound wisdom!”

02] Cyrenius also says: “Yes, this man must be helped; since so many of the supreme wonders of Your divine order have been revealed here! The revelations of Mathael were important and gave me much cause for thought but the matters that this Zorel has revealed to us, are unheard of! It is almost unbelievable and unthinkable that these innermost pearls of wisdom can be expressed in human terms and made clearly understandable! Briefly, I am completely beside myself regarding this Zorel! If he could also say these things after awakening in his earthly flesh, I would seat him on a throne from which he could preach sublime truth to man, so that all of mankind could with greater certainty reach the true and perfect destination of their beings and lives!”

03] I say to him: “Very good, my friend Cyrenius! For the time being the prophecies in his third stage are not so important - although everything is absolutely true - but rather it is more appropriate that you should not in future

break your stick on any person's body, just because he is a sick soul. As all of you have now heard and felt, every soul, no matter how sick, harbours a very healthy life-germ and if that soul is healed by your brotherly efforts, you have made a profit which for eternity no world can pay to you! How useful can such a perfected person be! Who can gauge his influence?! You people do not know it, but I well know how much such trouble is worth the trouble!

04] I therefore say to you: Always be merciful even towards notorious sinners and criminals who violate your laws or those made by God! It is only possible for a sick soul to commit a sin, never for a healthy one, as such behaviour is impossible for a healthy soul in that a vice invariably has its origin in a sick soul.

05] Which of you people here can judge and punish a soul because of a violation of one of My commandments, since you are all subject to the same law?! One of My laws explicitly states, that you should not judge your fellow man (Matt. 07,01)! If you pass judgement on one of your neighbours who has broken one of My laws, you too are a sinner in the same measure against the law which forbids you to judge! How then can you, being a sinner yourself, judge and condemn another sinner?! Do you not know that, in condemning your brother to harsh atonement when his soul is sick, you have passed doubly harsh condemnation on yourself, which, if present circumstances are not appropriate, will one day be carried through on yourself?!

06] If one among you is a sinner, he should resign as a judge because if he passes judgement on someone, he condemns himself to twofold punishment, from which he will recover with greater difficulty than the person he judged and condemned. Can a blind man ever act as guide for someone else and put him on the right path?! Or can one deaf person tell another deaf person something about the effects of harmonics in the music performed with such purity by David? Or can one disabled person say to another: 'Come here, you poor man, and I will take you to the inn!?' Will not both of them soon lose their footing and fall into a ditch?!

07] Therefore remember this above all that you should not judge anyone and you should also ensure that also those who will one day become your disciples take this lesson to heart! By practising this My teaching, you will make angels out of people, but if you do not follow my teaching you will create devils and judges against yourselves.

08] It is true that nobody on this earth is perfect but the one who ought to be more perfect in his mind and in his heart, is the one acting as guide and doctor for his sick brothers and sisters. He who is himself strong should carry the weak,

otherwise he succumbs to their weaknesses as they have and neither of them can make progress!

09] So that you can recognise this as completely fundamental and true, I have given you, in this Zorel, a tangible example from which you can recognise how terribly wrong it is to judge a criminal as is your custom! Indeed, the way you sit in judgement will always remain the way of the world. It will also be difficult ever to crush completely the hard, diamond head of this tyrannical dragon and, for this very reason, this world is a testing ground for My future children. However it should not survive among you chosen people because the heavens shower you with fruits plentifully filled with seed kernels.

10] If you are now enjoying the fruits of My enthusiasm, do not forget to distribute any seed kernels which are left over as generously as possible in the hearts of your brothers and sisters, so that they can flourish and bear plenty of healthy new fruit! The way that new fruit is miraculously produced from the seed kernels sown in the heart, has been shown to you by Zorel clearly and in the greatest detail. If you act accordingly, you will create new life from within yourselves and enter the perfection of the everlasting life which has now been shown to you! After this act of laying-on of hands it behoves you to proceed and act accordingly in the most precise way.

11] But now the time has come for you, Zinka, to lay your hands on Zorel in the reverse order, so that he can wake up again. As soon as he awakes, you Markus, must give him wine with some added water so that his body can regain its former strength! If he wakes up and starts to talk as he did before, do not become annoyed and do not remind him of anything that he said during his ecstatic trance because this could cause him a problem with his body. Do not laugh at him either, if he comes out with some stupid talk! In good time you can guide him very gently towards Me; but do not be too hasty, otherwise it could do him harm him for quite a long time! To work now, Zinka, since Markus has already returned with the wine and water!”

Chapter 59

Zorel's belief in materialism

01] Zinka now placed his hands on Zorel in reverse order, who opened his eyes and woke up. When Zorel was fully awake, I gave the old innkeeper Markus a sign

to give him a little wine, watered down, since he was very thirsty. Markus did this straight away, and a very thirsty Zorel emptied quite a sizeable mug at the first draught. He then asked for another full mug as he was still thirsty. Markus asked Me if he should do so. I answered in the affirmative and only added that he should give him more water than wine the second time. Markus did that and Zorel duly felt better. After he had recovered his strength, he looked around and scrutinized his surroundings, which he could still pick out quite well, despite the fact that the sun was already approaching the horizon.

02] After a while he (Zorel) said, his eyes looking unwaveringly at Me: “Zinka, this person there looks very familiar! I must have seen him somewhere before! Who is he and what is his name? The longer I look at him, the more I am convinced that I must have seen him somewhere! Zinka, I feel very close to you – please therefore trust me and tell me who this man is!”

03] Zinka says: “This Man is the son of a carpenter from Nazareth, which lies above Capernaum, - but not from the spot 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 Saviour and exceedingly skilful in this occupation because whoever He may be helping certainly improves. His name is suitable to his character and hence He is called ‘Jesus’, which means He is a Saviour of souls and sick parts of the body at the same time. He has even greater power in His will and in His hands and is also as good as an angel and wise. Now you know the full answer to your question but if you still wish to know something else, please ask. Otherwise the noble lords will undertake something and we would then have little time remaining to discuss many matters in more detail!”

04] Zorel says in a subdued voice to Zinka: “I thank you for what you have told me, although I still do not know what has actually happened to me since I am unable to clarify in my own mind why this man looks so familiar to me! It seems to me that at some time in the past I have undertaken a long journey with him! I have travelled far on water and on land, and I was in company, but I cannot remember having seen or talked to this man. Nevertheless, as I said before, it seems to me as if I had a great deal to do with him on a journey! - Explain to me how this could come about!”

05] Zinka says: “In the most natural way in the world! Somewhere you must have had quite a vivid dream, which you can now only recall very vaguely, and this will surely be the reason for your present feeling!”

06] Zorel says: “You might be right! I quite often dream something which I only remember after a few days, if I have in some way been reminded of it by some

similar object around me, Otherwise I lose all recollection and I can not remember any dream, no matter how vivid it was! That must be the answer since I have really never seen this man from Nazareth before!

07] But now there is something else, dear friend! Look, I came here in the hope of receiving charity from the noble commander. Do you think he will be able to help me? If there is no hope of charity, could you at least approach him on my behalf, so that I can be allowed to return home. What am I supposed to do here? I care nothing for all this theosophically and philosophically wise junk. My theosophy and philosophy are both very meagre. I believe in that which I can see and that means nature, which has always renewed itself since time began. In addition I believe that eating and drinking are the two most essential features in life. I do not believe lightly in anything else.

08] There surely exist some strange things in this world, like all kinds of magic and other skills and sciences. But between them and me, there is the same relationship as between a fire and me - as long as it does not burn me, I do not try to blow it out! I do not feel a need to know or understand more, than I have already and therefore it would be quite stupid of me to prolong my stay just to pick up some quite incomprehensible pearl of wisdom, so that I could show off to some witless friends.

09] You see in me a man of nature who dislikes all the wisdom-seeking institutions and laws of mankind, because they excessively interfere with the inborn freedom of man, often in an inappropriately harsh way, only in order that a few can become very rich, powerful and highly respected. As a result millions are of course then condemned to languish in the deepest misery. If I were to understand more than I already do now, I then would be able to see the reasons for even more of this injustice and would feel even less content. As it is, however, my stupidity shelters me from much of the grief, because I do not fundamentally understand the reasons behind all human wickedness.

10] Where these evil men attempting to be wise could not themselves invent enough laws to suppress humanity, they employed very inventive thinkers who walked around with their faces distorted in ecstasy and produced all kinds of laws which were fallaciously said to have come from the gods. These laws began anew to torment poor, weak mankind with ridiculous threats of the most awful, everlasting punishments as well as with promises of very generous rewards, but only of course after the death of the body. Then it is easy to reward, since the dead no longer need anything.

11] Nevertheless, speaking of punishments, the people did not wait until after death to forestall their fictitious and trifling gods. They immediately punished on

this earth the transgressors of the laws of their gods, so that in the beyond there would be no shortage of the threatened punishment. But the devout had to wait for their reward until after death; in this life there are never any free advance instalments, unless one permits oneself to be beaten within an inch of one's life to please one of the big people! Everything which is and exists in the compass of human society is directly aimed to serve the interests of the individual so that any sober thinker can at once see the reasoning on which the elements of God's lawfulness and human society are built!

12] My friend! If one man alone wishes to live his life as the unrestrained master of all beauty on this earth, then the rest of mankind shall weep, feeble in its will and its power, as will the earth on which they are stand. For the human oppressors, the most heartless tyrants, a suitable retribution in the beyond would be appropriate but who will inflict this on them? In short, there is nothing! Just a simple puppet game without rules.

13] Whoever has the ability to make the others, the rest of mankind, serve him, is behaving in a right and proper way since a stupid person is not worth more than a stupid dog! The stronger, more cunning people should kill him, take possession of all his property and from then on should make a life or death attempt to protect it in every conceivable manner against all attacks by strangers! If he is able to do that, he will soon become a great lord will full freedom but if he can not, it is his own fault if he has undertaken something, in which, as a wise man, he should have anticipated that he would not succeed. In a few words, nothing is better for stupid men than to destroy them. For them, if they are no longer there, all laws, all persecution and all inhuman punishments have ended for ever! Not so, if one remains in misery as one hour of real misery can not outweigh twenty thousand years of supreme blissful happiness!

14] Look, Zinka my dearest friend, this is my harmless belief, against which nothing can be said on this earth. It is the truth that nobody likes to hear; everyone cradles his being in all kinds of false situations and regards himself as perfectly happy! Go ahead! Everyone can wallow in the mire of the liar's kingdom and then seek consolation in wild imagination once misery starts to place its iron heel on his neck!

15] Use the opium of the lie to dull your senses, you wretches, and sleep for as long as you live under the sweet pressures of insanity. It serves anyone right if it makes him happy. To me it is unfair, since I must feel very unhappy under the eagle's wings of truth, if I always have to anticipate, sense and even count on that same fatal dive from the sunlit heights which awaits me and others like me! Who will catch me as I fall, if the loose rope which my stupidity has used to attach me to the mighty wing of the eagle, should suddenly break?!

16] Good people! Let me consume my catch in peace, since I am doing nothing for you. Give me from your abundant provision just enough to replace my losses through my bad fortune, and you will not find me to be an ungrateful beggar! But if, as is usual, you wish to give me nothing, then at least do not let me go home in a confused state, so that I as a poor faun, can unlawfully, of course, gather sufficient wood to build myself a makeshift hut, at least as well as the beaver builds his dam! One of these options you will surely allow me unless you wish to make me even more wretched than I have already been, which will certainly be the case if you do not. However, if it should be your intention not to help me, then preferably kill me immediately as I certainly do not want to be or become more miserable than I am already! Because if you do not kill me, I know what I have to do! I will know how to kill myself!”

17] Finally Zinka speaks again: “Let that be furthest from your mind! You will also not be required to perform an act of such extreme insanity because of your particularly good knowledge and experience, as, when you were asleep, Cyrenius has looked after you in the best way, but only on condition that you will agree that what you believe to be the truth, is in fact the biggest untruth! Do not however concern yourself and learn a better lesson for only then will you really become completely happy!”

Chapter 60

Zorel’s criticism of morality and education

01] Zorel says: “Your words are very friendly, well chosen and gentle. I am convinced that you speak from the heart and that the facts are true. The question arises as to which teaching I should accept and which torch will shine upon what I regard now as the highest truth and reveal it as utterly wrong! Two and two make four and this is a mathematical truth which nothing under all the heavens can contradict. Therefore there can not possibly exist another teaching which condemns this eternal truth as a lie! I would only have to be a gullible fool to be able to accept, that the sum of two and two equals seven and then of course it would be possible for me to change my belief. With my current knowledge, however, this is completely impossible!

02] That somewhere there must be an intelligent, everlasting primordial force, from which the primordial seed germs arose or which at least first regulated

them, can not be denied by common sense, however refined it may be. Wherever there existed at any time a “two”, there must previously also have been a “one”. But how ridiculous and exceedingly stupid it is for foolish unseeing people, if they imagine the primordial power - which must be equally distributed and dispersed through the whole of infinity because its basic power must also be equally perceptible throughout infinity - to be a shape, even a human form, indeed, in some instances even the form of a beast

03] The Jews would, if they had retained their primordial doctrines, basically still have the most reasonable concept of a universal primordial force, which they call ‘Jehovah’. One of their maxims states: ‘You should not imagine God as being a shape or even worse, make a carved image of Him!’ They have however completely abandoned this tenet and their synagogues and temples are full of pictures and ornaments. Apart from this, they believe in the most ridiculous things and the priests punish those of their followers who do not believe their teachings. They call themselves servants of God and allow themselves for this reason to be held in the highest esteem while in return they torment poor mankind with all manner of things which they have been able to invent for this purpose. In these circumstances, should I ever become a Jew? No, never!

04] It is said that they received their laws from God Himself, which He gave to them through their founding teacher Moses on Mount Sinai. The laws are in themselves actually quite good, if they were to serve everybody as an essential rule of life. Of what value is it however if you strictly forbid your poor followers to steal or deceive while you yourself, sitting on a magnificent throne, take every opportunity to rob slavishly oppressed peoples, stealing from them and deceiving them whenever the possibility arises, without the slightest twinge of conscience and in defiance of divine law! Tell me, in which light must those laws and their guardians appear to someone thinking clearly?

05] If a poor faun is forced by necessity to satisfy his own urgent need by taking something from an abundant supply he has chanced upon, he will be held accountable with strict intolerance and immediately punished repeatedly while the law enforcer who robs, murders and cheats every day and at every opportunity, considers himself above the law, does not obey it in the slightest and believes that nothing affects him except his own very demanding material advantage! Can this be considered to be some divine institution in that it offers a glaring contrast to the miniscule demands of poor mankind? How could any even reasonably clear thinker approve of it?!

06] Whatever I can only regard as pleasant if done to me, I must also think with regard to my neighbour that it will also be not unpleasant for him if I do to him what he considers in the most modest way to be good and pleasant! If I am over

my ears in deprivation and poverty, if I have no money to acquire even the most basic necessities, if I go, search and plead but without receiving anything from anybody in response to my pleas 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 possession of something I really need since it is certain that our strong forefathers did not commit any sin in taking over whole countries?!

07] Of course if I steal and continue to steal because I am work shy, it would not be an insult to common sense if I were to be called to account. However if I take what is in some way regarded as unlawful possession of something I desperately require when I am in extreme need, then even a God could not and should not hold me accountable, - far less a selfish, weak individual who in some way may commit more injustices in one day than I do in a whole year! I do not wish to be disparaging about property protection law in its aspiration to divinity but its inflexibility does not improve mankind or make man more humane, but rather it makes him harder and more unloving!

08] Custodial laws covering cultural or moral offences are applied very roughly and crudely, without any regard to man's nature, time and strength. Consider for a moment the circumstances to which mankind is exposed – equally numerous whether they are male or female! Often they have no education at all, or sometimes an education which is worse than no education! Man often enjoys food or drink which makes his blood greatly over-excited. He sometimes finds an easy opportunity to satisfy a powerful physical desire and he proceeds to do so. But the story becomes known and he is harshly punished as a sinner as he has indeed transgressed against - a divine law.

09] O you are fools with your divine laws! Why have you not proclaimed a divine law, under the terms of which a proper education of the best kind would be provided and only then consider if any other subsequent laws are necessary?! Is it not almost unspeakably stupid of a gardener to plant an straight row of espalier trees and only then try to bend the trees with all might and strength once they have grown for a few years and have become mature, rigid and inflexible?! Why did the foolish gardener not bend his trees at a time when it was still easy to bend them without doing them any possible harm?! A God or even someone speaking for Him, should first provide for a proper and wise upbringing tailored to suit the moral nature of man, and only then add other wise laws if well-educated mankind still needs them for any reason!

10] My friend Zinka! You are a Jew and you are much more familiar with your teaching than I am. However, from what I know of it by chance, I can say nothing more to you except what I have already told you. Based on that you will appreciate that I certainly can not abandon my convictions by basing myself on

pure reason or on mathematical principles, just in order to receive charity from the noble Cyrenius. An exchange under such conditions I must reject however substantial the contribution. I would rather become a beggar and spend the rest of my days on this earth in poverty. Whatever nature chooses to do with me afterwards will be equally unimportant for someone who is dead and has returned to his old nonentity! Please speak now, Zinka, and tell me whether I am correct or incorrect in your view!”

11] Zinka says: “Friend and brother Zorel! Basically I am absolutely unable to disagree with you; but I must add, that there are still some very strange matters, the potential of which you can not even imagine. If you start to fathom them, only then will you yourself recognize how much good and truth there is in the content of your current basic assertions!”

12] Zorel replies: “Yes, yes, you are correct to say this. However if you already have some better information, then put forward your case and I will be ready to answer you!”

13] Zinka says: “That would be of little use to you or to me. However, turn to that man over there who you say appeared to be familiar to you! He will put everything in the right light for you and you will immediately begin to recognize clearly the truth or otherwise of your assertions!”

14] Says Zorel: “Good then, I will do it immediately and I have no fear of approaching him. However, he will find in me a hard nut to crack!”

Chapter 61

Materialistic errors

01] With those words Zorel, wearing his very wretched rags, leaves Zink and steps closer to Me saying: “Noble lord and master of the art of healing, these clothes which cover my miserable body are nothing but worthless rags but at least they cover the private parts of a person, who is really disappointed only to be a fellow man in the company of these numerous would-be or should-be people! Except for our clothes, we all have the same shape but there is a vast difference between our quality as beings which seems to be as high as the heavens.

02] I am a person who understands quite clearly that two and two does not equal seven but four! Zinka tells me that you are a man, who could cause an even

brighter light to shine in me than the one I have now, which at least stamped me as a man among my fellow believers. However I was never boastful about it and I plan to boast even less in future, if you were to improve the intensity of this light for me. Zinka told me that you are the only one able to do this.

03] You have heard my principles which were not plucked at random out of the blue. For me they were unfortunately an only too tangible truth, but if you have something better to give me, then do it! It would then give me pleasure to renounce wholeheartedly all the baggage of my belief in truth! However, I confess I do not know which honourable title I should give you, but I think that you are also a man of truth and that such people are unconcerned what title they are given. I will call you 'Noble Master' and honour you as such, although I know your reputation only from hearsay. Should you however be able to satisfy me through your actions, then I will worship you!

04] Please tell me how right or wrong I am in the principles which form my conception of the truth! Are we now more or less developed in our humanity than those beings who lived on this earth as the first ones with the gift of reason? As people have invented laws to protect property, which they claim God has given them, am I not permitted, as a poor faun who often has not had a bite to eat for three days at a time and could not get anything by begging either, to take some morsel from another's overabundance, if only to save me from dying of hunger? Even an earthworm surely has the right to feed itself on the property of others without having to buy it, because it is and unfortunately also must remain an inhabitant of this earth, as Mother Nature in her majesty has ordained? Or should a human being have fewer rights to feed himself with produce from this earth which is agreeable to his nature, only because he could not buy himself a good piece of land – fewer rights than the birds in the sky, every single one of which is certainly a complete and utter thief?! Please answer me carefully on this point.

05] I say to him: "My friend, for as long you are content to judge your rights as a human as being on a par with those of animals, you are perfectly correct in your assessment of your basic laws of nature. In no way can I raise any objection and any law to protect property, as well as any other moral law, is the height of absurd ridiculousness! How stupid anyone would be who wished to make laws or any other moral guidance to protect property for the benefit of the birds in the air, the animals on earth and the fish in the sea. Any person with only a modicum of common sense, or perhaps a God, must know that nature is the only law-giver for these beings! Hence your viewpoint is perfectly correct if man is no different to these creatures at the present time and has nothing better to look forward to than any animal which now exists in the natural world.

06] But if man exists or should exist for any possible higher purpose, a concept which until now could not have entered your mind, as is only too obvious from the way your wisdom only strives to recognise very basic needs, your mathematical principles may only be standing on very weak and unstable feet!

07] The fact that every person has been placed on this earth for a higher purpose should already have been clear to you from your knowledge that man as a new born being is greatly inferior to any of the animals and only begins to become a man after several years of diligent care. He must enter some kind of ordered society and must earn his daily bread overcoming all kinds of associated problems and showing suitable endeavour. He therefore developed laws, in order that he could consider them as the first pointers directing him to a higher destination as well as to exclude them from his free will with the object of promoting his own self-development and self-determination, the only way he can finally reach his higher target. This he can never achieve as an animal being, however keenly he may reason, but only as a perfect man among men.

08] As long you only concern yourself with the needs of the flesh, you will not make much progress as a person. If, on the other hand, you have recognized that there also resides within you another different person, who has completely different needs than those of your body and also has an entirely different destiny, it will not be difficult for you to recognize how wildly you and your wisdom are flailing about in very loose sand!

09] Look, I know about your good will in other matters, your search for the truth and for the causes of all the evil which floods over mankind on this earth! Your thoughts, since you have always had particular pleasure in stealing, have indicated to you that the laws protecting property and rightful ownership are a Pandora's box; and because you were in your younger years a hedonistic friend of the female gender, laws concerning morality always embarrassed you, since they remind you and everyone else that immoral intercourse is a sin.

10] Yes, as an animal person your principles are also completely right, equally so, your assertion that a pre-emptive law should be passed before all other laws, under which all children should receive an upbringing, which would drill the social order into them to such an extent that during adulthood it would become completely impossible for them ever to transgress any law. This of course would make any additional legislation quite superfluous.

11] Yes, look here, this procedure was also made applicable to the animals by the Creator of all worlds and all beings! Every animal has already received its required primary upbringing in his whole nature while still in the womb, and needs no other laws later in life since the primary pre-conditioning in its mother's

body has provided everything that it needs for its whole life! But He, who created all angel spirits, the heavens, the worlds and man, surely knew very well what would be required to create, and later educate, man as a free human being and not just as a disadvantaged animal.

12] If you take a closer look at your mathematically correct principles, you will soon see that speech is a great evil in man, as speech is the vehicle by means of which people instruct each other in all kinds of evil and deceit. Similar the lie would never have flourished among men without the ability to converse either by signs or in words. Indeed, even to think is dangerous, because man can use thought to hit upon all kinds of evil and cunning practices! Finally they should also not be able to see or hear clearly, nor to have taste or smell since all these healthy senses might easily make a person greedy and lustful, which could coincidentally be bad! Think of your human being on the basis of your mathematical principles and ask yourself whether you detect any difference between him and a sea polyp, except of course his shape!

13] But what will you do with such a person to take into account the higher purpose for which every man is created? What education will you be able to give him? When will this type of being achieve self-knowledge and then be able to recognize the true God, the primordial source of all creation, all enlightenment and all our blessings? Look at the constitution of a healthy person, observe and explore him intimately and precisely with your critical mind, and you will conclude that such a wise and very ingeniously constructed being must in the end also have another goal rather than merely to fill his stomach on a daily basis, just to be able to relieve himself of a large amount of waste as a result!

Chapter 62

Justifiable protection of property

01] (The Lord:) “You are using of course here your poverty and the poverty of many other people as a shield and you wish that you yourself could extract sufficient rights from the divine laws protecting property to allow you in your hunger and thirst in a pressing emergency, to satisfy your needs without contravening these laws. I can tell you from a most reliable source, that Jehovah, when proclaiming His laws to the Israelites through Moses, closely considered this need and impressed on them to regard this also as a formal law, saying: ‘You

should not prevent the donkey working on your field from eating the plants and the mouth of the ox pulling the plough should not be muzzled! However, when you carry the bound sheaves into your barn, do not gather up the ears which have dropped but allow the poor to collect them for their own needs! Everyone should always be ready to help a poor man and if he says: 'I am hungry!', do not let him leave until he is fed!' Look, this is also one of Jehovah's laws and I think it also gave sufficient consideration to poverty {Deut.24,19; Matt.5,42; Luke.8,30}

02] The fact that not every person born on this earth can or will become a property owner, is obvious from the nature of things. The first few people could of course easily divide the ownership of land amongst themselves as at that stage were no owners anywhere on earth. Now, however, the earth, especially the fertile land, is inhabited by an almost countless number of people, and among these are families who have worked the land with the sweat of their brows for many years and have cleared and fertilized it even if their lives were endangered. One can not simply dispute the ownership of their land, their rights must rather be strongly protected for the sake of the common good, so that no land is taken away from those who have blessed it by their industry. After all, they do not own it only for themselves, but for the benefit of a hundred other people who have to work on the land all year and who are unable themselves to own any land.

03] Someone who owns a large parcel of land must have many servants who, like the owner himself, live off the same land. Would it be good for the servants, if each of them were to be given an equally large piece of land? Could one man work it properly?! Fine, if he could do it for some time, but what happens if he should become ill or frail? Is it not preferable by far and much more sensible that only a few men should be landowners, build store rooms and keep stock, rather than that everyone, yes even the newborn, should simply be individual land owners? With a system like that, it is certain that in the end nobody would have any supplies for an emergency!

04] Furthermore, I ask your mathematical mind: If there were no property protection laws in society, I would like to see your face if others came along who were work-shy and took away your own meagre supplies to feed themselves?! Would you not call out to them: 'Why have you not worked and made your harvest?!' If they were to answer you: 'Because we did not feel like it and we knew for certain that our neighbours were hard at work!', would you not regard a law to protect property as highly desirable and wish that criminals like them could be punished by some court or other to force them finally into service or work? Would you not also wish for the stolen supplies to be returned to you? You see, all of this is also demanded by mankind's pure common sense!

05] If you then really regard your mathematical principles as the best in the world, walk from here to the east for a distance of a thousand fields and there you will still find acres of entirely ownerless land in high mountains over a wide area! There you can immediately and without hindrance take possession of a tract of land many hours walk in all directions and your ownership will not be disputed. You may even take a few women and some servants with you to establish a proper new state formally in this somewhat remote mountainous region. No man will disturb you in your property in a thousand years and you will only be obliged to rid yourself of a few bears, wolves and hyenas, to ensure your sleep was not interrupted. Adopting this method, you would at least experience at first hand the considerable difficulties with which the owners of these lands here had to cope until this land was finally brought to the current level of cultivation! If you were to try all this yourself, you would then also appreciate how unfair it would be to dispossess the original landowners and hand their land over to some lazy, work-shy crooks.

06] Look here, because you are not a particular friend of work and even less of asking before you take possession, the old property protection laws were always an embarrassment to you. You therefore took the law into your own hands whenever you could take something without being seen and without being punished! You did buy the two acre field including the hut but that was also with money which you did not earn by working, as you acquired it 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 crafty way; but nowadays Sparta has also had for many years the same property protection laws as we have here. You completely unlawfully stole from this merchant, relieving him of a few pounds of gold. You fled with that money and bought yourself the field with its hut; but everything else that you owned, you stole in Caesarea Philippi and the surrounding neighbourhood!

07] Woe to anyone, however, who dared to take something from you; you would belabour him with the same property protection laws, which you find so distasteful, in a manner which would surely not disgrace a Roman bailiff! Or would it have pleased you if someone had harvested the ripe produce from your land, just because he was completely destitute?! Whatever would not be acceptable to you would also not be justifiable to someone else, if you were to plunder his harvest with your mathematically true and correct principles covering life and upbringing! However, if the matter can in practical terms only be judged as I have just described it to you, do you still regard your life's principles as the only true and indisputably correct ones?"

08] Zorel is very taken aback as he sees himself completely outflanked and defeated.

Chapter 63

Zorel's origins and family

01] Zinka comes up from behind, touches him on the shoulder and says: “Now, friend Zorel, will you now accept charity from Cyrenius or not? It seems to me that your life's maxims, good as they originally sounded even to me, have all just fallen in the stream!”

02] After a while Zorel says: “Yes, yes, the Saviour alone is right! I now recognize my lack of sense quite brightly and clearly for what it is, and everything about me is exactly as he has said. But how could he know all this?! Yes, everything is true, and unfortunately all too true! But where should I begin; what should I do?”

03] Zinka says: “Nothing except ask for good guidance, listen to it and act accordingly. Leave everything else to those who have your well-being at heart and who can and will help you provided that you do what I have advised you to do!”

04] Zorel then immediately falls on his knees before Me and asks me for instructions. I refer him to the apostle John for an answer. Zorel now asks me very respectfully why I do not want to give him any further guidance.

05] I reply however: “If the master of a situation has all kinds of servants and attendants around him, is he wrong to delegate work to them which best suits their individual abilities? It is not necessary for him to do everything to complete the task with his own hands. The contribution of his mind will suffice and the work will be completed by the skilful hands of the servants. Therefore just go to the one to whom I have directed you and be also assured that he is the right man! There he is at the corner of the table, wearing a light blue coat to cover his loins.”

06] Zorel listens to me, rises and hurries over to John. His first words to John are: “You are the loyal servant of this very wise man over there! Even if you have heard who I am and how I conduct myself, please cure me completely by teaching me the lessons which will make me worthy to be accepted among those who have every right to call themselves true men! If I can become a proper human being, I will no longer beg for charity. I do wish to hear the whole truth from you but only for truth's sake!”

07] John says: “In the name of this Man over there you will be told the truth! But first you must assure me that you will completely change your life in future and make good any damage which you have caused other people against their will; even the merchant in Sparta must be reimbursed his two pounds of gold! In addition you have to renounce your gentile faith completely and become a new Jew, since your grandfather was a Jew from the tribe of Levi. Forty years ago he moved to Sparta to preach the gospel of the only true God to the Greeks and to convert their spirits to the Jewish faith. The outcome was, however, that he himself together with his whole household were converted and became stupid and very blinkered gentiles. You were the same when you came into the world in Sparta. Both your brothers, now living in Athens, even became priests in their pagan religion because of their good skills as speakers and even today they offer their worthless services to Apollo and Minerva. Your only sister is the wife of a merchant who loosely deals in the relics and images of the gods of Ephesus and, as a sideline, also conducts quite a profitable business in all kinds of whores and harlots, sometimes selling them but mainly selling their services to men. This is your brother-in-law, once also a Jew, but now he is as I have just described him.”

08] Zorel was completely shocked that John knew everything about him which he himself, for very compelling reasons, would certainly never have mentioned to anyone. He was therefore obliged to think that the one from whom he had just received all this information must have been in Greece and that he knew all about everything that had happened there and that which is still happening right now.

09] Zorel therefore questions John a little hastily and says: “Why must all this be repeated in front of all these people? Is it not enough that you and I know the facts?! Why must all those present hear about it?”

10] John says: “Be calm, my friend! If I were to do this to harm you in body and soul, I would be a bad person and would be more evil before God than your loose-living brother-in-law in Athens. It is however for your own salvation that I have to reveal you totally as you are before all those present, so that you do not appear to any one of them as something which you are not! If you want to become perfect, you must discover yourself and no secrets are allowed to lurk within your soul. It is only when all chaos has been expelled that you can start to work towards perfection. You could indeed, quietly and alone, renounce all of your many sins and become a better person. Mankind would respect and honour you for that since man would only know the good about you and nothing of the bad. Many would follow your good example! But if after a while they were to hear from a credible witness what a coarse and flagrant sinner you have secretly been, how questioning would the looks be which they, who had respected you as a pure person and followed your example, would cast in your direction?! All your virtue would be transformed into a sheepskin cloak, under which they would perceive a

snarling wolf. They would shun you and, despite all your flawless virtues, avoid your otherwise informative company.

11] From this you can see that to be perfect, you must not only avoid the substance, but also the semblance of evil, otherwise it will be difficult to be of true practical value to your neighbour. This must of course be the ultimate aim of every single man, since without this goal no truly happy society is conceivable on this earth!

12] How would it serve any community, if every person were to be perfect in himself but kept himself hidden from his neighbour? One would then start to distrust the other, and if a single mosquito were to buzz round the head of a normally relaxed neighbour, he would begin to imagine hosts of flying dragons and elephants! If all of them are familiar with who you are and what you have been before, what you have done and the detail of your past life, and you better yourself and become another person fully understanding your previous evil deeds as well as full of true, vocal disgust for them in front of any audience, then every person will embrace you with the warmest trust and goodwill and love you as one pure brother loves another pure brother. Therefore all must be revealed, before you can effectively adopt a better discipline.

13] Many things have indeed already been revealed, but not everything, and since confession is hard for you, I will make it easier for you by recounting on your behalf, in a manner which will accurately convey both the words and their meaning, those parts of your life-story, which are as bright as the sun and most clearly known to me!”

14] Zorel asks: “But how is it possible for you to know all these things? Who has revealed them to you? I have never before seen or spoken to you!”

Chapter 64

Zorel’s past as a slave trader

01] John says: “Do not be concerned. When you have been perfected, then everything will become clear to you; but now back to our subject!

02] The worst part of your past is, however, that you secretly became a slave trader, the last time abducting twelve to fourteen year old girls from Asia Minor and selling them to Egypt and Persia. Many girls of noble birth often landed in the hands of evil men and only a few in good hands. You can easily imagine that these girls were soon violated in the most contemptible manner by those who bought them. If their fate had not gone beyond natural intercourse, it would not have added too much weight to the crime but how badly some of them have been abused in Alexandria, in Cairo, in Thebes and in Memphis! And how much they are still being abused! If you could only see one of these poor girls as she is flayed by the rods and whips of her devil of a lord in order to increase the sensuality of his excitement, even your meagre feelings of humanity would bring you to the point of cursing yourself because you have exposed another human being to such indescribable misery through your despicable lust for money!

03] How many thousand curses and imprecations of the most gruesome virulence have already been heaped on your head, how many hundred thousand times a hundred thousand tears of awful suffering have already been shed because of the utterly devilish mistreatment! How many of these tender girls have already died in the most horrifying desperation because of the unremitting unbearable pain! Look, all of this you have on your conscience to damn you! This is particularly so because you conducted your secret, most immoral trade on a grand scale, especially two to three years ago, and the number of those whom you have consigned to such extreme misery has multiplied and already exceeds a count of some eight thousand individuals! Question:- How will you ever be able to make this good? What have these girls ever done to you, that you should condemn them to such misfortune? Speak now and hold yourself accountable!”

Chapter 65

Zorel's apologies

01] At this, Zorel is completely dumb-founded and dismayed and after quite a long pause he says: “My friend, if at that time I had recognized and understood what I know now, you could well think that I would have done anything rather than become a slave trader! I am a citizen of Rome and I know of no law prohibiting the slave trade. It is and always was permitted, and a trade that hundreds could lawfully carry on should not be barred to me! Even the Jews are allowed to buy children, especially if they are childless, so why not any other educated nation, as the Egyptians have undoubtedly been since time immemorial

and equally the Persians too. The girls were therefore not sold to any wild or uncivilised peoples, only to well-known, well-educated communities in this wide world, where one could have a right to expect that the sad home life of these children would not deteriorate, but that their lot would clearly be improved!

02] Go to Asia Minor, and you will find there so many people, especially children, that you as a wise man must ask yourself, how will these people be fed and maintained without eating each other! I can assure you that each time I went there, I was besieged by parents with children. For a few bread loaves I could satisfy all my needs for girls and even boys, the children coming to cheer me and unable to leave me in peace. Many were bought by the Essenes, nearly all boys, no matter what their age, and often girls as well. The Egyptians only bought the more mature girls, partly to work, but partly probably also for pleasure. That there were some satyrs among them who tormented the slave girls in their lust, I do not doubt, but surely there were not so many of them.

03] To my knowledge only a small number of them went to Persia, mainly bought by Persian merchants and all kinds of artists, and there they were employed in all kinds of useful and worthwhile jobs. For a long time there has also been quite a sensible law in Persia under which every slave or slave-girl can aspire to full freedom after ten years, if they have behaved well, they can then do whatever they will. They can remain there, start a craft or return home. Those sold to Persia can truly not consider they have been unlucky! I will not deny that some of those in Egypt are not treated too well, but if we go to their homeland we will meet many more of them who, as free persons, are not one hair's breadth better off than the unfortunate ones in Egypt! Firstly they have almost nothing to eat and many survive on raw roots which they collect in the woods. Also there are many who are walking around completely naked in summer and even in winter because they have no clothes, begging, stealing and telling fortunes. Some of them beg or steal a few rags but mostly they do not succeed and they therefore walk around completely naked, always with several children clinging to them.

04] I and my companion have always bought large numbers of superfluous children from these nomads and in this way helped them. The permanent inhabitants of the Pontus call them 'Zagani', which means 'the displaced'. There are swarms of them and they move around in large packs and do not have any roof over them or work, no land, no home. Caves, holes in the ground and hollow trees are normally their dwellings. Just consider this; Are these people not being given positive help, if you take their children away for nothing and look after them, even if you were not in all cases to buy them from their naked, starving parents in return for money, clothes or good bread?

05] If you weighs this up according to my previous way of thinking, how some of these people earlier lived in the utmost poverty and how I later brought them to people who properly cared for them as slaves, it is easy to conclude that the bad fortune inflicted on them by me according to you, was not so grievous as you image it to be. However, even this I would not have done if I had previously thought as I now do.

06] I will however add in confidence, although I am astonished by your pious wisdom centred on God, that it is a little strange for a benevolent God who is influencing man's destiny, to allow such a large number of mature people to slink round the earth like wild animals! An almighty God could least do enough to ensure that these people would find somewhat better provision for themselves on this dear earth!

07] For a thinking person it is a little strange, if he sees hundreds of thousands of people who are otherwise in good shape, going around extremely uncared for, hungry and naked, especially if with the best will in the world is not able to help them! Would it be a surprise, my friend, if, seeing them, one began to doubt the existence of an all-knowing, extremely kind God? My earlier comment on excessively rigid property law might in the end be valid if these wretched people were to be taken into account!

08] Now, my friend, you have my reply and my justification for your most serious reproach against me. Do as you wish, but never forget that a very worldly-wise Zorel stands before you with his bow at the ready. Despite his ragged clothes, he is not afraid to confront any wisdom! Please give me better reasons why everything there is, must be as it is according to God's wisdom, and I will breathe easily and thank you! You must see as well as I, that on this earth in my opinion as a human being, there is much unnecessary misery together with too many excessively rich individuals! Why does one person have everything - and hundreds of thousands next to him have nothing? In a word, explain to me the misery of all the Zagani in Asia Minor! Who are they, where do they come from, and why must they endure such eternal deprivation?"

Chapter 66

Zorel's defilement of young women

01] John says: “If you measure the true wisdom of God with the yardstick of a mind which is partly awake, then you are right not to be afraid of any wisdom. As, however, the true wisdom of God is never measured with the short yardstick of the mind, but, like everything else which stems from God, in terms of eternity and infinity, your mind alone will surely be somewhat too short! But let us leave it at that and return to the point from which we started.

02] You told me from your expert knowledge, how badly the Zagani fare in Asia Minor, how wretched they are and what a benefit it would be and sometimes is, for their children to be bought by slave traders and sold on somewhere else. Leave it at that. You plead some sort of goodwill on your part and one tenth of it I grant you! However, from the depths of your conscience I have dredged a strange fact which nearly cancels the credit from that one tenth completely, so that in the end nothing but pure evil can be ascribed to you! I doubt whether your mind can claim any right to offset it.

03] Tell me, speaking only for yourself, how you justify the repeated acts of defilement of young girls which you carried out! Are you able to find any sound reason, ignoring for now the divine law given to Moses, why the laws of the Roman state should not be enforced, laws which campaign against the violation of immature girls and offer severe punishment if breached?! Did the immense fear and screams of pain of a young girl confronted with your unbridled lust, never move you?! Is it not true that some time before, five otherwise healthy girls died in the most deplorable manner known to this world, because they were pitilessly violated by you?! Your companion even pointed out to you the resultant monetary loss which those deaths caused you in that the five well developed ten to twelve year old girls could easily have been sold for five hundred pounds of silver in Cairo. Indeed, this significant financial loss pained you and as a result you frequently cursed your strong sexual appetite. However you have never cursed yourself as the senseless murderer of five charming young girls!

04] Now take these facts all together and tell me how you feel as a man among men and also whether the yardstick of your mind is able to find excuses for you! You can not absolve yourself of blame by using the reason that you were an uncultivated, rough man of nature, who could hardly distinguish between bad and good; particularly as you had previously carefully described to me how regrettably wretched Zagani life is, and how such neglect of a whole nation could not reflect credit on God the Lord and His love and wisdom! Yes, you even asked me to tell you the divine reasoning behind such wisdom and why God allows all the members of a populous nation to live such very miserable lives! You therefore have quite a respectable sense of justice and are perfectly able to distinguish good from evil. How could you therefore handle those girls so inhumanely? Indeed,

you tended them afterwards using your own deficient medical knowledge but you harmed them even more in so doing than by your earlier lecherous activities! - Speak now, and justify yourself before God and the people!”

Chapter 67

Cyrenius’s indignation at Zorel’s crimes

01] At this point our Zorel is completely beaten and can not think of any excuse which would save his honour. He seriously starts thinking what he might dredge from the dark recesses of his mind to justify himself; but everywhere he finds himself trapped without even the smallest gap through which he might escape.

02] John urges him to speak and to make use of his “taut bow” but Zorel still does not wish to open his mouth.

03] Cyrenius is however somewhat astonished by Zorel’s wickedness and asks Me: “Lord, what is to be done in this case? In all these circumstances this person is under threat from the courts! Our laws regarding the slave trade allow slaves, including their children if they have any, to be sold to anyone else, while the children of free men, especially of the female sex, are not allowed to be brought to the market place before they reach the full age of fourteen, on pain of severe punishment. This is a crime!

04] Furthermore, everyone who wishes to trade in slaves must have his own, properly certified licence and in exchange for this permit he must provide the state with substantial security as well as pay a separate sizeable annual tax. In the case of him and his companion, there is not the slightest evidence of compliance and they must therefore have traded unlawfully. This is again a punishable breach of the laws currently in force and, under these aggravating circumstances, it carries a ten year prison sentence in a dungeon as punishment.

05] To this must be added the five cases of totally unconscionable defilement leading to major injury and death! This is again a criminal act carrying, under aggravating circumstances, a sentence of at least fifteen years hard labour or even death!

06] Add to all this, a history of all kinds of theft, fraudulent behaviour and compulsive lying!

07] Lord, You are aware of my duties of state and my oath on everything which is holy and dear to me! What should I do? With Mathael and his four companions their fanatical zeal offered them a degree of protection against my strict duty as a supreme judge; but here nothing protects Zorel from my duty as a judge. He is a complete scoundrel! Am I not then obliged to perform the duties of my office in a strict way?”

08] I say to him: “Please understand that as I am by chance the supreme Lord present and your oath is fundamentally only owed to Me, I am able to release you from it how and when I will. In the same way, only I can determine the order of events to achieve the healing of a sick soul! Besides, you have sworn your oath to gods who will never amount to anything. Since the guardians of your oath are so nebulous, your oath itself does not carry much weight. Therefore your gods and your oath are both null and void. The only value of your oath is that I regard it as a sign of loyalty. However as I regard your oath as worthless it does not have the slightest validity before Me and at least for now you are fully relieved of any obligation under it.

09] I am telling you that the investigation of this person is not yet at an end and something more will be revealed which will grip you even more!

10] This is indeed a strange person, and you should have begun to know him better by now, because he has already revealed himself quite considerably during his trance, although somewhat more in general terms than he has done now, especially during his first penitent stage. The current open revelations are of course more specific to deeds, because they must apply to deeds. However, it must not appear to you to be improper that I should allow this to take place in order to unmask for you a totally sick soul in all its complexity and finally reveal also the medicine using which it can possibly be healed. I have previously told you how impractical and stupid it is, to punish someone who is sick in body with sticks and prison just because he became ill. How much more inappropriate and stupid would it be to punish a man physically and morally by inflicting mortal wounds because his soul is sick! - Tell Me, My friend Cyrenius, have you in your eagerness already completely forgotten My teaching in this matter?”

11] Cyrenius says: “No, My Lord and most noble Master of eternity; but You know that it is an old habit of mine wherever a real villain as thick as my arm appears before me, that a little storm brews up within me! However You can see how quickly I accept criticism and recognize my former stupidity. I am already looking forward to the further examination, which John seems to handle very well! For this work you need the wisdom of John and his penetrating insight, guided of course by Your spirit. The nicest feature is that Zorel basically does not notice that something miraculous is taking place, but it should nevertheless strike him

that the wise John can recount his very brutal mortal sins in such detail, revealing all the countries where he has committed them as if he had been everywhere to see and hear the events with his own eyes and ears!”

12] I Says: “Just listen very carefully as John is about to approach him again!”

13] Cyrenius is now full of attention again but I instruct all the women and maidens present to withdraw to the tents in the meantime, as it is preferable that only mature men should listen to the further investigation of Zorel. All the women, including Jarah and the recently revived daughters of Cyrenius, Gamiela and Ida, went to the tents.

Chapter 68

Zorel's excuses

01] The curiosity of the women was quite intense but My words nevertheless proved to prevail and they all went into Ouran's tents to stay there until asked to return to us.

02] After the women had been looked after in this manner, John said to Zorel: “Now, how about firing your taut bow? It seems to me that you have shot all your sharp arrows into the blue yonder without having hit anything. Despite this you earlier wanted to take up arms against the infinite wisdom of God! I am telling you that you should speak now if you still have something to say!”

03] Finally Zorel says: “What should I say? The gods alone know from where it came, but you are already aware of everything I have done from the cradle onwards. Why should I tell you anything further? I could still go on speaking but with what purpose should I continue to justify my actions? The way I was and for the most part still am, determined my actions because I could not behave in a way conflicting with my nature! Can lions and tigers help it that they are wild, voracious beasts? That is their nature, and deep down they can not be at fault, because they are what they are! If they are evil, then the blame can only lie with He who was their Creator and Maker

04] Why are there thousands of people who are more devout than lambs, and why am I not one of them?! Was I perhaps my own creator, my own maker?! If I really wanted to be thoroughly bad, I could deny everything you have told me from your

own knowledge because the wisdom of one individual never counts as evidence in the forum of a worldly court as long as it is not fully confirmed by statements from other witnesses. However, I acknowledge your wisdom and believe that I see in you a person, who does not wish to harm me, only to be helpful. I therefore confess to the truth of everything you have said about me. However if I do not in any way deny the truth, I am surely still allowed to justify myself!

05] You have in any event the prerogative to proclaim loudly anything I have ever done according to my natural inclinations because you can do no more than kill me for it. I can look courageously look into the hollow, dark eyes of Death without fear! You can see from that comment that I am not like a rabbit. If you know of any other murderous events in my life, get them off your chest because nothing in this world will have the power to embarrass me for a long time to come!

06] Incidentally, regarding the five maidens, you are piling on too much guilt, if you accuse me of only feeling sorry for them because I lost a sizeable profit through their deaths, which were in fact not so much caused by my deflowering them gently, but rather by the recurrence of a virulent strain of leprosy. I could even bring you a few credible witnesses who heard me imploringly begging Zeus to save the maidens, at the same time making an oath to the gods to care for the five maidens for ever, if they could be cured and kept alive. When after thirty days all of them had died despite all my care, I became disconsolate and once more took an oath not to touch girls any more and to stop slave trading. This I have done until this day. I therefore moved to this place buying myself a piece of property, but in the fire I lost everything I had ever acquired. Speak now and tell me whether I have told any untruths this time around!”

Chapter 69

Zorel as murderer of his mother

01] John says: “Yes, yes, you did that later but in the beginning you were only inclined to behave as I have said! The suggestion that you only helped yourself to the girls in a gentle manner is now a vulgar lie as well! There was only one you handled a little more gently and that was the last one, but only because your desire failed as you performed the contemptible act; the first four you did not spare in the slightest, but have served them most horribly! Can you deny this? – Look how you remain silent and how your body trembles! Afterwards the girls

contracted a dangerous form of leprosy, which did of course accelerate death, but the ultimate blame can only be placed on your lechery! But this chapter is closed and we will now move on to something else!

02] You are aware that there is still something heavy on your conscience for which your will once again refuses to accept responsibility. However both the deed and its consequence are realities! Man should therefore never take action when in a rage since unpleasant consequences always follow after deeds performed in anger as a shadow follows your heels. Can you still remember the occasion when your mother Agla, who was a very sensible person, expressly cautioned you in a serious way to stop your dissolute behaviour and give up your contemptible friendships. Do you recall what you did to her?”

03] Zorel says: “O gods! I can vaguely remember something as if in a dream; but I can not remember the details! Please therefore continue to speak as you have already begun! I know that I never did anything wrong with any premeditated evil intent in my mind. However, when I am in the throes of a violent rage, I can no more control myself than a tiger can curb his instincts as a blood-thirsty, voracious beast! – Please continue now to speak!”

04] John says: “We will address this point later. However, on that occasion you seized a pot which was standing on a bench and flung it with all your strength at your mother’s head causing her to sink to the ground completely senseless. But you, instead of helping her, took the gold coins which you knew were there and escaped here on a pirate ship. You joined them for a few years and followed the fine profession of pirate. This also afforded you the opportunity to become a slave trader as well. Shortly afterwards your mother died, partly as a result of the severe injury to her skull and partly of grief over your incorrigible character. The consequence is that you also have, along with the catalogue of your other sins, the murder of your mother on your conscience. To crown your many evil deeds, your father and all your siblings have heaped the most bitter curses on your head! - Now that you have been completely unmasked what do you say to all this as a man with your sound common sense?”

05] Zorel says: “What should I say to all this? What is done is done and can no longer be undone! I now see that some of the elements of my earlier actions were extremely suspect but of what value is all this insight to me? It is the same as if you could transform a tiger into a man gifted with insight, who could then look back and contemplate the blood- soaked horrors he had committed; but what use is all this to him?! Could he undo what has been done, he would surely have to take every conceivable kind of trouble to do so? In his existence as a tiger, however, what could he have done to alter the fact that he was a tiger and not a lamb?! There is also the feeling of remorse for a despicable deed and the good will

to completely rectify any wrongdoing, but these are as empty as to take the idiotic trouble to try to recreate yesterday as today. From now on I can become an entirely different and better person; but during the time when I was evil it is impossible to make me a better person than I was. Should I shed bitter tears of pain for the many evil deeds I have committed? That would be as ridiculous as if a tiger who became a man were to shed bitter tears of remorse for having previously been a tiger!”

Chapter 70

Zorel's justification of his own character

01] (Zorel:) “From my birth onwards I had a fiery temperament. Instead of damping this down through a gentle and sensible upbringing and by developing my mind, I received corrective punishment of every conceivable kind. My parents were always my biggest tormentors! If they had combined understanding with good will, they could have made me an angel among Jews but after the thousand punishments I became a tiger! Who should shoulder the blame for the fact that I became a tiger? Firstly, before I was conceived and born, I was not able to choose parents with greater wisdom, and secondly, after my birth, I was not a Plato or a Phrygius by a long way and no trace of being a Socrates! Nor could I attend to my own upbringing! What then should have happened for me to have become a better person and not a tiger?”

02] I regard you as too wise to find a sensible answer to this question yourself. Among you Jews there have always been people possessed by evil spirits and I have seen one of them just a few weeks ago at the Gadarenes who was one of the better kind. One would even be your Jewish devil, who inflicts his dreadful presence on man during the darkest nights! The day devil was however worth his reward since whole crowds of people could get nowhere with him. He carried out deeds that gave all of mankind the shivers and wrinkled their skin with fear. If it were possible for one possessed in this way to be healed, tell me what ox of a human judge could be so blindly and gloomily stupid as to chronicle to that man after his cure all the unspeakable atrocities he committed when he was possessed of a devil, then requiring from him tearful remorse and self-improvement?! Could that person do anything to prevent himself committing such atrocities when he was possessed by demons?!

03] Tell me, my very wise friend: A heavy rock falls down from a great height and kills twenty people who were coincidentally standing underneath it. Why had this to happen? Who is to blame for this calamity? – Add to this the most unimaginable premise that a mighty magician has appeared and transformed the rock into a human being with all his insight and intelligence in place, in the manner of Deukalion and Pyrrah. As the new man is standing there, a wise and merciful judge comes along and says to this new person: ‘Look at that, you villain! This is your evil work! Why did you fall as a rock onto these twenty people with such force? Justify yourself or you can expect to receive the most severe punishment for this crime!’ What would the new man say to the stupid judge? Nothing else but: ‘When I was a heavy and absolutely inanimate boulder high in the air, how could I firstly prevent myself being separated from my peers by some strange force? Secondly for that matter, why was I so incredibly heavy, and thirdly have I called out in advance to these crushed victims to sit here until I fell down and killed them all?!

04] You will hopefully concede that this is an extremely unreasonable accusation directed at this new man by a super-clever judge. Perhaps you will also see however that I, who became a new man hewn from a raw block, can not be held responsible for all my past evil, no more than the new rock-man I have just depicted! If you do not want to be thought insensitive, then judge me according to the tenets of pure common sense and not at a whim of your wise mind! Be a man just as I am also only a man!”

Chapter 71

Cyrenius’s amazement at Zorel’s sharp mind

01] John begins to ponder these words from Zorel and finds that they are not illogical. He quietly turns and asks Me, but only in his heart, what more he should do with this man as Zorel appears to be starting to have an advantage over him.

02] I then say to John: “Give him some time; I will then put into your heart and onto your tongue what you should say to him, just as I have done so far!” John complies.

03] Cyrenius, who has listened with great attention to the Zorel’s case, said to Me: “Lord, I must openly confess to you, that this is quite a strange human being! It now looks as though he has even given Your wise disciple John cause to reflect. In

a word, I for example would be completely at my wits' end and, as a judge, I would have to declare him innocent!

04] However, it is incomprehensible to me, how this prince of scoundrels has acquired such striking acumen! The fact that some people such as a chief like Stahar or even a Zinka, could have spoken pointedly and understandably to their own advantage before they knew You well, can not be disputed because they are all educated people with profound experience in many other ways. This man was surely always a first class rogue, but nonetheless has this enormously sharp mind! I have never come across anything like it in my whole life! Just tell me, Lord, how this man came to possess it!"

05] I say: "He has never been empty-headed; the Greeks have always been the best advocates in Rome! They know how inconsiderately incisive Roman law is and they therefore study it very carefully, so that, if a judge calls them to account for any kind of transgression, they have always prepared the most appropriate reply. Men like these, who have undertaken the task of deceiving the state in the most serious way, have usually gained extremely intimate knowledge of the respective rights of the state and of the people. They have also studied the writings of various worldly wise men in an extremely intense way. This Zorel also belongs in this category.

06] Before the trance, he would not have spoken with such determined and acute understanding. However, some sort of residual whiff from his spirit has lingered in his soul and this is why he is so sharply critical. But this sharpness would soon be lost, if he were again to return to his old way of life. With this kind of treatment he will however become even more aware and I deliberately allow this to happen so that My disciples will have a, for them, very salutary opportunity to sample a little more of the most extreme sharpness of the worldly human mind. Although they are very humble beings and already possess very understanding hearts, now and then a notion occurs to these disciples that they are better than others. For that malady these minds are an excellent antidote.

07] John had already acknowledged to Me the shortcomings of his knowledge, and the other disciples are now constantly thinking what it might be. However, I am still allowing them the opportunity to think for a while, so that they can find themselves more easily. When they have understood themselves more profoundly, I will help them again to progress a little further. However he will still give each one a flea in the ear and they will all begin to scratch themselves again! They will then however be able to take a step forward - but now I will loosen John's tongue again and he will start to speak. Please therefore just pay very close attention to him!"

Chapter 72

John counsels Zorel to adopt a better way of life

01] After a short while John says to Zorel: “I can not dispute that your mind has come up with some arguments which are not without foundation; but they fit your life very badly or not at all, as your soul itself was always sufficiently developed to distinguish ‘false’ from ‘true’. If a soul can distinguish good from evil as acutely as in your case, but does not do so, then it is guilty of a sin against its own judgement and conscience. He who sins against his judgement and his conscience, can only be cleansed from the vile residue of his past sins by true remorse and repentance, before God accepts him.

02] You wish to and should become a better man! If you agree, you must also see that you yourself are guilty of all your evil deeds. If so, it is now up to you to realise that it is not right to shift the blame to someone else. You yourself should recognize it as your guilt alone and therefore feel true remorse, as in many cases you selected the true or the good quite correctly, but in your actions you decided to do the opposite.

03] Yes, if you were not to have the slightest idea about the concept of pure truth and therefore of the good in you and were to remain only in a state of dark superstition, as the story of your life suggests, your actions - no matter how evil if judged purely in a rational way - could not form part of your guilt and you would be just as innocent as your tiger or your lump of rock which became human beings. Nobody would have the right to say to you: ‘Better yourself, repent your misdeeds and make proper atonement so that you can become pleasing in the eyes of the true God!’

04] You would then have to be educated in the complete truth, shown the right way and guided for some distance along that path! If somebody who has been fully taught this truth, should however revert to his old wrong ways and commit evil deeds as before, he would certainly commit a sin because he would be acting contrary to his own firm conviction and consigning his own conscience to chaotic turmoil. Hence your graphic word pictures are only valid for people who, like animals, have never known any truth. You are however not a layman regarding the real truth as you recognise it nearly as well as I do and have done so for some time. Moreover, your conscience has also always reproached you about all your

evil deeds but you paid little attention to it and always tried to calm it down with all kinds of false reasoning. You always felt remorse each time you did something evil against your own judgement and your conscience; but until now you have not gone as far as to repent and truly better yourself.

05] It is for this reason that the Lord God has allowed you to suffer great misery. Now you have nothing as even your former slave trader companion has deserted you and is already in Europe spending his considerable profits. You now stand here naked and seek assistance. It will be given to you; but first you have to make yourself worthy of it in that you, of your own free will, shall adopt only the truthful and the good in your future active life. Only then will you be truly helped both now and forever.

06] However if you persist in behaving in a manner which you know as well as I is deceitful and evil, you will remain wretched for the rest of your life. As to how it will appear to be in the hereafter, since a life of purity follows the demise of the body, your own common sense can provide quite a good answer, if you only keep in mind that this temporal life is the seed and the life in the beyond the eternal fruit.

07] If you plant a noble, healthy seed in the rich earth of this your own garden of life, you will also harvest noble fruit but if you only sow thistle and thorn seeds in that soil, you will one day harvest the fruit from the seed you have used! You certainly already know that no figs grow on thistle stalks and no grapes on thorn bushes!

08] Look, I have not passed judgement on you but only shown you what you should do in future. My words were not harsh and my voice was soft! Take my words to heart and I assure you, as a friend and with my life, that you will not ever regret it!”

Chapter 73

Man’s desire for knowledge and pleasure

[01] Zorel says: "That is the way I like to be spoken to. It sounded most humane and I will make every effort to do what you will tell me to do in your human voice and not as a judge. Dear friend, I now know myself in every detail. My innermost core of my life does not seem to be too bad, whereas my outer being is thoroughly wicked. If it were possible to leave this flesh completely with all its evil mental

appendages and to clothe the inner core of my life in a better physical body, I might be quite an exceptional person; but with my present physical constitution it is hopeless. Although I am no longer quite as wicked as I used to be, my flesh would still never be trustworthy. One thing is remarkable however. In all my actions, which look so very bad, my own will was never involved. I was always drawn into these actions as if by accident, and the opposite of what I actually wanted took place. How can this be explained?"

[02] John says: "Man's will has a certain duality. There is the one will on which the recognition of truth always has a rather weak towrope or lead line, whilst the world of the senses with its sweetly scented attractions has its own towrope, which thanks to all sorts of habits has become quite strong and powerful. Whenever the world presents you with an appetizing morsel together with the chance to grasp it, the strong rope attached to the volition segment of the heart immediately begins to pull forcefully. If then, simultaneously, the weaker towrope controlling the cognition of truth is also activated, it is of little or no use, since the stronger pull always outperforms the weaker one.

[03] The will that is to be effective must be determined and totally fearless. It must be able to face all the positive attractions of this world with stoic indifference and follow the lighted path of truth even at the risk of losing its own physical life. Then the otherwise weak will to acquire knowledge becomes strong and powerful and subjugates the purely worldly will devoted to the senses and their gratification. This will in time be completely merged into the light of the cognitive will. Thus man finally achieves inner unity, an absolutely essential prerequisite for the attainment of inner perfection.

[04] For unless you become unified in your thinking and in your innermost being, how can you claim to have recognized truth in all its depth and fullness if you are still completely at odds with your inner being and, therefore, nothing but blatant self-deception? And falsehood compared with truth, is like the darkest night in contrast to broad daylight. Such a night does not give out any light and, thus, a man who deceives himself cannot recognize the light of truth at all. It is therefore true that in all the worldly-minded people who are so greatly confused within themselves, the tow-rope of the will of cognition is so weak that it is easily overcome and cast aside by the slightest counter-pull from the worldly, pleasure-seeking will.

[05] If this worldly will were to completely defeat and suppress the will of cognition, thus bringing about a kind of unity to the dark confines of the inner man, such a person would become spiritually dead, a man condemned within himself, and can never aspire to any light except that from the fire which is burning the impure substances, ignited by the pressure of desire. But the substance of the soul is far tougher than that of the body and a raging fire is essential to consume and destroy its ethereal substance completely.

[06] And since a soul - because of its craving for pleasure and power - will not submit to such an extremely painful purification for the love of truth or light, but will rather seek to avoid it by every available means, a person who in this world has achieved complete unity in the darkness of his inner life, is as good as lost for ever.

[07] Only one who, thanks to his forceful, enlightened cognitive will has completely conquered his worldly pleasure-seeking will and has thus achieved unity within himself, in so doing identifying himself with light and truth and, in consequence, with life itself. To achieve this, as I have already mentioned, truly stoic self-abnegation is needed; not the arrogant denial of your Diogenes as he thought himself superior to King Alexander in golden armour, but the humility of Enoch, Abraham, Isaac and Jacob. If this is within your power, well-timed everlasting help for you will be there for you. If you can not achieve it with your own strength that comes from your compulsion to recognize truth, then you are finished and can not be helped, neither here nor in the hereafter. I am of the opinion that you are capable of it as you do not lack insight or understanding. What does your inner reason say to this?”

Chapter 74

The spiritual nature of God and His incarnation.

01] Zorel says: “He says: ‘Zorel can do everything he wishes, provided he is the real Zorel!’, and whatever he wants now, he will surely therefore be helped to attain! If I could at least stay a few weeks with you, matters would clearly proceed more easily and more quickly!”

02] John says: “Once you have made a solemn resolve to become a better person, you will already be among men, who are just as powerful as we are in our close proximity to the great and living light which radiates from God!”

03] Zorel says: “What and who is in fact your God, the one which you Jews call the God of Abraham, Isaac and Jacob?”

04] John says: “This question you will find to be clearly answered within yourself, once you have found perfect unity in the inner light of your soul, in exactly the way we have found it. Were we to try to explain this more clearly to you, you

would not understand us your whole life long. But you should know from the start, which kind of image of God a worthy man should cherish. Please therefore listen!

05] The only true integral God is in Himself an eternal, very pure spirit originating within His own being, endowed with the highest possible degree of self-knowledge together with very profound and enlightened wisdom and possessing stubborn willpower which considers no task to be impossible to perform.

06] God is the word within Himself, and the word itself is God. This everlasting word has now adopted the flesh and has descended into this world to meet those who are His people, but they do not recognize the light which has entered their world in this way. For this reason the light will be denied to these children and the responsibility to care for it passed to the gentiles (the superstitious believers) since they are now seeking the truth whereas the children of the light are fleeing from it, as notorious criminals flee the courts of justice. It will therefore taken from the children and delivered to the gentiles. This is the situation now: this is what has taken place.

07] Furthermore, the descendents of the primordial children created by the light live in Jerusalem where they shun God's truth and cling more and more fervently to the night, to deceit and immoral behaviour. However the gentiles who travel the world are searching for the truth. Once they have found it, they are very joyful and unstintingly praise the Giver of Light both in their hearts and through their deeds.

08] Look around yourselves now and you will see a sizeable crowd of people! The majority are gentiles who have searched for the heavenly light. They have found that enlightenment and are pleased with their discovery while Jerusalem, the city of the Lord, only sends out searchers and bloodhounds with orders to extinguish the light! Those who were sent, however, are cleverer than those who dispatched them as they emerged from their great darkness into the light, found great joy in it and remained in its presence. They have indeed captured the light, but not to bring it to the dungeons of Jerusalem, but rather for themselves and for their own hearts. They are now our brothers in God's light, they rejoice in it and in Him, from whom the great light radiates.

09] You came here as a gentile, not to lighten the darkness of your life, but for gold and silver. However, he who emerges from a dungeon into the light of day will not easily be able to escape the sunshine. This is what happened to you here. Even if you were not searching for it, you have nevertheless received the light since you came to the sun. This does not mean the light of the natural sun now

just touching the horizon as it sets, but the light of the spiritual sun, which illuminates the whole of infinity with all God's wisdom, so that all beings who are capable of thought can reason and exercise their will aided by that light. This is true not only on this earth but also in the countless other worlds, with which God has filled infinite space.

10] Therefore, allow yourself to be bathed in this light, which you are now beginning to notice a little, so that it permeates through to your very intestines. Even the smallest spark of this light will bring you greater happiness than if you were able to take possession of all the treasures of this world. Make your own search now for the true kingdom of truth; everything else will be freely given to you and you will lack for nothing!" (Matt. 6 33)

Chapter 75

Cyrenius accepts and assists Zorel

01] Zorel says: "You are right, my friend: Whatever a man enjoys that is cloaked in darkness, does not flourish! The fact that I am living in a dense spiritual night had not escaped me. Despite their enigmatic tone, your words have guided me towards the true supreme light and have already given me great joy.. However, if your words can also influence Cyrenius in some way, please ask him at least to give me a coat, even only a slightly better one, since I can no longer be seen in these rags in your company. Cyrenius must surely have some kind of threadbare servants' coat at his disposal!"

02] Cyrenius calls a servant and says: "Go to our baggage and bring me a good shirt, a toga and a Greek coat!"

03] The servant goes and brings the required clothing to Cyrenius.

04] He calls Zorel saying: "Take these clothes, go behind the house and change!"

05] Truly thankful, Zorel takes the clothes, goes behind Markus' house, dresses and as a result he looks quite impressive.

06] Within a few moments Zorel is back with us saying to Cyrenius: "Noble lord! May the one true, eternal living God reward you, not one of the trifling deities!"

You have dressed a poor, naked body and I am unworthy of your noble gesture! However, just as there is a true, almighty, supremely wise God whose children, or at least His creation, we all are and just as He showers us with good deeds which we do not deserve and for which we can only thank Him but nothing more, I also stand here now in front of you, noble lord. I can only thank you from the bottom of my heart but nothing else! Were you to accept me as the lowest of your servants, I would give you my field as a present!”

07] Cyrenius says: “The field does not belong to you, but to the man whose money you used to buy it. Therefore we will sell it, return the money to its owner or his children and only then can you enter my service!”

08] Zorel says: “Noble lord and commander! Do whatever you wish! Everything you give me is a blessing; but please do not abandon me, and give me a position in your employment! Just as I have removed all my old rags for good, I will also discard my old, bad character and become an entirely new man! This you can believe of me! However bad I was, I wish to become equally good for the rest of my remaining life in order to make amends for all the evil deeds of which I am guilty.

09] If I had ever met a person able to enlighten me so clearly about the concepts of right and wrong as that John over there, I would never have descended so abjectly into vice of all kinds. However, I was always the one who had to be the most clever person around! You now know how far my own supreme cleverness took me and it is not necessary for me to repeat details of my immense disgrace to you all again. Therefore please show me clemency and grace from now on because in future no possible opportunity will arise for you to be displeased with me. I possess various skills; I am well versed in the arts of writing and calculating and the history of nations up to this point is by no means a closed book to me. All the work of the Greek historian Heroditus is familiar to me and I have some knowledge also of Jewish, Persian and ancient Babylonian. You should therefore be able to use me in some capacity.

10] Cyrenius says: “We will discuss that later but for now just return to your friend John, and let him show you the right way forward! Once you have understood that, everything else will soon be resolved!”

Chapter 76

Concerning the secrets of the spiritual life within

01] After listening to Cyrenius, Zorel bowed deeply to all of us and returned to John, who again welcomed him in a very friendly way and asked him how he felt now.

02] Zorel says: “I have done very well, as you can clearly see from my clothes; once you wear a decent shirt and a toga and drape a blue Merino Greek coat around your shoulders, your earthly feeling is quite good! Of course my spiritual well-being still has a significant shortfall! If God wished me to look newly dressed spiritually just as my body now is, I surely would feel more content; but this will take its own time!

03] If you will permit me a question, my friend, I would like you to answer the following: You are men as I am with flesh and blood and the same senses as I have. However, you have given me proof of your spiritual strength which exceeds everything which I have encountered so far by an astronomical margin!! The point is: how did you acquire it.?. Who taught you and your colleagues? How did you find the pathway to success?”

04] John says: “An explanation would be of little value to you but if you follow my guidance, you will find the teaching within yourself, and your invigorated spirit, reinforced by the spirit of God, will lead you along the path to complete truth and wisdom. If you wish to master an artistic skill, you must go to an artist, so that he can show you the techniques; then comes diligent practice, so that you can develop your own skills to reach a level at which they can fully match the ability of the master. At that time you will have become an artist just like your master.

05] If you wish to learn to think, you must go to a philosopher and he will draw your attention to causes and effects, and in this way you will begin to ponder and reach conclusions. You will for example say: While water is in a liquid state, it can easily be agitated; Or, by virtue of its weight water must flow down the valley as, according to everyone’s general experience until now, everything however light is attracted towards the centre of the earth because of the gravitational pull exerted from inside the earth. All things are unceasingly subjected to this force and are obliged to strive towards the earth’s centre in accordance with the indomitable will of the Creator. This law is a “must” in the whole of nature.

06] When the water in the sea has reached the maximum possible depth, it ceases to flow but still remains a liquid in itself. If a storm should blow up over the wide surface of the sea, it causes the otherwise placid surface of the water to form waves and this turbulence is in fact nothing other than the effect of a liquid body of water seeking to find its rest position. However, as there is nothing which exerts a stronger pull to reach its rest position than water, this substance can also find its equilibrium disturbed in the simplest way and the shortest time.

07] A final conclusion can therefore be drawn: the greater the liquidity of any kind of body, the more it strives to reach equilibrium. Further, the more it reveals this predisposition in its physical being, the more easily it can be disturbed. The more easily a body of elements can be disturbed, the more liquid it has to be. This example shows how one can begin to learn about thought processes in a school for philosophers, and how one can start to draw conclusions by progressing from cause to effect or vice versa.

08] However this thought process moves in a circular fashion, from which it does not and can not find any escape route. All this kind of thinking therefore has very little or no value at all for a human being in respect to his inner, spiritual being, his will or his thoughts. Just as any kind of art can only be produced by an artist or an orderly rational way of thinking by a philosopher, the inner, spiritual thought process can only be taught to you by a spirit, indeed only by the all-pervasive spirit of God within your own soul. This means that only a spirit can awaken another spirit; as the one sees and recognizes the other in the same way as an eye sees and recognizes another eye, understands that it is an eye and how it is formed.

09] The spirit is the innermost seeing eye of the soul and its light penetrates all things, because it is a very protected and therefore very pure light. From that you can see the secret of learning different subjects and why you must have the most suitable teacher for everything you wish to learn, otherwise you will always remain a bungler. Once you have found the most suitable teacher, progress also very much depends on carrying out very precisely and diligently any instructions or advice given by the master.

10] If your spirit is awakened within you, you will perceive its words as airy thoughts in your heart. You must very carefully listen to them and manage the whole compass of your life accordingly, in order that you can, in so doing, continue to increase your own spirit's effective range of activity. Your spirit will then grow inside you to manly proportions; it will permeate your whole soul and through it your entire material being.

11] When you have reached this standpoint within yourself, then you will also be enabled, not only to see and recognize everything that all natural people can see and recognize with their senses, but also many things which are unfathomable to normal people. You learned this from me, as I, without ever seeing or knowing you before, could tell you everything that you had ever done on this earth with hair's breadth precision as well as about the matters that you had kept as closely guarded secrets.

12] I have now completed my small sample review of this subject so that you can see and recognize how things stand regarding matters of the spirit. But all this still helps you very little or not at all. You must now discover what you must do to awaken your spirit. However, I am not entitled to sketch this out for you and it will be done by someone else who is also among us, and whose whole being is permeated by God's spirit. He will first show you the way of truth and, being Himself the supreme spirit of all spirits, he will call out to your spirit through your flesh; 'Wake up in your love of God and then go to your brothers in His name, He who was for ever, is now, and for ever shall be!' Now tell me, how you have found everything I have told you!"

Chapter 77

Zorel's determination for self-improvement

01] Zorel says: "I find your teaching you have given to me very profound, truthful and sound and everything must be as you say it is; otherwise you could not have revealed my highly secret activities as if you were reading them from a book. As a man it is possible in every case to attain almost unbelievable perfection and for me the conviction which I have will suffice. I also do not yearn for the degree of perfection I observe in you, which would enable me on an occasion similar to this to present some poor sinner with a litany of his past transgressions. However, for the sake of perfection as a man I would like to reach a situation in which I can enjoy true comfort in my way of life and even in quieter moments to feel happy about myself! I never want to be a teacher nor even a judge, however gentle. I only wish to serve as a perfect human being so that in the future no man may come to any harm as a result of my stupidity.

02] This is the only reason I wish to attain your perfect state. If this ambition forms part of my life and the wish remains strong, I will certainly achieve it because if I badly want something, no sacrifice is too onerous! It will be fulfilled even if the cost is my earthly life! What value has a life if it only consists of imperfections which stand in the way of the goal that is perfection. I truly have no appetite for anything imperfect any more!

03] You said however that another person who is full of the spirit of God will teach me what I have to do and that you know him. Show him to me, so that I can go to him and request the ways and means to awaken my spirit!”

04] John says: “It is He who earlier sent you to me! Go to Him and He will awaken you!”

05] Zorel says: “An instinct told me after my awakening that this carpenter’s son from Nazareth who was introduced to me beforehand, must be more than just a man. Finally the truth has emerged about my hazy premonition! It is above all very strange, that this man really looks so familiar to me! But how did he achieve such perfection? Can you provide me with any information on that score?”

06] John says: “I can tell you nothing more except that your question is forgivable. Otherwise it would be same as if you were to ask, how and in which manner God obtained His perfect wisdom and omnipotence. God Himself chose Him as His incarnate dwelling on earth! This is the supreme blessing which this Chosen One bestows on all nations. The human side of Him that you see is like that of the son of God; but in Him dwells the spirit of God in the fullest measure! {Col. 2 9}

07] If this is so, one can not ask how He reached such infinite perfection! This absolute state is the one in which He is now and will for ever be, just as He already was in His mother’s womb. Indeed, He participated in every strictly human activity except that he did not sin, a transgression which humans more or less always commit; but this did not enhance His spiritual perfection, as He was primordially already perfected. He acted and still acts in such a way that He shall constantly set all men a supremely perfect example, so that they will follow Him as the primordial creator and master of all being and life.

08] Now you also know who you are dealing with in Him. Therefore go to Him, so that He can show you the right way to that spirit, which dwells in you as the pure love of God and through your spirit or your love, to reach Him, who remains among us as the true salvation of all men who now live, have ever lived or will in future live on this earth.

09] However, when you go to Him, go with love for Him in your heart and not with the purity of your mind! Because only through love can and will you win Him over and also understand His divinity; whereas with your mind you will never achieve anything! Since only pure love is able to increase for ever, while limitations have been placed on the mind, which it will never be able to exceed. But the love of man for God is, as He Himself says, capable of increasing for ever, and the more strongly love for Him grows in you, the brighter your whole being

will become! Pure love of God is a living fire and the brightest of lights. He who is bathed in this light, will never see death in all eternity, as He Himself has said. Now you already know many things; rouse yourself in your heart and turn to Him!”

10] However, after hearing these words, Zorel is awestruck and does not know what to think or what to do. These last words no longer leave him in doubt, that I safeguard the Godhead in all its fullness within My being {Col. 2, 9}. Therefore, because his reverence continues to increase and he becomes more and more faint-hearted and withdrawn, he says after a moment of very deep reflection: “My friend! The more I ponder the significance of your words, the more difficult it becomes for me, most unworthy as I am of His graciousness, to go to Him and ask Him, that He Himself should show me the brightly lit path of life! To speak frankly, it is nearly impossible for me to approach Him since I feel the aura of His holiness drifting towards me from Him. It constantly tells me: ‘Step back! You are most unworthy! Do penance for a year and only then come and see if you can touch the hemline of my garment!’ Tell me what causes this extraordinary anxiety which penetrates my whole being!”

11] John says: “This is quite correct; true love of God the Lord must always be preceded by humility in the heart! Where this is not the case, love can never ever emerge in a true and living way. Remain for a little while longer before Him with a truly contrite heart! If He calls you, however, do not delay and go quickly to Him!”

12] After these words, Zorel is somewhat reassured, but thinks to himself very profoundly how good and merciful it would be, to stand without sin before the Holiest.

Chapter 78

The road to eternal life

[1] To Zorel's great astonishment I now say to him: "Whoever remorsefully confesses his weaknesses and repents in the true, living meekness of his heart is dearer to Me than ninety-nine righteous men who have never needed to do penance. {Luke 15. 07} Therefore, come to Me, My penitent friend, for the correct feeling of humility now dominates you, and I prefer this to the attitude of the righteous ones who, from the beginning of time, have called out in their

hearts: 'Hosanna, God on high, as we have never desecrated Your holy name by knowingly and willingly committing a sin!' They do say that and have the right to do so; but they also look down upon a sinner with judgmental eyes and flee from his presence like the plague.

[2] They may be compared to physicians who enjoy perfect health but who are reluctant to attend a sick person calling for help for fear of catching the disease themselves. Is it not true that a physician who is not afraid of any disease and hurries to every sick person who calls him, is to be preferred and is more worthy of respect? Even if he occasionally catches a disease, he is unconcerned and continues to help the sick as well as himself. This is how it should be.

[3] Therefore, come to Me now and I shall show you what My disciple could not, namely, the sole, true way of life and love as well as the true wisdom which flows from love."

[4] Encouraged by My words, Zorel took heart and walked slowly towards Me.

[5] When he was standing before Me, I said: "My Friend, the path leading to the life of the spirit is beset with thorns and narrow. This means that you must bear with patience and meekness all the hurtful, bitter and disagreeable things that people will do to you in this life; and if someone wrongs you, you must not repay him in the same way, but turn the other cheek and you will, in so doing, pile up glowing embers above his head. If a man strikes you, do not pay him back in the same coin, but rather accept another blow from him, so that there is and will be peace and harmony between you for the heart can only develop and the spirit can only grow within the soul where there is peace.

[6] Do not refuse anyone a service or a gift, provided that the request does not conflict with God's commandments or the laws of the state, a judgment you will be quite capable to make. {Matt. 5 42},

[7] If someone should ask for your coat, let him also have your cloak so that he may recognize you as a disciple of the school of God. If he does recognize this, he will leave you the cloak; if he takes it, his cognition is still extremely weak and you should not be sorry about the cloak but rather regret that a brother has not yet recognized that the proximity of the Kingdom of God is a reality.

[8] With one who asks you to walk for an hour with him, walk for two, so that your willingness may testify to the school from which one must come who possesses such a high degree of self-abnegation. In this way even the deaf and blind will receive the correct signals to be able to realize the impending approach of the Kingdom of God.

[9] The fact that you are all My disciples will be recognized from your works and actions, for it is easier to preach than to do the right thing. But what use is the idle

word if it is not given life by a deed? What use are the finest thoughts and ideas to you if you lack the capacity ever to put them into practice? Thus, the finest and truest words are useless if you do not even have the will to express them in deeds. Action alone is of value while thoughts, ideas and words are worthless unless they are put to practical use in some way. Therefore, everyone who can preach well must also act in the right way, or his preaching is as worthless as an empty nutshell."

Chapter 79

About poverty and loving your neighbour

1] (The Lord:) "There are in this world a great many dangers which beset the soul. On the one hand, you have poverty and conceptions of "mine" and "thine" become

progressively more ill-defined the more someone is oppressed by it. Therefore, never allow poverty to spread among the people if you wish to walk in safety. {a jl.ev04.079,01-07: Matt.06 01-04}

[2] He who is already poor should ask his more prosperous brothers for help if necessary. If he finds them to be hard-hearted, let him turn to Me and he shall be helped. Poverty and deprivation are no excuse for theft and robbery and even less for killing the victim of a robbery. He who is poor, now knows where to turn. {a jl.ev06.227,16; jl.ev08.159,11-13}

[03] Although poverty greatly plagues people's lives, it nevertheless shelters within it the noble germ of meekness and true modesty and will therefore always remain among mankind. Even so, the rich should not let it grow too powerfully or they will be in great danger here as well as one day in the hereafter.

[04] As for the poor in your midst, I say this to all of you: You need not give them so much that they, too, become rich, but you must not let them suffer want. Help those whom you see and know, fairly and according to their needs. There will still be many in this wide world who will be terribly poor and suffer extreme want. However, you do not know them and do not hear their cries of anguish. I do not therefore make you responsible for them, only for those whom you know and who might come to you for help.

{a mt.06,01-04; jl.ev02.157,09 b jl.ev02.157,08; jl.ev03.192,11-16; jl.ev04.079,04-08; jl.ev05.125,07-10; jl.ev06.227,16; jl.ev07.001,13-17; jl.ev10.139,04; jl.ev10.146,11;}

[5] Anyone among you who will befriend the poor from the depth of his heart, will also find me to be a friend and a true brother who gives well-timed and lasting help and he will not have to learn inner wisdom from another wise man, as I shall pour it in abundance into his heart. He who loves his nearest poor brother as himself and does not cast out a poor sister regardless of her race or age, will find that I shall always come to him and reveal Myself faithfully to him. I shall speak to his spirit, which is love, and My words will fill his entire soul. Whatever he may then in future say or write will have been spoken or written by Me for the rest of time.

{a mt.06,04; jl.ev01.125,22; jl.ev03.192,11-16; jl.ev04.079,05 .07; jl.ev09.009,05; jl.ev09.026,22; jl.ev10.139,04; jl.ev10.146,11; b joh.14,21}

[6] The soul of a hard-hearted man will, however, be seized by evil spirits who will destroy it and transform it like the soul of an animal. This is how it will then appear in the hereafter.

[7] Give willingly and generously, for as you give so shall you also receive. A hard heart will not be penetrated by the light of My grace, but darkness and death with all its terrors shall dwell within it. {a Matt. 6, 01-04; b Matt.6, 04; Matt.16, 27}

[8] However, a gentle and soft heart will easily be penetrated by the light of My grace which is of an extremely delicate and gentle nature. Then I Myself shall enter such a heart with the abundance of My love and wisdom.

[9] This you should well believe. For the words that I am now speaking to you are life, light, truth and completed actions. Their reality is obvious to anyone who turns to them."

Chapter 80

About the desire of the flesh

[1] (The Lord:) "We have now looked at poverty and the dangers that may arise if it is allowed to gain too much ground; but we have also seen what can be done to prevent this and what advantages a person can gain who follows My advice to you all. Now this nuisance and annoyance has been dealt with, we shall proceed to

another field which, although quite different, is still closely connected with the former. It is the lust of the flesh.

[2] This is more or less the main evil for all of mankind. Nearly all physical ailments originate from this lust and definitely all the maladies of the soul.

[3] Man finds it easier to abstain from any other sin but this one as the other sins have only external motivation whereas this sin has the compulsion within itself as well as in the sinful flesh. You should therefore avert your eyes from the tempting dangers of the flesh until you can exercise control over your own flesh.

[4] Protect your children from the first fall from grace so that they may keep their chastity, and they will easily master their flesh as adults. However it only takes one small oversight and the evil spirit of the flesh will have taken possession. No devil is harder to drive out than the devil of the flesh. This end can only be achieved through an excess of fasting and praying.

[5] Therefore, beware of exciting the little ones and of arousing their flesh by adorning them in too much finery. Woe betide anyone who offends in this way against their nature! Truly, it would be better for him if he had never been born at all!

[06] I Myself shall punish offences against the sacred nature of the young with all the power of My wrath. For, once the flesh has been weakened, the soul lacks a firm foundation and it can not progress satisfactorily towards perfection.

[7] What a major task it is for a weak soul to heal its fragile flesh and make it whole and unscarred again! How much fear it must often withstand when it realizes the fragility and weakness of its flesh, its earthly dwelling. Where does the responsibility lie? Insufficient control of the children and the many distractions the little ones are subjected to in various ways.

[8] The deterioration of moral standards is always worse in the cities than it is in the country. As My disciples you must draw people's attention to this and point out to them the many evil consequences that will follow if the citadel of the flesh is breached too early in life. Many will heed your warning, and as a result there will be healthy souls in which the spirit can be awakened much more easily than is now the case in many instances.

[9] Consider the blind, the deaf, the cripples, the sufferers from leprosy and palsy, and look also at all the children suffering from every kind of affliction, all of them as a result of a premature loss of bodily inhibition!

[10] A man should not touch a virgin before he is twenty four years old - you know how this is mainly to be understood - and the virgin should be eighteen, or at least a mature seventeen. Before this time she is not properly developed, and if

she is touched too early by a lustful man, her flesh loses its resolve, her soul weakens and fills with passion.

[11] It is hard enough to heal the damage to the flesh of a man, but very much more difficult to restore a maiden if her flesh has been broken before its due time. Firstly, she will not easily bear completely healthy children and, secondly, her desire for intercourse will grow week by week and she may easily end up as a wanton, a disgrace to the human race, reflecting badly not so much on the woman herself but rather on those whose carelessness has brought her to this sorry state.

[12] Woe betide the man who takes advantage of a virgin's poverty to invade and break her flesh! It would certainly be better for him, too, if he had not been born. Even he who sleeps with an already corrupt wanton instead of trying to turn her away from her ruinous path and to help her return to the right one, I will one day subject to severe judgment on many counts; to attack a healthy person physically is by no means as sinful as to mistreat a cripple.

[13] A man who has slept with a fully mature and healthy maiden has also sinned, but there is not much harm done, especially if both partners are in good health, and the punishment in such a case is a lesser one. But if a man does this purely out of lust - even if the virgin is fully mature - without begetting a child, as he would do with a harlot, then he will be sentenced to twice the punishment. To do that with a harlot, however, incurs a punishment which is ten times as severe.

[14] For a harlot is a maiden who is completely ruined and broken in her flesh as well as in her soul. Whoever tries to help her out of her great misery with an honest heart that is faithful to Me, he shall one day be great in My Kingdom. But anyone who sleeps with a harlot for money, thus making her even worse than she was before, shall one day receive the reward that every malicious killer is destined to receive in the bottomless pit that has been prepared for all the devils and their servants. {Rev. 21 8}

[15] Woe betide the land and the city where prostitution is practiced, and woe betide the world where this great evil has gained ground! I shall set up tyrants to rule these countries and cities, and they will be instructed to oppress people with burdens in excess of their powers so that their flesh will suffer starvation and be compelled to refrain from the most heinous act a man can commit against a fellow human being.

[16] However, a harlot shall lose all honour and respect, even with those who have contemptibly used her for money, and her flesh shall be inflicted with all kinds of diseases which are either incurable, or at least difficult to cure. If one of them should, however, mend her ways, I shall once more show mercy to her as well.

[17] Furthermore, if a lewd person resorts to any other, unnatural means for the gratification of his desires, he will hardly ever be able to obtain satisfaction.

Moses ordered death by stoning, and I do not completely reject this most severe punishment for such offences if committed by culprits who have fallen into the hands of the devil. My fatherly advice is however to remove these sinners from their communities, let them first of all suffer great misery at their place of banishment, and only when they return to the border of their homeland almost naked, take them back and place them in an institution devoted to the healing of souls. When they have proved their worth for some time, they may then re-enter their community; but if there remains the slightest trace of sensual inclinations, it is better to keep them under control for the rest of their lives, otherwise the decent people in a community may be corrupted by them.

[18] You, Zorel, were not quite pure in this respect either; for even as a boy you were a shady character in many ways and set a bad example to your young companions. However, you cannot be made responsible for this because you did not receive an upbringing that would have guided you to the pure truth and would have shown you what is right according to God's ordinance. You only began to understand what is right when, working in an advocate's office, you became acquainted with the rights enjoyed by the citizens of Rome. From that time onward you were no longer an animal of a man, but you had a first-class ability to misconstrue the law so as to deceive your fellow man wherever possible. However, all that is now in the past and with your present mind-set you now stand before Me as a better man.

[19] Nevertheless, I still notice a good deal of lewdness within you. I particularly draw your attention to this and advise you to take very good care in this respect. Once you have somewhat improved your circumstances, your very weak flesh, that has not as yet been cured of its fragility by a long way, will begin to stir and you will have considerable trouble in calming it down and finally, in healing its affliction completely. Therefore, be moderate in all things, for the seed of all lasciviousness lies in excess and intemperance! Do not be immoderate, avoid intemperance in eating and drinking, otherwise it will hardly be possible for you to keep control over your flesh.

[20] We have therefore now covered the subject matter of the flesh, as far as is necessary for you. We now wish to enter another area in which you can also be considered an important player.

Chapter 81

About proper giving, pleasing to God

[1] (The Lord:) "This concerns the pure concept of what is mine and what is thine. Moses says: 'You shall not steal!' and again: 'You shall not covet that which belongs to your neighbour, except when it is lawful to do so!' {Ex. 20 15} {Ex. 20 17}

[2] If you honestly purchase something from your neighbor, it is then your lawful possession before all men. But to take something secretly from a person against his will is an offence against God's ordinance as handed down to the people through Moses, as such an action is clearly in conflict with love of one's neighbor. What you would not wish another to do to you, you should equally not do to your fellow man.

[3] Theft usually originates from self-love which encourages indolence, a taste for good living and inactivity. From this point a certain despondency develops, cloaked by a kind of arrogant shyness, which does not allow one to agree to a somewhat embarrassing request, but is more comfortable with secret larceny or theft. Thus, there are a great many character faults which support theft, the most obvious of which is overdeveloped self-love. This malady of the soul can always best be counterbalanced by active love for one's fellow-men.

[4] It is understandable that you are now thinking: 'It would be easy enough to practice love for your fellow man if only you always had the necessary means to do so. But in every hundred people there are seldom more than ten whose circumstances would allow them to exploit this splendid virtue; the other ninety are usually those on whom the wealthy are supposed to practice their benevolence. However, if stealing can only be successfully curbed by the active love of one's fellow men, the ninety poor folk will hardly be able to refrain from it completely since they lack the means to use this virtue in a very effective way.'

5] From an intellectual viewpoint your thinking is quite correct and no one can object to it on rational grounds. However, the heart speaks a different language, and this says: Charity is not only evidenced by gifts, but rather by all kinds of good deeds and honest services which must not, of course, lack good-will.

[6] Good-will is the life and soul of a good deed; without it even the most positive one would be valueless before the tribunal of God. However, if you do not possess any means, but have the honest good-will to wish to help your neighbour when you see or find him in some difficulty and your heart is troubled because you are unable to help him, then your good-will is worth much more before God than some other person's deed which he has had to be enticed in one way or another to perform.

[7] If a rich man has helped an impoverished community to regain its feet because it has promised to pay him tithes or show him subservience once it has financially recovered, his good deed is worth nothing before God, for he has

already reserved his reward for himself. What he has done, any usurious miser would have done for profit.

[8] This example shows you that anyone, rich or poor, can act charitably before God and to benefit his own inner, spiritual life. The important factor is the existence of true positive good-will so that the donor is unreservedly prepared to do whatever he can.

[9] However, good-will alone would not be worth much if you were quite wealthy, were not lacking in good-will, but had too much regard partly for yourself, partly for your children, other relatives or other contingencies. If you therefore were to fail to help the one needing charity sufficiently, or perhaps not at all, for one of these reasons or simply because one can not always know whether or not the supplicant might be a lazy scamp unworthy of the help required. Thus, one would only be supporting an idle scoundrel while a more worthy person might not receive support. If a more eligible one should appear you would have the same doubts, for it is impossible to know for certain whether one or the other is truly worthy of help.

[10] Yes, my friend, a man of good-will who even with the best intentions has doubts whether or not to do some unusual good work does not yet enjoy a proper life style by a long way. In his case therefore neither his good will nor his good deeds count for very much before God. Where there are the means, the good will and the deeds must be in balance, or the one reduces the value of the other and the validity of both before God.

[11] Whatever you do or give should be done or given with a joyful heart as a kind giver or helper is worth twice as much before God and is that much nearer to his spiritual perfection.

[12] For the heart of a kind benefactor is comparable to a fruit which ripens easily and before its time because it contains an abundance of warmth within it. This is essential for the ripening of a fruit, since warmth holds the element of life, which is love.

[13] The willingness and kindness of the giver and helper therefore represents that highly commendable full development of the correct inner, spiritual warmth of life thanks to which the soul matures more than twice as quickly to achieve total spiritual integration into its being. This must be so, since it is this very warmth that represents the migration of the eternal spirit into the soul and this relocation in turn results in a progressive increase in their similarity.

[14] The most dedicated giver and benefactor is the more distant from true, inner spiritual perfection of life, the more surly or lacking in compassion he is when giving or helping. Such an unkind and surly attitude still reveals materialistic, worldly elements and is therefore much more remote from the pure heavenly element than a joyful and friendly one.

[15] Nor should you accompany your charity with admonitions which are serious and may often be bitter. These words may cause the poor brother great sadness and a longing not to be obliged to accept any more charity from a benefactor who keeps reprimanding him with a serious face. Besides, such ill-timed words of censure often make the benefactor feel a little superior and the recipient is humiliated and even more conscious of his own poverty by comparison with the benefactor's wealth. Under such circumstances it becomes far harder to receive than to give.

[16] He who has wealth together with good-will gives easily but the poor recipient of his charity is, even with the most friendly of donors, afraid to be a burden to his benefactor because of his poverty. How much more must he be troubled if the benefactor adopts a sullen face and offers a string of wise reprimands before his act of generosity. His manner could make any future approach much more difficult because the second time round the recipient could expect even wiser, more prolonged and more emphatic censure, as much as to say: 'Be sure not to return here too soon - or even ever again!', although the benefactor may not even have remotely thought this way.

[17] A willing and friendly giver is by far preferable to a sullen preacher because he comforts and gladdens the heart of the poor person and makes him feel grateful. It also fills him with loving and wholesome trust in God and in people, and his otherwise heavy yoke becomes a much lighter burden which he can then bear with more patience and resignation than before.

[18] A safe and inviting harbour is to a seaman on a stormy sea the same as a cheerful and kindly benefactor is to a poor, needy brother. A sullen benefactor is however like a partly sheltered bay that protects the ship from running aground, but keeps the skipper in a state of anxious tension wondering whether, after the storm abates, the bay might possibly be swamped by a dangerous spring tide that could cause more damage than the storm on the high seas.

[19] You now know all that God wishes you to know about the scope of God's will regarding the attainment of true spiritual perfection, readily achievable through love for one's fellow men. Act accordingly and you will reach the only true goal of life easily and without delay."

Chapter 82

About humility and pride

[01] (The Lord:) "There is another most important attribute in life through which the clearest victory and the supreme goal of life can be achieved, namely, the full rebirth of the spirit within its soul. This attribute is the direct opposite of pride and arrogance and is called humility.

[02] Every soul harbours a feeling of superiority and ambition which may, at the least provocation, produce an all-consuming inferno of passionate anger that can not be smothered or completely extinguished until it has even engulfed its source. This ugly passion destroys the soul and makes it materialistic to such an extent that it becomes more unfit as a vehicle to reach inner, spiritual perfection than the hot sand of Africa's great desert is unsuitable to quench a thirst.

[03] Because of the passion generated by miserable arrogance, the soul finally becomes like hot desert sand in which even the most primitive moss plant can not grow, let alone any other juice-laden or more desirable plant. So it is with the soul of an arrogant person. Its raging fire scorches, consumes and destroys from the ground up, all that is noble, good and true in life. A thousand times a thousand years will elapse before Africa's sand desert is transformed into friendly, richly blessed pastures. The sea will need to flood it repeatedly before that can happen.

[04] Consider the example of a proud king who has been offended by his neighbour in some small way. His soul begins to burn intensely, flames of wrath shoot from his eyes, and his irrevocable solution is: "The most terrible revenge against the disrespectful offender." The familiar very sad consequence is a devastating war in which hundreds of thousands must suffer because of their proud, overwrought king. The enraged ruler watches the slaughter and murder with great satisfaction and ostentatiously gives gold and gems as a reward to the most frenzied of his warriors who have caused his enemy particularly great and grievous harm.

[05] Even if the king has robbed his critical opponent of nearly everything he possesses by exercising his overwhelming power, it is by no means enough for him! He insists on seeing him martyred in his presence in the most gruesome manner! No imploring or begging is of any use. And even if the offender has died in front of the king's proud eyes under the most painful tortures, his flesh will then still be cursed in the most horrible manner and scattered as food for the ravens. Never will remorse touch the diamond heart of the king, while his rage persists or the African desert remains aglow. He will ever after inflict the most fearsome death on whoever should dare not to show the highest respect even for the place where the arrogant king is standing.

[06] A king like this still has of course a soul; but what is it like? My response to you is: "Worse than the most fearsome place glowing in the sand of the great African desert! Do you consider that such a soul can ever be transformed into an orchard in God's heaven? I say to you: "The desert in Africa will produce the most

marvellous dates, figs and grapes a thousand times sooner than a soul like that will receive even the smallest droplet of divine love!

[07] All of you should therefore beware of arrogance above all. Nothing in the world is more destructive of the soul than arrogance and pride constantly snorting with rage! An ever-present thirst for revenge is its companion, just as the everlasting and unquenchable thirst for rain is the constant companion of the great, glowing African desert where all the animals who walk on its surface are also quickly attacked by the same torment. In the same way, the servants of the arrogant king will finally also become immensely proud and thirsty for revenge. One who serves an arrogant master, must in the end become arrogant himself; how otherwise could he be his servant?!”

Chapter 83

Education in humility

[01] (The Lord:) “But how can a person protect himself against this most evil of all passions, since its seed is present in every soul and it quite often becomes noticeably excessive in children? Only through humility is this possible!

[02] This explains why there is predominantly much more poverty than wealth among mankind on this earth with the effect that arrogance is kept on a tight rein right from the start. Just try to crown the very poorest beggar as king and you will be convinced that his former humility and patience have evaporated with the speed of lightning. It is therefore wise that there are only very few kings and very many humble beggars.

[03] Every soul which has its origin in God as His concept and His will, possesses a feeling of majesty, the presence of which can already be seen in a child's bashfulness.

[4] The shyness in children stems from their soul, as it begins to become conscious of itself, and it is through it that it reveals its unspoken dissatisfaction at finding itself as a spiritual being clothed in heavy and cumbersome flesh from which it can not free itself painlessly. The more tender and sensitive the nature of a soul, the greater will be its feeling of bashfulness. If someone experienced in children's upbringing knows how to channel this indestructible emotion into proper humility, he creates in this attribute a guardian angel for the child and sets it on the right path. By following that path it can then easily attain early spiritual

perfection. However, the smallest deviation in the path taken by this inherited emotion can immediately lead to arrogance and pride.

[5] It is already a great mistake to convert this feeling of bashfulness into so-called childish ambition, as it makes a child regard itself as someone who is better than others. The child is easily hurt and offended and cries bitterly, its tears clearly revealing that somebody has offended its sense of dignity.

[6] If weak and short-sighted parents then seek to appease the hurt child even only by a pretence of allocating responsibility and punishment to the person who hurt it, they thereby plant in their child the first seed requiring it to gratify a thirst for revenge. If the parents then continue to appease their child, they frequently create a devil to plague themselves and many others. Where, however, the parents are wise and start early to show their child the greater value in other people and other children, thus channeling the feeling of bashfulness into proper humility, they will then raise their children as little angels who will stand out as true examples to others, like beautiful stars in the night sky, and will be a comfort to them with their gentleness and patience.

[7] However, as it seldom happens that children are brought up in such a way that the spirit is awakened within their soul, a person, when he has grown up and gained pure cognition, must above all strive to attain true humility. Unless he has rid himself of the last trace of arrogance, he will be unable to achieve, whether in this world or in the next, the full perfection of pure spiritual heavenly life.

[8] Whoever may wish to examine himself as to whether he is already perfected in his humility, let him ask his heart if he can still be offended by anything at all; or if he could easily and from the depth of his heart forgive his greatest critics and enemies and do good to those who have harmed him; or if he does not now and then long for some worldly status; or finally if he enjoys feeling himself to be the lowest of the low so as to be able to serve everybody in every way. He who is able to do all that without regret or sorrow is already, here in this world, dwelling in God's highest Heaven and will remain in this state for ever. For through such humility not only does the soul unite completely with its spirit but also for the most part with the body.

[9] Such a person will therefore never feel or taste the death of his body, for all the ethereal part of his body – the part which has true natural life - has already become immortal on this earth together with the soul and its spirit. {John 8 52}

[10] Physical death will only separate the senseless and lifeless shadow substance from the soul, a process which can not cause the soul any fear or further pain, because everything which feels alive in the body has long ago become united with the soul. Therefore a perfected person can not feel anything at all after discarding the outer shadow substance, which is anyway always insensitive and therefore dead, just as a living person can not feel anything when his hair or fingernails are

cut on his body where they grow from the flesh; or if he loses a scale from his skin, which may have become detached from the outer surface and is already without feeling. Those parts of the body which have never possessed a sense of feeling, can also not have feelings when the soul completely exits the body, because everything within the body which is alive and endowed with feelings, has already become completely united with the soul with which it now forms one entity which can never again be split asunder .

[11] You have now seen what true humility is like and what it accomplishes; and so you will strive to acquire this virtue for the future. One who conscientiously follows my teaching will convince himself that these simple words, delivered without empty oratorical show, are not those of a man, but that they come from God. He who lives and acts accordingly will find himself on the right path to the true inner, spiritual perfection of life. However, tell Me now whether all that is clear and enlightening."

Chapter 84

Zorel's good resolutions

01] Zorel says, completely overcome by amazement at the great truthfulness and clarity of My rather comprehensive practical lesson in life: "Lord and eternal Master of all creation and of life! In my own person I have recognized You even before I heard you speak about this practical way of life. The words that came from Your mouth could not have been spoken by a mere man, but only by a God who has created heaven and earth and human life. I will however even more intensely bring into my life all the practical lessons that You, the greatest Love of all, have mercifully taught me!

02] I have understood everything and I strangely had a remarkable feeling that somewhere I had heard similar words before and even put them into practice. This could perhaps also have happened in a dream; because in real life I truly would not know, where and when such grace would have been shown to me! But it remains strange how every word from Your holy mouth has stimulated me in such a familiar and exceedingly friendly way! I therefore also understood everything very clearly! Nevertheless, be that as it may, these words and teachings, which so deeply, truly and faithfully touch upon everything that is called life by mankind, have never before been uttered by the mortal mouth of any human being!

03] He who, after hearing these words, could not find the right path to perfection in his inner, spiritual life and did not experience a compulsive desire to direct all his actions accordingly, should in truth either not be human at all, or he must have devoted himself totally to this stupid, dead world. His soul must have become completely as hard as a diamond, otherwise it is unthinkable that a man, who has heard and understood this teaching, should not rearrange his whole life accordingly. These words must enable him to see the final goal as brightly and clearly as he sees the midday sun above him! So saying, however, I do not wish to boast as if I had already achieved something; but it is true that a perfect clear perception of the genuine truth of such teaching accepted into one's consciousness of life, already counts for something, which - at least in my case - already has quite a considerable value in my life.

04] However, someone who understands this holy matter as clearly as I now do, will surely no longer play the fool, just as I will not, or prefer to plunge himself, despite all this vibrant insight and knowledge, into the excremental puddles and pools of this world, to fish for the stinking sludge in which he must finally suffocate. It is surely preferable to climb the sunlit heights of Horeb and Lebanon to collect the healing herbs, which cure and completely restore the health of sick souls in preparation for the everlasting life. As for the herbs growing there, I take them to signify the deeds, which one only can find, Lord, on the illuminated heights of the cognition of the truth of Your teaching, or in other words, the actions taken in accordance with the teaching received from Your mouth. 'Horeb' and 'Lebanon' stand for 'divine truth' and 'divine goodness', according to my way of thinking.

05] You, Lord, are mighty, holy and exalted above others as You stand here before me, - but never more mighty, more holy or more exalted than in those humans who have been transformed into Your children by Your love and wisdom!

06] Look, Lord, it also must give You the greatest joy, when one of Your creatures, previously only seen in human form, begins to listen to and understand Your fatherly words, and indeed finally, of his own volition, freely takes the irrevocable decision to proceed and behave in order to reach this holy perfection, which You as God, Creator, Father and Teacher, have placed before him as life's most blessed goal!

07] How great Your joy as a father must be, when a man has reached perfection in Your holy order! However how great must also be the joy of a child, which both within and beyond the void of his creation, finally recognises You Yourself, in fulfilment of the true humility in his inner perfection, as the true and only Father! I would like to meet the heavenly angelic spirit, who, with an imagination as bright as the sun, could describe that joy. Equally, I would like to meet the man

who with his present poverty of spirit could grasp the deeper meaning of that imagination, as it is only partly capable of being successfully understood! I have a vague premonition as it appears to me again as if I had somewhere dreamed something similar but this only seems to be a pleasurable reaction to the feeling that Your teaching, Lord, has created in my heart and in my will!

08] This is the joy of a sower, who is happily conscious that his field has been cleared of all the weeds and that the purest seed will be sown in his furrows. This thought surely raises optimistic hope for the harvest to be blessed.

09] My field is now well prepared as You, Lord, have certainly noticed, otherwise You would not have wasted the best seed by sowing it so plentifully. This realisation might actually produce an indescribable feeling of joy in me; I am certain of the outcome, because I am convinced that it is possible for me to adopt Your holy word to the fullest extent within my being. Once the cause is completely established, the great, holy effect will not fail to follow. I do not desire any half measures but a perfect whole. None of my deeds, therefore, should ever be half-hearted but each should always present a complete action, just as You have delivered Your teaching in a positive way!

10] When I was a scoundrel I was able to complete some tasks and in some cases I could not expect with any certainty that they would turn out favourably. If there was even only a slightly ill wind, all my hopes of prospering would be lying at the bottom of the sea! No one can however accuse me of being lukewarm or prove that I took any half measures. If I could complete something when I was a scoundrel, often without any prospect of even a partly successful outcome, how much more will I be able to avoid any half measures along this new path and turn my thoughts, words and deeds away from the demands of this world which has dragged me around for long enough, tethered like a fool.

11] No seed of any worldly thoughts and no trace of any worldly deed will ever affect me again and that certainly means, as my will is resolute, never ever! I can not however commit myself regarding matters outside my control, such as the proper needs of my body, since these, Lord, are in the hands of Your all-powerful will. But my thoughts, my ideas, my words and my actions will one day testify that even a Greek can keep his word and not break his resolutions once adopted!

12] It may also be that the blissful inflammation of my mind has caused me to say some things too rashly but no matter! Zorel will not forget what he has said here; and if he does not forget, he will act strictly in accordance with his words – even if it should cost him his life on earth! As I now clearly know and feel most vividly, that after the loss of my earthly flesh, it is most certain and true that there is another, incomparably more perfect life. On this earth, the flesh is therefore

worth nothing more to me than an empty nutshell! I have had so often to stake my own life to gain tiny, earthly profit, so why not now, when I am more assured of reward than I can think, feel or say?!

13] Oh, I am not speaking now like an intoxicated fool, but I testify with the most sober mind on earth, that I have grasped and understood the full scope of the truth of the word of God! The fact that I fully understand it, proves that I now wish to sacrifice my earthly life for this holy truth and I am not just saying this to impress you with my oratory, but I am speaking now as I really feel in my heart.

14] There are people who are carried away by an extraordinary opportunity and therefore speak as if they wished to transform the whole earth into a garden even on the next day. If the opportunity should pass, however, they begin to think about everything they saw and heard, while their determination to act becomes more and more lukewarm by the day and their old, stupid habits soon replace the new decisiveness. With me this was never the case; for if I recognized something as true, I acted strictly in compliance with it until I fully convinced myself of something better.

15] My earlier actions never conflicted with my attitude to life, which was even in the forum in no way contrary to the noblest, mainly philanthropic common sense of the world. But how could I have ever anticipated, that I would ever make physical contact in this world with the Master of all being and life and that my common sense convictions would melt like wax in the sun in the presence of His refined wisdom and His very pure attitude to and conception of life! However, the unthinkable has taken place. God in all the fullness of the perfection of His everlasting power and wisdom stands in front of us all and teaches us not only about the immediate but also the eternal destination of mankind and his life, using simple, clear words, so that even a blind and dumb person will understand them right to their foundation! I can not therefore avoid opting for a decision in my life which I will never be persuaded to abandon, even if the world is reduced to ruins!

16] It is true that people who are nothing but vainly craven cowards, will always orientate themselves more towards the world than towards the holiest truth from the mouth of the only true God because the world also has its advantages in the short term such as gold, silver and precious stones! Weak people leave God for the sake of this excremental rubbish because He does not permit gold and silver to rain on them from the clouds. But I have now come to know the purest gold from God's true heaven and I therefore despise from the depth of my being this tempting worldly rubbish! You, almighty Lord of eternity, must punish me immediately if one false word has escaped my mouth!

17] However, I pleaded to you to give me a little support, noble Cyrenius, only because of my stupidity and my poor state of mind; but I now withdraw that inappropriate request! Since the moment I discovered the treasures of heaven in such abundance, I no longer require the earthly ones any more; even my field and my ruined hut I do not need any longer, because I have seen and recognised God's shelter in my heart. Sell everything and pay those here on earth to whom I owe something! I will however work and serve mankind in every way that is right before God. I am able to work because I have taught myself certain skills during my lifetime, and I am therefore a useful person. I will hopefully be granted the necessary amount of time in all respects so that I can ensure that my actions match my commitments, both now and for ever?!"

[18] Say I: "Because I knew your soul quite well, I called you in the spirit, otherwise you would not have come to me here. However, as you have been so greatly transformed, your future needs will also be provided for. You will be a useful tool for Me among the Greeks on the coast of Asia Minor and also among those in Europe. There are many who long for the light, but are not able to receive it from any source. For the time being you are will be accommodated in the house of Cornelius, who is one of Cyrenius' brothers. In that house everything will be provided for you. When the time comes for you to go out and promote My name to these nations, I will inform you in good time. When you have to speak, you will have no need to reflect on what to say as your words will be revealed to your heart and put into your mouth; and these nations will listen to you and praise Him, who gave you such wisdom and power."

Chapter 85

Zorel is entrusted to Cornelius

01] (The Lord:) "However, it is now evening and our host Markus has prepared the evening meal. As we made a good catch with you, we will also ensure that the evening meal tastes as good as is possible on this earth. However, in My kingdom in the hereafter things will one day be somewhat better! After the evening meal we will not retire to sleep, but will devote ourselves to a completely different subject. Tomorrow, before sun-rise, we will take our leave for a while as I still have many places to visit. Raphael, go now to the women and tell them to return here to us. We have ended our discussion, which would have interested them very little if at all, and it is now time for the evening meal!"

02] Raphael goes and calls all the women. Jarah comes to Me and says: “O Lord! You are my love! It seemed like an eternity to me, until we were called back again; but now please accept my thanks that I am allowed to be in Your presence! Were we female beings really not permitted to hear what You were discussing with Zorel, My Lord?”

03] I say to her: “No, because it would have been much too premature for you females. Moreover, you have really missed nothing, as everything will be revealed to you at the right moment. Here comes the evening meal and you can enjoy yourselves greatly in the company of Josoe; and also Raphael, whom I will only introduce to Zorel after the evening meal; because he knows nothing about him yet.

04] Today after the meal we will again remain awake until morning and during this last night which I will spend among you in the flesh, you will see and hear a larger number of miraculous things than ever before. In this night you should completely understand, who He is who has just spoken to you in this way. However, no one is permitted to know anything of this beforehand! You, My dear Zorel, should stay close to Cornelius as he, and not Cyrenius, will henceforth be your provider!”

05] Says Cyrenius: “Lord! I certainly do not begrudge my brother anything which is in any way good; but I would have liked very much to have had Zorel with me!”

06] I say: “Your wish makes My heart very joyful and counts for as much as the deed itself; but of all those who have been converted here you have in any case taken the largest number under your wing! 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 you now also have your two daughters Gamiela and Ida together with those whom I have chosen as your sons-in-law, as well as Josoe the wonder boy. It goes without saying that all their companions are yours as well and you should therefore be extremely content! Your brother just takes Zorel and he will for the time being serve his household well and later go to foreign parts to carry out the tasks of which I have made him aware. You will visit your brother quite often and have long discussions with Zorel. Are you still sad that I did not give Zorel to you?”

07] Cyrenius says: “My Lord! How can You ask me something like that?! You know that Your holy will alone is my greatest blessing, irrespective of what it may require! In any case one full month never passes without a visit to my brother or my brother may come to me, either for official reasons or merely out of brotherly love. Then there will surely be the opportunity to exchange a few words with Zorel!

08] Earlier you told the lovely Jarah that You will be performing a number of miracles during the night, as we have all become sufficiently devoted to Your presence. What will be the main event among them?”

09] I say to him: “My very dear friend! You will hear and observe this with all the others at the right time! But now see how old Markus diligently carries food to the tables together with wine, salt and bread. His daughters in particular require to build up their strength and we will therefore not undertake, speak of or discuss any of them before the end of the evening meal!”

Chapter 86

Exaggerated and proper humility

01] Markus is now giving the sign to sit down on the long benches provided and Cornelius invites Zorel to take sit at his right hand.

02] Zorel refuses, saying: “Noble lord and commander! Spare me this please! You see, I feel I should sit at the place nearest to my wooden hut, preferably at the simplest makeshift wooden table, where your most servile and lowly servants and attendants are to sit, - not here and certainly at your right hand at the top table! This would be a fine way to show the humility which the Lord of all life has impressed on my heart above all other lessons!”

03] I say: “Zorel, my friend, your will is sufficient here! Therefore give Cornelius the pleasure! True humility is not in any case revealed in visible performance of a task but rather in the heart, in accord with perfect truth. Go to Jerusalem and see how the Pharisees and all the scribes walk around with humble faces wearing humble clothes, while at the same time their hearts are full of the most obnoxious arrogance and they consign everyone to the darkest hell who do not wish to dance to their tune - while a king with his crown and sceptre, if he does not value these baubles more highly than one of his subjects, can have a soul which is as humble as that of the most lowly beggar on the streets! Consider this point carefully as it will provide you with enough justification for your seat at the right of Cornelius at our table.”

04] Zorel says: “If this is so, then it will of course be all right!” - He now goes to the table and sits down as Cornelius requested.

05] Cornelius says to him: “My dear friend, I am therefore glad with my whole heart! In future, we wish to live and work together in the name of the One who has enlightened us! Regarding true humility My thoughts are: One’s heart should be filled with proper humility and neighbourly love, but one should not boast about it to the outside world. Since if I outwardly bow down too deeply before others, I make them arrogant and deny myself the opportunity to serve them in any useful way.

06] A certain degree of respect, which I am already entitled to expect from my fellow men as a person, I am never allowed to relinquish completely, because without it I am unable to do anything worthwhile. Both of us will therefore be as humble as possible in our hearts, but we can and will not try to diminish the necessary respect which we receive!

07] Quite often we will have opportunities to see how some poor men have to support themselves by doing menial or highly undesirable work. Should we, wearing the crown of humility on our heads, also go and clean up puddles and sewage?! I do not think this outward show is required; it is sufficient not to regard those people who perform such tasks as inferior beings to ourselves as God has assigned us totally different duties.

08] Firstly, a ‘must’ is great regard for our duties, not for our own sake but only, in front of other people, for the sake of these duties. In case of necessity, we are not allowed to clean up puddles and sewage ourselves, but we must leave this work to those, who have been destined by the Lord and by their nature to do it. We could also not stand for the work as we have not been used to it from our youth. Further, the Lord will surely not expect this from us but, as Father of all mankind, he requires of us that in our hearts we should not despise any person, even the greatest sinner, but do everything possible to save his soul! In this way, I believe, we will act correctly before God and all men.”

09] Says I: “Yes, this is right! True humility and true neighbourly love undisputedly dwell in your hearts - and not in outward show as with the Pharisees!

10] He who busies himself unnecessarily with bran and spent grain, must in the end not complain if he is consumed by swine!

11] Proper humility does also not require that the pearls of My teachings should just be cast before swine. Because there are people who are worse than pigs and My teachings are not suitable for them. These kind of people should rightly be used to clean up puddles and sewage, before My name and My words are made known to them!

12] In this case however do not look at the clothes or the outward dignity, but only at the behaviour of a man in his heart and in his soul! If this is noble, gentle and patient, only then preach the gospel to him, saying: ‘In the name of the Lord peace be with you and with all men on earth who are of good will!’ If a man who is blessed in advance, truly possesses good will and a good heart, blessed peace will remain with him, and the gospel which has been revealed to him will soon begin to bear the most beautiful fruit in heaven. I Myself therefore think and believe in your human way that you are all completely at home with the concept of proper humility!

13] As the food is already richly provided on the tables, we shall all eat and drink to our heart’s desire and be of good cheer. As I am in your midst as the true bridegroom of your souls, you may consume this well-prepared meal with Me most joyfully and with a contented mind! In the near future when I am no longer among you, you may sit at table with less appetite or jollity!”

Chapter 87

Cornelius and Zorel discuss miracles

01] Everyone is joining in and enjoying the food with a healthy appetite, especially Raphael who has put several large fish in front of him for everyone to see and has then consumed them miraculously fast. This was noted 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 the largest fish so hungrily as he does not look like a glutton.

02] Cyrenius then answers him: “This youth is a wondrous being; he is simultaneously a man and a spirit. He is driven by undreamt-of strength and power as my brother Cornelius, who sits next to you, can also testify!”

03] Zorel then asks Cornelius what the special circumstances were regarding the young man.

04] Cornelius says: “Look here, my dear Zorel, it is exactly as my brother has already told you. I can not tell you anything more about this admirable youth for the simple reason that I quite frankly do not understand myself. He is the same angel who, according to Jewish mythology, once served the young Tobias as a guide, but I was certainly not present to be able to serve as a living witness. I do

however believe that it was so - and why should something like that not be credible?!

05] Once again wonders are happening which will difficult for our descendants to believe. Yet they are true since we see and hear them with our own eyes and ears! So many wonders are now appearing that in the end one has to believe in all the miracles described in Jewish scriptures and books. Here one wonder neatly succeeds the previous one so why not in olden times, and for me this voracious eater could easily have served the devout young Tobias as a guide several hundred years ago! My own conviction is as solid as a rock and I do not think you have a contrary opinion!”

06] Zorel says: “Certainly not; since everything miraculous is something special and bears no resemblance to any phenomenon in the natural environment. It tramples on the conventional laws of the natural world and is in itself the manifestation of the imagination of a poet gifted with all possible wisdom. Everything that someone gifted with a rich imagination can dream up becomes real in the world of the miraculous!

07] To a God everything must be possible, as the continuing existence of a world and the starry sky above serve as permanent witnesses! For this reason, the first creation of a new world must have been a terrifying wonder to us! But once a world has been created, has achieved a certain stability under its laws, and is also populated by beings governed by these same laws, it can no longer seem so miraculous to the people!

08] However if its Creator visits the beings in this miraculously created world - as now in the most extraordinary circumstances - they again must certainly start to be hugely astonished if the aged Almighty starts to perform works before their eyes which are surely only possible to Him and to nobody else in all eternity without His will.

09] This does not mean that I deny that any man fully perfected in spirit is also able to perform miracles - perhaps as a completely perfected, pure spirit he will also able to create a small world - but certainly never without the assistance of the divine will! A spirit like this will also be able to speak and teach most wisely, but this can not happen unless the divine spirit is forever present in his breast!

10] I vaguely remember from Jewish history, that a donkey spoke very wise words to the prophet Bileam. Yes, it is true that in the very distant past even wild, voracious animals have taught their lessons to stubborn mankind! We were also not present according to You, but nevertheless there could be some truth in it.

These animals were however momentarily possessed by the spirit of God and were forced to serve His purpose! It will be little different and little better with the wisdom of the wisest men and spirits - the real, major difference will consist only in permanence and growth!

11] This is my opinion! I of course do not wish it to be taken as a dogmatically certain truth, I have already come to grief on one occasion with my common sense reasoning and do not wish to repeat a similar life-or-death leap again. However, if one only speaks of it in a common sense way, it is possible to set one opinion against another without giving reasons and finally to gain some insight as to whether there is any truth in it or not and, if so, how much!”

12] Cornelius says: “My friend, you are talking as if you were writing, and there is certainly some truth in your modest opinion. However, I now have another opinion for you, and that is that you now should eat your fish and not be too concerned how the heavenly youth disposes of one fish after the other and still appears to be hungry, from which it very easily can be deduced that he will effortlessly be able to put another ten fish under his belt! You should also eat now, and show us that you can manage at least one fish and one mug of good, yes, the best wine!”

13] Hearing these words, Zorel starts to eat and drink in peace with a good appetite and is less aware of what is happening around us.

Chapter 88

Various points of view on the nature of the Lord

[01] The wine began to loosen the tongues of those around the tables, and they all became quite lively. Diverse opinions were aired concerning My person, and it could be said that the first schism in our church occurred at that supper. Some maintained that in a direct sense I was the supreme Deity; others said I was certainly the supreme Deity, but indirectly, not directly. Again others said that on account of My blood lineage I was only a son of David destined to be the Messiah of the Davidic kingdom and, therefore, endowed with the miraculous might of David as well as Solomon's wisdom. Still others thought that I was a high-ranking angel from the Heavens now walking the earth in the flesh accompanied by an assistant from the Heavens.

[02] Some, together with several of My apostles, declared Me to be the Son of the Most High. I was said to have the same attributes as My Father without doubt, but that I was a different person, and that it could well be that the frequently mentioned Spirit of God was after all a third person who in certain matters had an independent say.

[3] This opinion was only shared by a few. Some asked Peter what his opinion was.

[4] Peter then said: "When we travelled in this district, the Lord Himself questioned us about Who the people and, finally, we ourselves, thought Him to be. On that occasion this and that opinion was voiced and when finally He asked Me, I said immediately and from the bottom of My heart: 'You are the Son of the Most High!' And He was completely satisfied with my testimony and even called me a rock on which He would build His church, saying that this church would never more be vanquished by the gates of Hell. He Himself did, therefore, confirm my opinion and I can not be wrong if I am like a rock in my belief. "

[5] However, John was not at all in agreement with Peter and said: "In Him dwells the Godhead in Its fullness in the flesh. The Son Who is - and can be - no other person, I take to mean only His body insofar as it is a means to an end but, as an entity, He is identical with the Deity dwelling within Him in all its fullness.

[6] Or could you say that my body and my soul are two different persons? Do the two not constitute one human being, although the soul at the beginning of my life had to form this body so that one could actually say: The soul has clothed itself with a second, material man and, thus, enclosed itself in another entity? One could certainly say that the body is a son or a product of the soul, but that does not mean that it represents a second person, either with it and even less without it. This can be said even less about the spirit within the soul, for what would a soul be without the divine spirit within? It will not be a complete man until it has been fully permeated by this spirit. It is then true to say that spirit, soul and body are completely one and the same personality.

[7] It is moreover written: 'God created man in His image.' Therefore, since man, as a complete image of God comprising spirit, soul and body, constitutes just one man, not three, it stands to reason that God, as the most perfect primeval Spirit, clothed with an equally perfect soul and now visible before our eyes in a body, can only be one God, never a Holy Trinity separated into three persons. - This is my opinion, and although I do not claim to be a rock in my beliefs, I shall always adhere to it.

o8] All those at My table say: "John has spoken the truth!"

[9] Now Peter wishes to correct himself and says: "Yes, this is precisely what I mean, but I am not gifted with sufficient fluency to put my thoughts quickly into words; this matter will anyway always be somewhat difficult to comprehend."

[10] John says: "Yes and no. According to your way, no man on this earth will ever comprehend it, but he will quite easily, I believe, according to my way of thinking. The Lord Himself shall now be the arbitrator between us."

[11] I say to them: "Faith can do many things, but love can do everything. You, Simon Juda, are indeed a rock where it comes to faith, but John is a pure diamond where love is concerned and his insight therefore penetrates more deeply than your own. He is, therefore, My personal scribe with the task of recording many matters for Me which are still riddles to you. There is scope for many facets in a love like his, but in faith there is only room for certainty and then the cry is 'so far and no further!' Just cling to the declaration by My favoured one as he will portray Me to the world in a perfect way."

[12] Thereupon Peter becomes slightly embarrassed and from then on he is secretly always a little jealous of John. And this is why Peter, after My resurrection, when I told him to follow Me and tend My sheep, found fault with John for following Me without being called. I rebuked Peter for this, promising John true eternal life, - which gave rise to the popular rumour that this disciple was never to die, not even in the flesh.

[13] However, Peter asked John how he managed always to show much deeper insight and cognition than he, Peter, did himself.

[14] John's answer was: "look here, I do not dwell in your soul nor you in mine, and I do not have a yardstick enabling me to determine why my opinion is more full of insight and more correct! But since the Lord has explained to us in a loud voice the difference between belief and love, then take this as the answer to your question! It is a fact that only the Lord can examine our inner workings and He will therefore know very precisely, what the difference is between our souls."

15] Peter was content with this answer the time being and asked nothing more. But now the meal also ended. We got up and all of us went up the mountain.

Chapter 89

The luminous stone from the source of the Nile

1] When all of us had arrived one by one at the top of the mountain already known to us and had taken our places, old Markus with his wife and his children came to Me and implored Me to stay the following day with him as well, since it would be too painful for him if I were to have already gone away from him before sunrise.

02] I reply: “Do not concern yourself about that! I can go or stay, time does not rule Me; as I am also the Lord of time and of eternity! Time never floods over my head.

Nevertheless there are still many places which I have to and shall visit; but I am not concerned about a given day or a particular hour, when I have found true, living love.”

03] Markus says with tears in his eyes: “O Lord and Father, thanks be to You for Your very gracious attitude! May Your holy will alone prevail! But, Lord, the night is very dark because the heavy clouds have obscured the sky. Should I bring torches up?

04] I say: “Leave things as they are, We will arrange for light!”

05] I then call on Raphael and say to him: “In the centre of Africa, where the high Komrahai Mountains stand and the first source of the Nile bubbles from a rock, you will find beneath the boulders, at a depth similar to the height of ten men, one stone the size of a person’s head. Bring it to Me, as it will sufficiently illuminate the night for us! After you have brought it here, place it on this bare tree trunk, so that its light will radiate far and wide to illuminate the whole area! The reason I have spoken to you now as I do with mankind, was in order that the people should know what is going to happen and recognise My power through the exercise of My will.”

06] With that Raphael disappeared, but immediately returned to us like a flying comet carrying the stone shining brightly like the sun.

07] But before Raphael could place the stone on the designated bare, hollow tree-trunk, several people wanted to inspect it at close quarters.

08] However, when Raphael brought it closer to them, nobody was able to look at it because the light was as strong as the sun striking the earth on the shortest winter day, and therefore too intense for the sight of an eye made of human flesh eye. Raphael had no choice but to put it on the chosen spot. From there its powerful light illuminated the surrounding area so well that one could still pick out objects at quite a distance.

09] It is easy to understand that Zinka and his people, especially Zorel, hardly dared to breathe because of their pure astonishment. Zorel tried very hard to say something really sensible about it. He was however unable to say anything at all, because his thinking, still very much based on mathematical stereotypes, was now being exposed to logical impossibilities by the rapid collection and revelation of the stone and its violent light, none of which his own experience or his scientific knowledge was able to explain. Firstly he had been in Egypt several times with his female slaves, and once he had even spent a few days travelling beyond the Cataracts. He therefore had some appreciation of the distance to upper Egypt since even with good camels he always required about five to six weeks' travelling time to reach the Cataracts.

10] According to his calculations a hurricane would take three days and an arrow half a day to cover the distance. - What speed must the boy have reached, to cover a distance certainly three times longer in only a few moments! If the youth is a spirit, how could he carry matter, and how could that matter, itself of the hardest type, be protected from destruction by the friction caused by the air?! It does not comply with the laws of nature! Then there is the completely heat-free light, as intense as the sun - that simply can not exist! Our experience has ever uncovered anything like it, except perhaps rotting wood, but this really only produces such a dull light that, in the night and even at its strongest, it scarcely matches the light from glow-worms!

11] Zorel thought about it for a while and said afterwards to Cornelius and Zinka: "This I want to call a real miracle because something like this has never occurred on earth before! What type of stone might this be? From the beginning of time until now, no stone like this has ever been discovered before! What value must this stone have for an emperor or a king, provided that its light does not dim after a while! On the extensive African coast-line reaching far beyond the Pillars of Hercules, until the region where the lower slopes of the high Atlas Mountains greet the Atlantic Ocean, one can also see here and there very white, and during the night at certain hours in late summer, very luminous rocks. However, their light does not last for long, and if you take one of these stones into a dry room, its luminosity quickly fades away and the stone therefore becomes of no value. This stone seems to have quite a peculiar background! It will surely never lose its light and must therefore have an incalculable value!"

12] Cornelius says: "Not only because of its luminosity, but much more because of the way it was brought here! But let us leave it for now! Tomorrow during the day we will be able to investigate and assess it much more easily than today. Our eyes will be less sensitive in the sun-light than they are now in this very dark night in which the heavy clouds are blissfully promising a heavy country downpour. But

let us now be silent since the Lord will begin to fulfil the promise He made to us down at the tables!”

13] With that Zorel is content and is now all eyes and ears.

14] Now Ouran comes to Me and says: “Lord, what will happen to the stone tomorrow, and will its light continue to shine?”

15] I say: “With this question you have really expressed the wish to own it for your crown! But this is not possible; because the disappearance of this stone could cause major, very destructive wars to break out. Therefore My angel will take it back to the place from which he collected it and that will end any dispute for good.”

16] Hearing this answer, Ouran is fully content and returns to his place.

17] Cyrenius says however: “Lord! As a present for the Emperor this luminous stone would surely make a powerful impression.”

18] I say: “This is quite certain, but in the end it would in that place also, because of its excessive value, lend its light to the promotion of war, and that would be quite terrible! A few particles from it you can have, - but certainly not the whole stone!”

19] Cyrenius says: “But how and in what manner does this stone have the power of luminosity? What is its name?”

20] I say: “These stones do not actually belong to this earth, but are only to be found in the great solar world. Now, in this solar world large eruptions occur from time to time, releasing forces which are totally immeasurable in your terms, and it quite often happens that these stones are caught up and hurled with enormous force into the wide space of creation. And there you have one of them!

21] Its luminosity originates from its in your terms highly polished surface, on which a constant hail of flashes of lightning rain down, their heat energy revitalising anew the spirits trapped within the exceedingly hard substance. In addition, this stone is transparent to the highest degree, and therefore even the innermost spiritual activity is also easily visible in the outward phenomenon of its luminosity. In turn, this is of course increased by the external activity of the rapidly moving spirits of the air as they glide over the highly polished surface of the sphere.

22] These stones are not however found in the sun in a natural state, but are produced by the skilled hands of the people living there. They are mostly found, already in a spherical shape, in areas with large bodies of water and they always originate with eruptions. Mineral elements which are molten to the highest degree are propelled far into the space filled by the ether and in that free space they always form round drops shaped by centrifugal force and striving to achieve their rest position which is the law which governs all matter.

23] The return descent of these spheres, which can be of very different sizes, often takes days, weeks, months and often, with the larger ones, many years, depending on how far they have been thrown from the sun. Some fall on to the mountains of the sun or its rocky surface and are smashed; but many fall into the great bodies of water, remain undamaged and are easily retrieved by the people of a solar world. The people of the sun can easily stay under water for many hours and work on the bottom of the sea as if on dry land, and this task is made even simpler, as in addition to their almost amphibian abilities they also possess exceedingly effective diving aids.

24] If a large sun-house has been provided with enough of these spheres, they can, despite already having very smooth surfaces, be smoothed and polished diligently and skilfully to the point where they start to give out light during the process. Once polishing has progressed to this point, they are placed on purpose-built columns in the many long underground, catacomb-like corridors, where there is always a strong draught. In this way they give more than sufficient lighting in these walkways and at the same time serve to decorate them in a special way as they are particularly admired in a solar world; where quite frequently a completely ordinary residence is far more richly decorated and ornamented, especially internally, than the Temple of Salomo in Jerusalem. It can therefore easily be understood, that the sun people, particular those in the middle ground, also do everything possible to decorate the underground walks.

25] However, we are not gathered here to compile an earthly description of the great solar world, but with the aim of strengthening your faith and your will. In order to achieve this, we need something other than an earthly description of the great sun world however precise and comprehensive!”

26] Cyrenius asks: “Lord! If this luminous sphere is more compact than any diamond, how can one loosen a few granules from its surface, particularly as I am very keen to have some as a momento of this evening?!”

27] I say: “Sometimes you still think in quite an worldly way! In the place where this ball of light originated, there are still many more, whether now in Africa or on the sun itself - for My angels the distance is immaterial. Of course no mortal

can break off a few granules from the ball of light without destroying it, and if he were to smash the sphere, its pieces would immediately lose the property of luminosity, whereas small unbroken spheres will always keep that property. But now, seriously, enough of this matter!”

Chapter 90

The soul and love

01] (The Lord:) “We wish to undertake something else without delay! Zorel and Zinka, come a little closer to Me and tell Me, what you principally still wish to see and know!”

02] Both of those who were called now come closer and Zinka says: “Lord, for people with an imperfect character like us, this is a very difficult question to answer! This is because there are many things we would still like to see and know and because there is so much left for us to see and to know, despite the fact that we have already seen and experienced so many things. However which of the endless selection of these things is the most necessary for us, is a completely different question, which we are not able to answer, because we still do not know by a long way which matters are really the most important for us. Therefore act as Your infinite love and wisdom indicates and without heeding our requests. Everyone will then see, hear and feel the best result!”

03] I say: “That is fine; I will see what can be done! I think, a truly reliable insight into the survival of the life of the soul after the death of the body, must be for you all a matter of the greatest importance and necessity. We will therefore investigate this topic a little more closely!

04] When speaking to you I have already shown you several times, what happens when the body actually dies, which different forms death can take as well as what the consequences for the soul and its spirit are and must be. If I were to explain this to you in long theoretical sentences, we would not be able to reach a conclusion in a whole year. To ensure your thorough understanding of this subject, I will illustrate it to you in words and actions and you will then grasp it.

05] "Before going into detail, let Me first tell you how body and soul are inter-related.

[6] Listen carefully therefore. The soul as a composite entity and an agglomeration whose various elements combine with each other, is structured through and through as an ethereal substance. However the body too contains basic ethereal substances in its composition and is therefore related in essence to the character of the soul. This relationship is the property which actually binds the soul to the body, provided that it has not gradually and in the fullness of time migrated excessively to the purely material. Should that be the case, it would then bear only little or, in many cases, no resemblance whatsoever to the composition of the substance of the soul. If in fact any resemblance remains, the ethereal substance must first be separated from the body by the process of decay so that it can link with the, as it were, naked soul in the beyond.

[7] But the soul that has absorbed too much that is material from its body must die just as the physical body, decay together with it and only after several earth years will it awaken, of course in a highly imperfect state. It will then be very difficult for the soul to force itself upwards to reach a higher sphere of light - because to this soul everything is tainted by the gloomy termination of its time on earth, with little life and great darkness lurking in every corner.

08] There can be no talk of awakening the spirit until time, hardship and all kinds of humiliation has detached and swept away the worldly darkness and the coarse or, in a certain way, bodily-substantial elements from the soul. In the hereafter this is much more difficult than on this earth, because there the soul must be kept in a certain isolation for a long time. The reason is that it is still too exposed, as it is so to speak a being without a skin and unclothed, not be consumed by another being, standing there at the height of his power and fired up by his higher life – in the same way as a droplet of water is destroyed and consumed on a glowing hot-plate. The words which I spoke to Moses when he asked to see Me, apply equally to any very imperfect soul in contrast to an already perfected spirit: ‘You cannot see God and live!’

09] The more highly charged a life has become, the more powerful, more mighty and more weighty it is as it stands on its own, and all life still suppressed at a lower level can never assert itself to attain a higher life, except at a certain distance. What is a mosquito against an elephant, or a fly against a lion?! What is a very tender mossy mildew against a Lebanese cedar more than a hundred years old. What is this earth against the great sun?! What is a drop of water against an intense fire?! - If one of you should step on an elephant, it will probably do nothing to the elephant; but if someone should step on an ant, its physical life is over.

10] However, whatever there is out in the natural world that we can already grasp with human hands, exists in an even more developed and impressive form in the kingdom of spirits. In every already independent life the insatiable need is

present to integrate even more life into itself. However, the principle of integration is firmly based on love. If this principle above all were not to be part of a life, there would be no sun in infinite space nor any earth, and likewise no creatures on them or within them.

[11] According to this principle, every independent life incessantly seeks to link with another similar and kindred life, and many individual lives and intelligent minds finally combine to form just one life and one complex and, therefore, more investigative intellect. In this way, many lesser beings of limited intelligence combine to create a being endowed with great common sense and much understanding."

Chapter 91

The continuing development of poor souls in the hereafter

01] (The Lord:) "According to this vital and unalterable principle of being and life, if a supposedly poor and naked soul entering the hereafter should immediately confront a spirit, as for example our Raphael here, it would at once be devoured by him, as the sea consumes a single drop of water. I have therefore taken care throughout infinity, that a small, weak life, still naked in its stupidity, is always kept in isolation so that it can exist in its own individuality. Only those life forces are allowed to approach it, which are not appreciably stronger than the individual life as it stands there alone in its devastated and naked state.

02] These life forces can not consume each other because their individual egos are identical in power and strength. They still form associations and hold meetings, the outcome of which is never very positive since the quality of the wisdom possessed by each individual is identical to within a hair's breadth. Imagine a council consisting of a group of very stupid people who wish to reach some wise conclusion and to combine forces to give it effect! What will be the outcome when they confer? Nothing but stupidity!

03] Even today we still have communities on this earth, mainly living on the islands, who have remained there undisturbed since the time of Adam. They are descendants of Cain and their cultural development is unchanged from the level it had already reached two thousand years ago. Yes, why does their culture not progress but has even taken a backward step as a result of all their many council

meetings? Because the wisest among them was more stupid and more blind than any witless swineherd in this land! However, if the wisest among them knows nothing, what will the others learn who come to him for advice?!

04] One can of course now ask: ‘Now then, why did God not send any prophets blessed with His spirit to these nations?’ That brings us to the main point!

05] In these nations too many immature, naked souls still remain. A major revelation would consume them and would imprison them in an iron-clad judgement, from which it would never be possible to free them. They would transform the most noble and pure truth into impenetrable superstition and they would become so indoctrinated by it, that in the end even I Myself would not be able to find a way to free them from it.

06] It is therefore necessary that they stay as they are for another thousand years. Only after that time has elapsed will they receive visits from men whose cognition has been nurtured in a pure way; however, the intention is not to give them teaching for quite some time, but only to make them more aware by example. In so doing they will from time to time more and more frequently receive surprises which will stimulate them. If this continues to happen for a few hundred years, then these exposed communities will become rather better equipped in both mind and body but only then gradually become mature enough to receive a revelation from above.

07] And in exactly the same manner, but with significantly more care, the development and the perfection of the life of a naked soul of nature progresses in the life hereafter. It must be left by itself in complete darkness for as long until, driven by its own needs, it shakes itself free from its still partly materialistic lethargy and starts to ponder ever more specific thoughts within its heart.

08] If these thoughts become increasingly more insistent and more clearly defined, a new dawn starts to break within this soul. It begins to find a base on which it can stand a little and even in time gradually begin to explore a little. This ‘exploration’ implies the transition from one thought to the next or from one emotion to another. This is a search process, and every search must end in discovery as otherwise the seeker, if he finds nothing for too long a time, will finally grow weary of his fruitless quest and revert to his earlier state of lethargy.

09] But if the soul starts to find something in its diligent search, the discovery will give it a fresh and more determined drive to seek and inquire even more industriously, and if it then finds the scent of a being similar to itself it will follow this like a tracker dog and will not rest until it has found some evidence which at least proves the close presence of a kindred being.

10] The constantly increasing intensity of this search matures the soul which tries to satisfy its hunger using anything that it finds by chance to cloak the material body of the soul. Here and there the soul will even find something, no matter how meagre, to fill the stomach and satisfy the burning thirst. If the inner fire of life, as it constantly develops, generates intense cravings within a soul, there is always something extra which emerges to awaken some need for the soul to acquire it.”

Chapter 92

Guidance in the life hereafter

01] (The Lord:) “The spirit which is giving guidance and leadership to a naked soul from some distance, must take the greatest care that, along the path chosen for the search, the soul will only find those things which will contribute positively to its perfection in life.

02] In time it may also find a similar soul, also driven by the same needs, with whom it will of course immediately start to communicate, just like two persons in this world who are dogged by one and the same fate. They question each other endlessly, feel sorry for each other and in time each gradually begins to seek the other’s counsel as to what they might do, to make their destinies somewhat more tolerable.

03] It goes without saying that the second soul need only appear to be similar to the first soul which has only recently left its total isolation. Otherwise it would be as if a blind man were to be given to another blind man as his guide, creating a situation in which it would be only too easy for both to fall into a pit. They would then find themselves in a worse condition than the one they were in during the time of their total exposure..

04] The person perfected in spirit who meets a young searching soul as if by chance, must be careful not to reveal anything of his perfection, but must in the beginning present himself as a kindred young soul. If the soul laughs, he laughs with it; if it weeps, he weeps with it! However if the soul becomes angry about its fate, complaining and cursing, the spirit does join in as if he himself was somewhat angry about his (apparently) similar fate, but must always adopt an attitude of indifference, as if it was all the same to him which way things went! If things simply do not want to improve, then let them stay as they are! The result is

that the young soul becomes more compliant and will be content with even a small advantage, which will again as if by chance, present itself.

05] If the immature soul has found a niche in the hereafter, it should be left there for as long it does not feel any desire to improve its fate; in fact, these souls resemble those people here who are content with only a very small piece of land which barely yields them enough to subsist on. Their desires do not include a longing for anything more noble, more perfect or even superior. None of it concerns them. In what way does the busy life of a king or a general matter to them?! As long they have something to eat and they sleep well at night, they are already very happy and never wish to have anything better for themselves.

06] The position is similar for a soul in the second stage, which, as I have shown, has left behind its state of naked exposure and has by its own efforts succeeded in being cared for in some way, so that it regards its circumstances as tolerable and has no further concern about anything. Indeed, it even fears and shies away from its desires, because it abhors everything which could involve it in any kind of trouble.

07] We now have made provision for a soul in the hereafter so that, for example, it has found employment with quite good people who supply its daily needs; or perhaps it has obtained somewhere, or even better found, an abandoned property with a little house and a well stocked orchard and a few milking goats, perhaps even a male or female servant. In that event, the guiding spirit then has nothing else to do for the time being than to leave that soul undisturbed in its home.

08] He should even leave the poor soul for a time, pretending that he is going to search for something better, which he says he has found when he returns. However this 'better' place is much more difficult to obtain and can only be earned by a great deal of trouble and hard work! The soul will then surely inquire about the nature of the trouble and the work and the guardian will answer the soul's questions. If the soul feels so inclined, the spirit will take it to the place. However if the response is negative, the spirit will leave the soul in place and ensure that the garden produce is progressively reduced, until in the end it will not even yield the minimum that is absolutely necessary for survival!

09] The soul will now diligently apply all its efforts to making the garden deliver a greater yield; but the guardian must not allow the soul to reach this goal. The spirit must rather ensure that the soul recognises the futility of its endeavours, finally expressing the desire to give up the whole property and again take on employment, where the soul feels it can surely be satisfactorily cared for with fewer problems and less work.

10] If this desire is sufficiently forcibly expressed by the soul, it will receive further guidance and will be given employment with a heavy work load. The guardian will then go away again with some excuse, as if he had also found very hard, but otherwise quite well rewarded, work at another location. The soul will now be given employment which it has to carry out very precisely. It is explained and impressed on the soul that each and every negligent act will be punished by deduction from the negotiated wage, while voluntary work above the specified requirements will be substantially rewarded.

11] The soul will now either do what is required or even achieve more, or it will be unhappy about the work load, become lazy and as a result experience even greater suffering. In the first case the soul will be promoted and moved to less restricted and considerably more pleasant surroundings where there will be better prospects for its thoughts and feelings. In the second case the guardian will leave the soul in significant deprivation, allow it to return to its earlier humble abode where it will find a little something but significantly less than enough.

12] After a time, if some very pressing need might arise, the guardian, now greatly improved in his appearance and already the lord and owner of many properties, will come and ask the soul why the good job with its excellent prospects had been performed so neglectfully. The soul will now make excuses about the work being too hard and beyond its strength; but the spirit will then point out that all the efforts and trouble involved in running the meagre smallholding would be much greater without there being any prospect of ever achieving more than very basic results.

13] In this manner a soul will be brought to its senses, will again take on work and surely do better than before. If the soul does well, it will soon be helped to progress - but the feeling that it has not yet died bodily will be left unchanged. Material souls retain this feeling for quite some time and must be given instruction in a suitable manner. This knowledge only becomes tolerable however, once the soul in its completely naked state has achieved stability in the body of its soul and is already well dressed. In this more stable condition the soul is able to accept smaller revelations as the germ within its spirit will have begun to stir.

14] Once a soul has progressed so far and has recognised that it now lives in the spirit world and that its future fate solely depends on itself for all time, only then will the proper path to love of Me and of one's neighbour be revealed. This path the soul must then walk of its own absolutely free will as selected completely freely by its own self-determination.

15] If this path is shown to the soul as well as an explanation given of the goal it definitely must reach, the guardian will leave it again and will only return if the soul very seriously reaches out to him in its heart. If it does not call him then the soul is certainly following the right path. However, if the soul should deviate from it and take a wrong turning, the spirit will ensure that it experiences misery on a suitable scale. If the soul recognises its mistake and calls for its guardian, he will come and show it the complete futility of its efforts and endeavours.

16] If the soul again expresses the wish to better itself, it is again given employment, and if it fulfils its duties, it will be promoted again, but not as quickly as the first time, as it could easily fall back into its former material lethargy, from which it will be much more difficult to release it than it was the very first time. With every relapse the soul hardens progressively like a growing tree which, as the years pass, becomes more difficult to bend than it was during early growth.”

Chapter 93

The progress of the soul on this earth and in the hereafter

01] (The Lord:) “Here it goes without saying that there can be no talk of special cases, but only of the basic norm that during guidance here and more particularly hereafter, a soul is lifted out of its life-restraining materialism.

02] There are also countless variations, each one treated a little differently. There must nevertheless be a basic norm, to which all the others must conform, just as the earth must be fertilized by rain so that the seed that is sown in it can start to germinate. But how can the various types of seeds which are at rest in the earth waiting to become alive, extract the appropriate stimulus from the raindrops? This depends on the specific intelligence of the spirits within the seeds each of which knows quite well how to provide for its own dwelling.

03] I am explaining this to you so that you shall recognise how difficult and troublesome it is to progress to perfection of the inner life in the hereafter, and how easy and unrestricted it is here, when the soul still has its bodily substance around itself, when it can dispose of all its existing materialism as a priority, whenever and in whatever way it wishes. In the hereafter, however, this option is no longer readily available because the soul no longer has a material body and can not use its feet to glide over a material earth. There is only a spiritual plane which

is composed of the thoughts and ideas of the soul, but this is certainly not suitable to adsorb and bury forever the materialistic elements which have been expelled by the soul.

04] Whatever falls to earth from the soul as a result has almost the same significance as taking a stone and hurling it into infinite space. Indeed, anyone who might have the strength to hurl a stone upwards or away from this earth sufficiently quickly and powerfully to exceed the speed of an arrow in flight by thirty thousand times, would most probably be able to reach a distance so far away from earth, that the stone would never fall back again. Any slower, less powerful throw would never achieve this result. Even if the stone is propelled some great distance from the earth the power of the throw is constantly diminished due to the continuous, far-reaching gravitational forces exercised by the earth and the stone will eventually turn around and fall back to its surface.

05] Furthermore, the same happens with the remnants of material sin still attached to the soul in the hereafter! Even if the soul expels them and casts them aside onto the surface of its world, the effort is of little value to her, even in some cases totally worthless, because the surface of the soul, on which it stands and moves in the spiritual world, is very much part of its being. In the same way in the physical world the gravity of this earth is an integral part, however far it may reach out, and it will not allow even one atom to escape from its pulling power.

06] If the soul in the hereafter wishes to rid itself of everything crude and material, a higher power must awaken within it and this is the power which abides in My word and in My name! For it is written in the record of God's words: 'Before Your Name, every knee shall bow in heaven, on earth and underneath the earth!' {Isaiah.45 23; John 05 23; Phil.02 10; Rev.05 12}. This is intended to mean all the human creatures in the countless other worlds in the infinite scope of creation as the children of God, already perfected for ever, dwell in Heaven – but note carefully that on this earth there are exclusively God's children-to-be. Since great preference is given only to this earth, this implies that in God's eyes its worth exceeds that of all other world bodies. Morally they therefore rank beneath this earth, as do their inhabitants – a term which must be taken to mean 'those who are living underneath the earth'.

07] A soul can therefore only be completely purified through My word and through My name. But this can not be achieved in the hereafter as easily as one might imagine as much preparatory work is required! The soul must previously be fully practised in all possible self-motivation and must have stable and substantial inner strength, before it is possible for it to accept My word and finally even My name.

o8] Once a soul is able to do this, it will be easy for it to discard even the last remnant of materialism from its entire domain with the result that back-sliding is an impossibility for ever more. How and why, will now be revealed!”

Chapter 94

The development of the life of a soul

o1] Cyrenius, who has listened with the greatest attention to everything, says: “Lord, I can not really say that I have not understood everything although most of it is quite clear. I do however think that if all this were at any future time to become unclear to me on this earth, this fact would then make me unhappy! Since everything that I have heard from Your holy mouth is nevertheless a little over the head of even the most perceptive human mind and therefore a little more light shed at some later time on some of the issues could not perhaps be regarded as excessive!”

o2] I say: “My friend, you Romans have quite a good proverb, which says more or less: *Longum iter per praecepta, revis et efficax per exempla!* (Long is the path by teaching, but short and effective by example). It can be applied quite well here too! Wait for the examples which follow and which I will allow you to see in quite a miraculous way! They will clarify the points that are now still unclear to you; but the real essence of the matter you will only understand, when the pure spirit of everlasting truth comes over you and gives you guidance in all the truth of Heaven and of all the worlds.

o3] But have you not you noticed that in nature there is only one law regarding the growth of all plants and animals?!

o4] Look how all plants grow and reproduce from within; they extract from the moisture of the earth the substances appropriate to each one which are finally fed into them or into their lives, once they have been purified in many thousands of channels and capillary tubes.

o5] Animals basically take their nourishment from the same source, the only difference being that it either comes from the organism of plants or from the more refined flesh of the lower orders of animal species which is of course in a much purer state than in the original humus on this earth.

06] At the end of the chain, mankind enjoys the already highly refined and very pure output from the plant world as well as from the animal kingdom. He no longer feeds on hay, grass and straw. From the plant world he mainly only uses corn and from trees the superior, honey-sweet fruit. From the animal world he mainly enjoys the produce considered to be the most pure and is disgusted by the meat of animals with very unclean habits.

07] But how many deviations, aberrations and detours exist if we only consider the physical expansion of the plant and animal kingdoms; yet each one still reaches its goal! It can not go unnoticed by the observant eye of a researcher in natural science that one thing always serves another and is there to enhance it and promote its future active life

08] Life must pass through the different elements in nature. First it is in the ether where it gathers to itself identical, similar and related substances. The effect is that it becomes heavier, then contracts to form its own core. It now continues to increase in weight and finally generates from within itself the already heavier, tangible substance of life.

09] As air, it agglomerates again as it did high in the ether, forming clouds and fog, which again condense to become water droplets and fall in the form of rain, hail, snow or dew on the earth below. In some areas they even remain as a persistent haze or damp humidity in the air.

10] Water, still a very subordinate element of life but already classed above ether and air, must now start to serve the already quite varied and higher-ranking media in the life concentration sequence. First of all it must soften and reduce denser and even rock-hard life substances into coarse particles and must also serve to receive and convey them onwards within itself, which means to accept it into the element that is water. This is its first contribution.

11] Subsequently it must give out the essence of life to plants, in other words, the particles of soul-like substances. If as time passes, these particles in the plant gradually and increasingly develop into some form of intelligence, they will again be taken up by the water and by the moist air; and this water must now provide them with the substances necessary for them to become new and less restricted life forms. Thus water still performs a service in its own sphere, but every hour myriads and myriads of tiny particles of living, intelligent soul substance are set free and become ever more self-sufficient.

12] However, plant life must again accept and provide several services some of which are already more complicated. Those performed by water are still very simple, while the services rendered by plants in the further promotion of life are,

as can be seen by closely inspecting even a very simple plant, already very complex.

13) The services rendered to promote life's souls are even more varied and significant in the most primitive and simple animals which are closest to the plant world. In this way, service becomes increasingly complicated with each upward step in the configuration which life adopts.

14] Once the soul's life has completely and entirely been transformed into human form, service is its first priority. There are various natural services each of which is imposed on every human form as a 'must'; but in addition, there are also a countless number of more optional ones and an even greater number of very free moral services which are handed down to mankind. As a result, if man proves himself to be a loyal servant in every respect, he promotes himself to the highest state of perfection in life. In fact this does happen with a few people, who have from birth been placed on a higher plane; but with other people who are so to speak still standing close to the boundary with the animals, it does not happen on this earth and their further development can only make progress in the hereafter - but with the rendering of service invariably being the fundamental path to follow."

Chapter 95

The purpose of service

01] (The Lord:) "Humility is primarily revealed and promoted through service and it is often the case that the more submissive a service appears to be, the more suitable it is for the true development of life. Humility itself is nothing other than the increasingly more intense concentration of life within itself, while arrogance is a posture which becomes increasingly uncontrolled, spreads itself around endlessly and finally causes an almost complete loss of life, which we shall call the second or spiritual death.

02] Arrogance brings an end to the provision of service and therefore also ends all further advancement and development of life. If the arrogant domination of the lives of others had been a specific requirement, I would surely have laid down an ordinance that no man would have an unlimited right to rule. However; as this is contrary to My eternal order, every man and every angel must accustom

themselves to the practice of serving others and finally find the utmost joy and bliss in the constantly increasing and expanding scope of the services they offer to their fellows.

03] Without service, these factors can not exist: there can be no life, no sustainable life-span, no happiness, no pleasure and no love, no wisdom and no joy in living, neither here nor in the hereafter; and anyone who considers there could be a heaven totally without service but with laziness and idle revelry in abundance, is grossly mistaken!

04] This is actually the reason why the most blessed spirits in the highest heavens possess strength and power which nearly matches My own, so that they are able to provide Me and all the men whose lives are already being tested here in this world, with service of a high quality. For what other purpose would the possession of a level of power and strength capable of creativity be useful?! Do you need strength and wisdom to do nothing?! If diligence and service capability are already of indescribable importance to you in this world, how great must their significance be, not just for the spirit world but for infinity as a whole!

05] I surely did not come among you to make you lazy, or only to teach you how to farm or breed cattle or similar skills, but to make you competent to labour in the great vineyard of heaven. My teaching to you is aimed, firstly to achieve in you true perfection in the scope of your inner life, and secondly, so that you, perfected in your lives, can become My competent and diligent workers, even here, but more particularly one day hereafter in My kingdom.

06] If this were not to be My final goal and I were to say to you: 'Just busy yourselves here; one day in the hereafter in My kingdom you will be able to indulge yourselves with the best food and wine for eternity and stare at the splendour of your God!', I would then be more stupid than the most stupid person among you. Of course you will be able to gaze upon God's wonders for ever, but not without your active participation. It will actually be your responsibility, to add to these heavenly wonders and constantly to improve their splendour and more divinity!

07] It is My wish, that from now on all My thoughts and ideas shall only be fully activated by you in this world for the benefit of the souls, the hearts and the spiritual well-being of your brothers and sisters. In the hereafter, however, this will involve all the great realities from your innermost spiritual sphere of creation up to and including your most outward show of material development, followed by repeated regression to your enhanced, pure, independent, spiritually perfected life. To achieve that, my friends, infinitely much more time, patience and hard

work will be required, together with an equally impressive show of comprehensive wisdom and strength!”

Chapter 96

Insight into the mysteries of creation

01] (The Lord:) “Please do not believe that a small earth like this one can be created from one day to the next and be instantly populated! For that to happen, more myriads of earth years are required than your minds can imagine. What an immeasurably long period of time is required before a world has matured enough to germinate a human being! How many plant and animal species must have fertilized the earth’s soil as they ferment and decay, until its soil contains, as a product of the plant and animal residue, the particular quality of humus from which the first strong soul is able to generate a body in which to dwell in and can then arrange it so as to comply with divine ordinances. These requirements include the provision of service and the ability to reproduce its own image, so that perfect and free souls without a body will no longer require hundreds of years to create one out of the hazy vapours, but are able to achieve this end in a much shorter time in a mother’s womb equipped with everything necessary.

02] Just remember that to achieve all this, a great deal of time, wisdom and patience is required as well as infinite strength! Since you, and to an even lesser degree I Myself, will never cease to think new thoughts and grasp new ideas, creativity will continue for ever as I can not think empty thoughts and neither can you! Once a thought has been perceived as a separate entity, it must have a shape; and once it is present as a shape, it is already spiritually shrouded in a skin, standing there before us as an object capable of adsorbing light, otherwise we could not observe it as a shape of some kind. Therefore, as long as I can create thoughts and ideas from within Myself and you can similarly absorb them from Me, the process of creation will be impossible to stop. Infinity will never suffer a shortage of space and we shall never experience the boredom of inactivity.

03] When there is much to do, many services are required, depending on the degree of capability of those to whom a task is assigned. Someone who has acquired for himself many positive qualities in My divine order, will also be given wide responsibility; but one whose character has remained undeveloped, will be

given charge of very little. One whose character has made no progress at all here on earth, will certainly suffer in darkness in the hereafter until he, by his own inner, freely independent efforts has progressed enough to be able to offer some kind of lowly service. If he performs this humble duty well, he will be given something more important to do; but if his performance is poor, he will even be denied tasks that he could quite easily accomplish with his very limited ability.

04] Whoever has, will be given even more, so that he will have plenty; but he who has not, from him will be taken even the little that he already had, {Matt.13 12; Matt.25 28ff.; Mark 04 25; Luke 08 18; Prov.09 09} and again night, darkness, hunger, misery and all kinds of suffering will be his fate for as long he can not bring himself, firstly to bestir himself and then in so doing to achieve some greater capability to give service.

05] You must all therefore work diligently here and not let yourselves be blinded by the treasures of this world, which will vanish in the same way as the present materiality of this entire creation which is visible to the eye of the flesh. You must rather prefer to collect even more spiritual treasures which will endure for all eternity! The more you are clever providers and managers in the sanctuary of your hearts, the more spiritual treasures you will accumulate there by performing all manner of good works and the better off you will be in the hereafter! He who skimps and cuts corners here, will only have himself to blame, if he finds that the store in his heart is nearly empty.

06] Here it is easy to collect treasure as everything, that somebody does with good will out of love of God and for his neighbour, is accepted as the purest gold; but in the hereafter he must, from himself and within himself, acquire and pay for everything with the purest gold of his own inner, totally dedicated activity. This, My friends, is somewhat more difficult in that kingdom as no gold or silver mines are in evidence!

07] Here you can make gold from the most disgusting filth discarded on the streets and buy heaven with it, if your heart is truly in favour of the purchase. In the hereafter, however, you will only be able to produce purity within yourself by using the most pure sources and this will prove to be even more difficult than to obtain gold from the most worthless pebbles here on earth. On the other hand, someone who has already stored up a massive amount of gold here through his noble good works, will have no shortage in the hereafter; since a particle of this noble metal in the spirit, only as large as a grain of sand, will form a lump as large as the world in the hereafter and this would of course already be a considerable provision.”

Chapter 97

Proper confirmation of love for a neighbour

01] (The Lord:) “But now I see in some of you evidence of an evil thought which Satan has secretly whispered to you! This thought runs as follows: It cost you a great deal of trouble and work to obtain your gold for you and your descendants; should you now waste it on those who have squandered their lives in all kinds of lazy inactivity?! Let them work and earn their bread in your employment, perhaps a scant reward but in accordance with their deserts! Anyone who can not and does not wish to work should perish like a dog on the open street!

02] I am telling you that that was an evil thought which came into your heads! How is a blind man to work? Yet he is your brother with the same right to live as you have, you who can see and hear and have are straight-limbed. How are poor old people and the weak children of impoverished parents to work, if they lack the necessary strength? How are the lame and the crippled to work for the wages offered, which you have set at the minimum possible level?

03] How should those people work who look for jobs every day and find nothing? Whoever they go to, they are turned away, as there is currently no work for them. Nevertheless, your evil thought still reproves him that he should look for work which, just as with you, can not be found elsewhere. This man will eventually become a beggar and then you will revile him, calling him a lazy good-for-nothing. Another may become a thief; he will be trapped by all of you like a wild animal, ill-treated and thrown into a dungeon. A third may even become a murdering thief or at least a robber on the streets. When you have caught him, he will be condemned, thrown into a dungeon and shortly afterwards tortured and killed.

04] This is the outcome of the evil thinking, which the prince of darkness constantly whispers very secretly into your ears. But from now on it should be different! Such thoughts belong in hell and they should never find a place in your minds again.

05] It is not therefore required of you that you should distribute all your possessions among the poor. On the other hand as My disciples, you should however become wise managers of the property entrusted to you and ensure that you do not allow the blameless poor to suffer privation and pain if they should come to your door!

06] Consider the example of our friend Ebahl from Genezareth! As he is an innkeeper, he has accommodated thousands of poor folk of all kinds from locals to foreigners from far away. He never showed aversion or any kind of anxiety about his own family. Yet his fortune has never diminished! On the contrary, he now owns so many impressive earthly treasures that he could use them to buy a huge kingdom for himself. The innkeeper only values all these possessions because he is so much more in a position to give his powerful support to even more poor people. He concern for his whole household and his children only extends so far as to ensure that they all should become strong and powerful in their recognition of the only true and unique God. I therefore take care of everything else in his house and I assure you that his household will never suffer any deprivation!

07] However to those who are fearful, I leave the care of their house to them alone and I never overload their barns with wheat and grain, nor will their cellars overflow with wine from their wine-press. The trees in their orchards will not groan under the weight of My munificence and their ponds will not become too murky because of an excess of the highly prized fish. The cattle in their fields will not be the fattest in the land! Here, as also in the hereafter, there should be no expectation of greater advantage! Whoever builds with little trust in Me, shall also reap his reward in accordance with the quality of his trust! My generosity to any man will match his degree of trust and his beliefs and these are always the fruit of his love for Me and for his neighbour.

08] Therefore be consistently and constantly compassionate and you will always receive compassion from Me! The way you treat your poor brothers and sisters, is the way I will treat you. I give this advice to all of you: Always be prepared to serve each other, strive to outperform each other in good deeds and love each other truly just as I love you. Your behaviour will then show the entire world that you are truly My disciples and that in your spirits you are truly My perfect children.

09] It is the task given to all My children, that on this earth they should at once begin to occupy themselves with the activity most prevalent in My heaven - everything there only has to do with love. Any wisdom which does not stem from the flames of the light of love, will be acceptable in My heaven and will not be allocated any task to perform!"

Chapter 98

Regarding financial help

01] (The Lord:) “If one of your number has a great deal of money, he should not only lend it to those who pay him usurious rates of interest and repay the capital on the agreed date. He should also lend to the poor who can not repay his capital or the due interest, as then he will be investing his money with Me, and I will repay him tenfold on this earth and in the hereafter one hundred times both 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 some cases are compelled to pay by the courts, has already had his loan repaid in full here and must not expect anything from Me. In so doing he did not serve Me, but only the world and himself. {a jl.ev04.098,01-07: mt.05,42; =lk.06,30 .34; jl.ev01.046,08*; jl.ev01.058,02-08*; jl.ev01.222,08*; jl.ev10.139,04; jl.ev09.009,05; jl.ev07.158,05; jl.ev07.094,16; jl.ev07.092,01-093,11*; jl.ev07.001,14-17; ; jl.ev04.079,01 ff.; jl.ev04.062,01 ff.; jl.ev07.157,04; jl.ev07.157,08 -09; jl.ev02.059,11; jl.ev03.192,11 -12; jl.ev03.192,13; jl.ev03.192,15 -16; jl.ev04.079,02; jl.ev04.079,04; jl.ev04.079,07; jl.ev02.157,09}

02] However, you will say: ‘If you lend money to someone who has financial problems then this is also charity; because the borrower could help himself using that loan, became a rich man and then very easily repay capital and interest! After all, the lender took the risk of losing his money in an unfavourable speculation! As it was to the benefit of the borrower, no God in all His wisdom could object if the borrower should repay the lender his capital plus agreed interest! The lender is firstly also a person, to whom any other person has the same obligation as he has to him. Secondly, it is quite possible that the loan funds were the lender’s only savings which he had to live on, just as a farmer lives off his land! If neither the capital nor the accrued interest is repaid to the lender, what should he live on? Is it reasonable for the borrower to have the slightest wish to keep the borrowed money, as he benefited so much from it and surely can and must realise that this money represented the helpful lender’s only savings?!’

03] I would also add: Anyone who has money and a friend in need comes to him and asks to borrow it, should not turn him down. Someone who has lent money at the legal rate of interest has already performed a good deed, which will also find its reward in Heaven. However, it is also the duty of the borrower, not just to repay the exact loan with the negotiated interest, but his obligation is greater. If he made a good profit, his heart will surely urge him to share the surplus with the lender, since he only made the profit as he used that money. The lender should

not of course in any way expect this! All this you can be done in a friendly way - but do not completely ignore the other side!

04] If a very poor person comes to a lender who has money and it is felt that he will not be able to utilize the large sum requested profitably and effectively, I would not insist that anyone should lend money to a bad risk, as he will simply have thrown away his money deliberately, without really having helped anyone. He will merely have given the borrower the opportunity to feel driven to all kinds of excess, a course of action he might take if he followed his natural instincts. To make such a loan would therefore not be commendable but, on the other hand, if it is not really bad, it can certainly be thought to be very stupid and unacceptable to My love or even less to My wisdom.

05] It would be a completely different matter if you were to be approached by a poor man and you knew that he knew how to make the money work. If you also knew that he became poor only by chance or ill luck and he asked to borrow some money; you certainly should not turn him down, even if there is no interest or any security regarding the repayment of your capital! If the man succeeds in utilizing the money well, he, as your brother, will also know what he then has to do. After all, he has the same obligations towards you as you have to him.

06] But if the borrower is not able to repay the sum due to you, you should not become angry with him or seek to recover your money from his heirs since this would be hard-hearted and totally against My ordinance. However, if they should become wealthy, especially if they are the children or immediate grandchildren, it would please Me greatly to see the debt incurred by their poor father or grandfather, repaid out of love for Me and one's neighbour!

07] If I therefore say to you that you should even lend your money to those, who can not repay it, I only mean by that, that you should conduct your affairs, whether involving money or property, in the way I have shown you. Anything more or less could either be stupid or even very evil, a crass rejection of true love of one's neighbour!"

Chapter 99

The distinction between correct and inappropriate service

01] (The Lord:) “The most important watchword is therefore ‘Service’ throughout all the spheres of infinity, in the great natural world as well as in the boundless kingdom of the spirits!

02] Even the wicked inhabitants of hell understand this, but there is an immense disparity between their concept of ‘service’ and that practised by the inhabitants of the heavens: In hell everyone fundamentally wishes to be served; and if one of them does another one a service, it is only done to catch the eye, and the service is therefore always highly self-interested and bogus in that the first one wishes to deceive the other, just to make sure he can dig his claws into the other more deeply at the next opportunity and gain an advantage for himself from his downfall.

03] The reason why a soul in hell lifts his betters in an upward direction is that he is doing what a certain kind of vulture does with tortoises on the sea shore. For example, one of these helpful vultures sees a turtle struggling to wade around in marshy ground, trying to reach firm ground to find plants to satisfy its hunger. The hungry vulture first of all provides it with a service by lifting it out of the marsh and dropping on dry land rich in plant life. Soon the turtle begins to search for plants it needs. The vulture watches it for a while and only makes stealthy attempts to test the hardness of its shell. As its sharp beak can not however extract any meat from the shell, it leaves the poor turtle grazing quietly until it fearlessly and impudently puts its head out of the shell in its hunger for more plants.

04] When the vulture notices this new confidence in the turtle, it grabs the soft, fleshy head with its claws, lifting the turtle high into the air and carrying it to a place where it has seen a hard rocky surface. There its claws let go of the turtle and its descent to its death begins. Reaching the rocky ground with the speed of an arrow, the shell is smashed to pieces, and the vulture, which accompanied its victim downwards at the same speed, is on hand equally quickly to enjoy its reward for its earlier diligent service by stuffing its ever hungry stomach with turtle meat. - There you have a true picture from nature of hellish enthusiasm to offer a service.

05] Although this is of course a service it is an extremely self-serving one. Therefore if one person performs a somewhat self-interested service for another that is more or less in the same category as service in hell and can not possibly, with this affinity, have any value before Me or in My heavens. Only an act of pure unselfishness that can be judged by heavenly standards is regarded as true and therefore pure and only an act which satisfies this test can be given full value in terms of truth and perfection before Me and My Heavens.

06] If therefore you serve another, provide that service in a loving and truly brotherly way, as is the custom in Heaven! If someone requests a service from you, perform it with in pleasure and love, and do not ask the recipient for any reward before delivering the service to him which is the custom among pagan folk, who do not know the true Father in heaven and have derived their customs more from animals than from God! Proof that it prevails to this day lies with the old Egyptians, whose first teacher was a bull which urged them to exercise their minds and which they even now still worship as a god.

07] If somebody has provided you with a good service, you should not ask him: ‘My friend, what do I owe you?’, but you should reward him for the good service he has rendered in the best way which lies within your power and with all the love and joy in your heart! If the provider of that good service notices that, he will embrace you and say: ‘Look here, my noble friend, I have only done you a very small service and your reward is too generous! One tenth of that is more than sufficient and I only accept that much as proof of your brotherly love which is so dear to me!’

08] If the service provider therefore speaks to his master on the basis of his true and profound convictions, does it not inevitably follow that the servant and the master have become true heavenly brothers?! Very much so, and the true Kingdom of God shall come to you, imposing its heavenly rule on you with its sceptre of light and universal grace.”

Chapter 100

The teaching of Moses and the Lord’s teaching

01] (The Lord:) “Surely it is not enough only to know and believe what is good, right and true according to the ordinances of God and all the Heavens, but one must also behave accordingly with all the love and joy in one’s heart. Only then will the kingdom of God and His justice truly come among men and make you the true children of God!

02] Of what value would all intuition and knowledge be to someone, if he would not act accordingly, but continued in his allegiance to long-established worldly customs?! Would he not resemble a foolish man receiving a palace purely as a present to allow him to live there with his family in peace and complete comfort?!

This person might however derive great pleasure from seeing the very splendid comfortable facilities, but he has since childhood been accustomed to an uncomfortable life in his old, small, dirty hut. Despite his appreciation that the marvellous, extremely roomy palace is good and well designed for its purpose, he nevertheless elects to stay in the unhealthy, damp, very basic hut with his family and constantly complains about the major shortcomings of his small home!

03] Yes, if that person is not a fool, then there are no fools in this world! However, a much greater fool by far is the man who received My teaching and has recognised it as the everlasting truth, but nevertheless remains in his activities an old ox burdened by a yoke!

04] This I say to you all: The yoke I place on the nape of your neck is quite soft and the burden for you to carry is exceedingly light. Anyone who may carry it, will have little trouble but someone who does not wish to carry it, can only have himself to blame, if he feels unwell, bitter and wretched. Show each other proper love, and you will take your rest on comfortable, exceedingly soft cushions! On the other hand, if stones for a pillow are your preference, you can have them; but when the morning of life dawns no one may complain that his head is sore and painful!

05] If you have one loyal and one disloyal servant, would you not be asinine in your stupidity, if you sent away the loyal servant just because he had been in your house for a much shorter period than the real old rogue, cheating you at every opportunity?! You must therefore abandon all your old ways of judging service as they are incompatible with the pure teaching from Heaven. This is not just a new piece of cloth to patch an old, completely ragged shift but it is in itself an entirely new, finished article of clothing and the old, torn article must make way for it!

06] I do not imply that the torn shift really signifies Moses and the prophets - they are the purest gold from heaven. I chose My image to signify your man-made statutes. With these old laws as well as the statutes originating in the temple, there is nothing more that can be done. If you were to wish to use a fresh new patch to repair a gaping tear, it would not be possible to fix it in place as the original rotten material would not be sound enough to hold the stitches.

07] At that time, Moses gave the Israelites a constitution intended to embrace domestic life as well as all the exigencies and emergencies of human life. It has however been completely distorted and even if it were to be reinstated it would no longer reflect My teaching. When one ploughs a field, one can not immediately harvest. However, when the wheat seed has ripened, reapers are hired and then the plough is of no value to the reapers. Moses ploughed, the prophets sowed the seed, and the time has now come to reap and harvest. Moses has no longer any

value with his hand on the plough. We shall now harvest and store the ripe wheat in our barns; but after the harvest Moses' plough will again be handed to you for the soil to be tilled afresh before the purest seed from Heaven is sown again. We shall place guards to prevent our enemies from planting weeds in our fine wheat crop!"

Chapter 101

The weeds among the wheat

01] (The Lord:) "The earth will indeed be ploughed again and the finest seed sown in the fresh furrows. Guards will protect the field – but I already see a number of weeds among the sprouting wheat! How did they get into the crop?"

02] Look here, this is the fault of the guards! They fell asleep when night came, thinking to themselves 'Who would dare to come here when we are posted round the field?!

03] While they slept, their enemies crept onto the field and quickly planted weeds among the crop.

04] And when in the morning the guards noticed that many weeds had appeared among the wheat, they of course hurried to their master, saying: 'Lord! We sowed the good seed you gave to us in the equally good earth and guarded the field well; but to avail?! Our enemies still came secretly without our knowledge and planted many weeds among the wheat! They are now growing strongly! Should we remove them or should we let them grow?'

05] How will their master respond? I will tell you what he will say: 'Because you were not vigilant during the night, which is a testing time for any man, it was easy for the prince of darkness to sow his weeds among my wheat! Let them grow together until harvest time when we will say to the reapers: "Firstly harvest the crop and bring the wheat to my barn. Then collect the clumps of weed, bundle it up and burn it completely so that its seed can no longer contaminate our soil!" [Matt. 13 25-30] [Matt.03 12-15] [Rev.14 15]

06] Now you are thinking deeply and your hearts are saying; "Why is this so; how can we understand this?"

07] My reply is that this can be understood quite easily. The field stands for the hearts of the people of this earth; the very pure wheat is my teaching; the ploughman and sower I am Myself and you with Me. You are also the guardians placed in My field and you shall choose others in My name in time to come. I am the Master and My barns are My heavens. Satan is the enemy, and his weed is the wicked world with all its evil and deadly cravings. The newly recruited reapers are the messengers whom I shall re-awaken at the correct time in Heaven. I shall send them down to collect the wheat and burn all the vile weed, to ensure that it will not so easily contaminate the field and the wheat crop in future. - Now, have you understood the true picture?

08] ‘Yes’, you say, ‘now we understand! But You, Lord, could use Your almighty omniscient power to prevent Satan from coming to sow his wicked seed among the pure wheat, particularly if a light sleep should overcome us at some time during the night of the test of life!’

09] To that I reply: ‘My almighty power can not have anything to do with that, as a free life must unfold within My children. I Myself can not do more, than you yourselves among your fellow men. I give you the field, the plough, the wheat, and I hire the reapers; but then you too must work! If you work diligently but lack the necessary strength in any way, you know by now that I will always provide it for you, if your request to Me comes from the heart, and this will enable you to work well with renewed vigour. I can not and may not work for you for ever! Even if I could, My efforts would contribute nothing to your freedom and self-sufficiency. You would simply be reduced to machines, forever prevented from becoming beings which enjoy their freedom and live, think and act for themselves!’

10] From all this it must now be absolutely clear to you that service on a reciprocal basis and in accordance with My current teaching, is the main prerequisite in all of life! – Please understand all this well!”

11] Cyrenius says: ‘Lord, You the most truthful Being in all eternity and no one is Your equal! Your words are clear and their essence is truth and life! I am only now starting to live and it seems to me as if I had just been awakened from a very deep sleep. The way You, Lord, have addressed us is the privilege of God alone, not of any man, since no human can know what is in him and what makes him live or how he can fruitfully cultivate his character! We, Lord, are now in Your personal care and protection for ever. However, those who will come after us will already, despite their strong desire to give service, nevertheless have to struggle against all kinds of weed spoiling Your splendid crop of wheat! I will do whatever is in my power, to ensure that Hell can not easily scatter its weeds in Your field in the way which You have just described to us!’

12] Now I wish to hear from Your mouth, how Hell and its prince of darkness will influence mankind! How do they bring their weeds to Heaven's field?"

Chapter 102

Thoughts and their realisation

01] I say: "Nothing is easier to explain! I already have shown you, how every person must observe the law if he wishes to achieve freedom and independence for his being and his life. But if there is any law which has been imposed on man from outside his sphere, this very fact must also provoke him to break it easily and cheerfully, even if only for a moment, rather than to follow it strictly. For this reason, all the spirits were brought forth by Me before all material creation. I have already have shown you the facts and the method for you to grasp and understand them; you yourselves must currently follow exactly the same sequence, when you are being creative.

02] First you make all kinds of thoughts; from those you then form ideas and forms. Once you have given a certain shape to your thoughts and ideas, your will then enclose it in a skin and this gives it permanence. Once it has progressed to this stage, it remains totally indestructible as a spiritual entity and you can always visualise it whenever you wish. However, the longer you look at an object which is almost formal, the more you are attracted to this idea in the form which gives it shape and encloses its spirit; you begin to love this spiritual form. Your love increases as well as the flames in your heart and, through the warmth of life and the light of the flame of love, the idea with its constantly improving definition becomes more and more developed in itself, more complete and more beautiful. Then you begin, influenced by its increasingly greater perfection, to discover all kinds of practical applications, and take the decision to transform this by now much more developed idea into something tangible.

03] Initially you make drawings on parchment, and you do this until the drawing completely resembles the spiritual image already pictured in your mind. When you do not find any difference between the drawing and the spiritual picture, you consult with experts as to how it can be refined and transformed into a tangible work. The experts will ponder over it, come to terms with the concept developed

and say: 'This and that we need for it, a time scale of a few years, and this will be the cost!' You then draw up a contract, the work starts, and in a few years your idea stands there for you and thousands of other people to look at, admire and make use of.

04] Look this is the way for you create your houses, tools, cities, castles, ships and thousands of other things, exactly the same way in which I create the heavens, the worlds and everything that is in and on them! The creation of a world of course takes more time than it takes you to build a hut, a house or similar construction as your raw materials are already available whereas I first have to create matter and prise it from the stubborn resolve of My will.

05] I could also create any substance in a moment, yes even bring a complete army of people into being in a trice; but such a world would not have any long term permanence, as it would not have been nurtured by Me sufficiently before reaching full maturity. If a great world idea has been properly developed to maturity in Me and has taken in My love and My wisdom, it will also become progressively more consolidated and therefore increasingly permanent.

06] So it is with you, whenever you use your raw materials! A house which you have build in an emergency within a day, will surely not endure for a hundred years, far less for a thousand! But with buildings, especially when the initial roughly formed idea has been allowed to mature in your mind for a longer period of time and has become ever more clearly defined as you work out the means required to transform the concept into reality in the most permanent and most perfectly achievable way, then you will also create something durable like the pyramids, which even today, as all well-educated mortals know, have already stood for nearly two thousand years in defiance of every storm and will continue to stand for more than four times their current age, with only a little external weathering.

07] If the old pharaohs had not pondered for long enough, how to build these structures as institutions to preserve their secret arts and sciences - buildings which were not be destroyed by the ravages of time for thousands of years - those pyramids would not now stand as monuments of the primordial skills of their constructors; but because these men did nurture their original concepts for years before they were transformed into a final design and brought it to maturity in this way, it is therefore understandable how these ideas were consolidated and given reality so that the traveller is filled with amazement to this day.

08] Indeed, people subsequently learned to think quickly and were quickly able to develop a concept from the sum of their thoughts, even quite a complicated one in some cases, although it almost always gave rise to a new creation, the difference

being that, as the idea was quickly and easily thought through, it was also quickly made a tangible reality. As the work was therefore very easy and as insufficient time had been allowed to consider all aspects, the work might be shoddy and only endure for a short time. In a word, everything that is easy remains easy, while everything that is difficult remains difficult!”

Chapter 103

The development of materiality

01] (The Lord:) “When, at the beginning of time, I unburdened Myself of the spirits of My mature concepts, and imbued them with My power so that they themselves started to exercise the minds and their will-power, they also had to be shown an order of life, in accordance with which they were to think, to use their will-power and finally to act. In addition to this order of life, once demonstrated and handed down to them, these first beings had to have implanted in them the impulse to ignore the ordinances then in force, otherwise they would never be able to make any use whatsoever of their own will-power. It was only this inner impulse which produced true feelings of life within them causing them to begin to make decisions and choices, to make firm resolves and to take action.

02] Knowing this, it is quite easy to understand, that even in the first spirits created, certain weed seedlings had begun to show, as the impulse to disregard dislodged many of these early spirits from their orderly lives, finally causing them to oppose their own inclinations in an increasingly stubborn way and thus to lay the foundations for the creation of materiality in our worlds.

03] First of all the main central suns were created, and from them finally all the countless other suns and worlds and with them everything else what you can uncover or discover on, above or in these bodies.

04] Everything that exists and is called materiality, was spiritual in its origin and, as a spirit, has voluntarily abandoned the correct way of life set down by God, by succumbing to the wrong impulses. By following them stubbornly it has thus produced a world of materiality which is therefore nothing other than a condemned spirit materialising from within itself. Stated more clearly, this is the coarsest and heaviest skin or shell that the spirit can possess.

05] However, spirituality with its persistently hard and coarse surrounding shell can never become completely transformed but will continue to live and exist in its materiality, irrespective of its nature. If that substance is very hard, the spiritual life within it is also severely restricted and can not express itself or unfold any further, without help from an external source.

06] A hard rock for example can only give some sign of life, if the rock should be softened over a long time and increasingly fragmented by rain, snow, dew, hail, lightning or some other element. Some life can then escape as ether into the air, and part of it may take new shape with a fresh, lighter outer skin, initially in the form of soft mildew or mossy plants. After a time it becomes dissatisfied with this shell, the more unrestricted life forms coming together and soon creating a new covering within which they can move more freely and independently.

07] As long as the new shell is tender and soft enough, the imprisoned spirituality is quite happy and asks for nothing better. But the initial very tender covering again hardens and becomes coarser through the inner activity of the spirits, which now increasingly push the intrusive matter outwards. The spiritual life thrusts ever upwards, and in this way forms the blade of grass or, in another sequence, the trunk of the tree, at the same time trying to protect itself from the up-thrust from the increased hardening below by continuously producing narrower and narrower rings and incisions. However as this activity does not in the end offer any relief from total solidification, they narrow the lower trunk as much as possible and seek further escape in small twigs, threads, leaves, little hairs and finally flowers. However as all of these elements will eventually and within a short time increasingly become harder and harder, the majority of the spirits recognize that all their efforts are in vain and start to seek their own preservation by making cocoons and surrounding themselves tightly with other correspondingly better materiality.

08] This process is the origin of all kind of seeds and fruit. But the most self-seeking part of the life of a less restricted plant does not gain greatly as the portion that has enclosed itself in a solid seed husk, must complete the journey as often as the seed enters moist, life-saturated earth. The other more patient part of the life, which has been pleased to allow itself to become a shield and a vehicle to carry the less important matter for the most active, most fearful and most impatient part of its life, soon decays and passes onto an even higher and freer plane, still continuing to cover itself with a new skin, but usually choosing a compatible animal form. When consumed as fruit by animals and even by people, the coarser elements will be used to fill out and feed the flesh, while the more noble parts strengthen and activate the nervous system. Finally, the very noblest part becomes the substance of the soul.”

Chapter 104

Selfishness as the cause of materiality

01] (The Lord:) “If you look a little more closely at this process, it will certainly not be difficult for you to recognize with a correct appreciation of the truth, where the weeds growing in on life’s pure field come from.

02] Everything which is called worldly and materialistic is wrong and inevitably always against true, spiritual order as ordained by God, because it was originally intended to discourage the awakening of free will by including it as a negative aspect of the vigorous, well-conceived plan to of make individuals independent of God. It should therefore be regarded as the true weed present on the only true and spiritually pure field of life.

03] Even if the weed was originally a necessity to establish a complete free, spiritual life, human beings created free must finally recognize it as such and voluntarily remove it, because it is impossible for them to co-exist with it. It is a necessary means to an end, but it can never achieve compatibility with the end itself.

04] The net is also a necessary way of catching fish; but who will cast it into the water, pull it out again and, instead of cooking the fish, proceed to roast the net on the fire and enjoy it as food?! The net is only necessary to catch the fish; and once they have been caught and put into the pantry, the net is put away and the catch is enjoyed.

05] The impulse to break the rules must therefore continue to exist as its functions are to prompt the ability to understanding as well as to give an alarm call to free will. It fills the soul with desire and joy for as long as its effect is recognised and the soul does not give in to it continues instead to resist temptation using the strength of that same free will which has been stimulated and activated by that same impulse, The free soul is therefore then using it as a means, but does not regard it as an end which has been achieved.

06] The wine-skin is never the wine itself, but only the container which holds the wine. Who could be so stupid as to bite into the wine-skin and cause damage to it just because it gives off an attractive smell, since he well knows that if the skin is simply opened at the right place, the wine can easily be poured out?!

07] The weed or the impulse to break the law is therefore a secondary issue and will never become the main one. Anyone who focuses his attention on an unimportant matter is like a fool who tries to feed himself by eating the pots in which the good food has been cooked – at the same time throwing the food itself away!

08] But what is the nature of this weed, the decomposition of which will feed new life? What name should we give the negative impulse planted in its awakened form? It is called self-love, selfishness, arrogance or, in the end, lust for power. Indeed, self-love causes the aroused form to contract into itself, but still retaining a greedy desire to absorb everything into its being and to lock and preserve it there for ever to ensure that it can not benefit anyone else. At the same time it is motivated also by the fear of some future shortage! By walling up within itself everything that it continuously receives from the Divine order which feeds and sustains all things, the process of solidification continues to take place within its being while a certain temporary feeling of soundness and superiority brings special self-satisfaction, - and this is the widest true sense of the word and the concept 'selfishness', which its ego regards as something very tangible and weighty, trying with all its skill, its strength and all the other means at its disposal, to promote itself above every other ego, as if they were all of the worst type.

09] When selfishness has achieved its ambitions, it soars above everything which is similar to it and looks down disdainfully and in a certain way drunk with happiness on its peers below. This disdain is similar to the revulsion felt by a bloated stomach over-faced by food and this we call arrogance. Much of the material world is already present together with a whole field choked by a full crop of the most evil weeds.

10] Arrogance is however in itself the source of the greatest dissatisfaction, because it causes the soul to perceive that it is still not receiving services which satisfy its wishes. It now reviews all its resources and its powers and discovers that it could attract the required level of service by playing a political game as an easy-going and generous character. Done without a second thought! As the hungry always outnumber the overfed, easy-going arrogance has an easy task. Soon all the small hungry elements gather round him and allow themselves to be strictly dominated in return for a few morsels from the kingdom of arrogance. They now slavishly take orders and this increases their subservience, while the arrogant one immediately strives to ensure that as many activities as possible, if not every single one, make a contribution to the service or profit he receives. This insatiable hunger is therefore the attribute which is in the truest sense a compulsion to dominate which is totally destructive and in which love can not prevail.

11] The most impenetrable materialism already expresses itself in this compulsion and, under its influence, a planet hardened to granite is fully equipped with every possible evil element. The fact that domination and true tyranny are at one with substances which are of high density is evidenced by the exceedingly durable castles and fortresses within which these tyrants are entrenched. The walls have to be a few metres thick and stoutly defended, so that nobody will dare to penetrate the massive defences and disturb the tyrant as he rests in his state of total arrogance. Woe to the weakling who dares to touch just one stone in that fortress for he will soon be crushed and destroyed!

12] I am not referring here to the rulers and regents, placed here by divine ordinance to reduce the desire for domination in every individual and to support and reinforce the virtues, meekness and modesty, love and patience. God's representatives ruling these nations must be what they are and can not be otherwise, as they are driven and guided by the will of Almighty God to improve their peoples. This only affects this desire in each individual spirit or human being in a general way, and is shown to be what it actually is in itself. Of course there have in fact been rulers, who can justly be called evil tyrants! They have risen above their peers, rebelled against the rulers appointed by God, just as Absalom once did against his own father David. These leaders are not chosen by God, but have elected themselves and are therefore ungodly, undesirable weeds and, correspondingly, appear as lumps of very solid materiality.

13] However you, My Cyrenius, and your emperor are not like that. You are what you are in accordance with My will - although still gentiles! However, as such, you are more pleasing to Me than many of the kings, which, although supposed to be guardians of the children of God, in fact murder them in body and even more in spirit. For that reason the ancient thrones, crowns and sceptres were taken away from them for ever and the responsibility handed over to you wiser gentiles. - I found it necessary to make this additional point now, My Cyrenius, so that you should not think that you and your nephew have usurped My position and were now sitting on the imperial throne in My stead. - Now lets us proceed further in our consideration of the weeds which spoil the good field!"

Chapter 105

The formation of the solar systems

[01] (The Lord:) “Consider how people are now becoming so engulfed by materialism through self-love, arrogance and the resultant desire for domination, that for many thousand times a thousand years they will not be able to be completely free of it. There were also spirits created in primordial times, who became too self-obsessed, acquisitive, arrogant and finally domineering because of the stimulation they received. The result for them was materiality in a completely pure form.

[02] They have isolated themselves in large communities and have established themselves in for you unimaginably distant places. Each community no longer wished to hear, see or know anything about any other community in its desire to immerse itself in self-love in a world-wide sense. This continuous increasing obsession with self-love and lust for domination, together with the increasingly prevalent arrogance which it caused as well as the compelling tyranny, finally made a countless number of life forms to shrivel into an exceedingly large cluster under the pull of the laws of gravity, a cluster which had itself developed from that same self-love and selfishness. This completed the physical primordial central sun in one shell-globe.*

(*Footnote by Jakob Lorber:- A ‘Shell-globe’ is a conglomeration of an immense number of galaxy clusters, which orbit the primordial central sun at immeasurably great distances, in the same way that individual planets have orbits round their own sun. J.L.)

[03] “Likewise an immense number of these systems or shell-globes are now present in infinite space, in each of which a primordial central sun serves countless universes as a common central point, and those primordial central suns are the same shrunken primordial spirit clusters, the origin of all other solar universes [galaxy clusters], solar dominions [galaxies], secondary central suns [star cluster central suns], planetary suns, planets, moons and comets with the passage of time.

[04] But how did this come about? Inside the primordial central sun the pressure became too intense for many of the large spirits! In a towering rage they fired themselves up and freed themselves from the primordial pressure. They literally flew unimaginable distances away from the early clusters uniting them. For some time they travelled in swarms quite freely, harmlessly and completely

independently in endless space and were full of the good intention, to return by themselves to their purely spiritual state. However, as they could not rid themselves of the element of self-love, they ultimately began to shrink again into a solid cluster, forming central suns of the second order inside one or other of all the other innumerable shell-globes.

[05] In those central suns of the second order the main spirits were in time enraged by the increasing pressure, fired themselves up and freed themselves in untold numbers from their communal clusters of the second order. They again had the best of intentions to achieve pure spiritual transformation but as in time they again derived great pleasure from themselves and could not bring themselves to renounce self-love completely, they again increased their material weight and shrank again into large clusters, thus creating central suns of the third order.

[06] Soon however the same conditions developed there as came about with the earlier central suns. The higher spirits, fewer in number, were in time placed under excessive pressure by the lower spirit orders, became very angry again and many thousands of them wrenched themselves away from the communal clusters with great force with the firm intention now finally to return to pure spirituality. For unimaginable periods of time they floated in the endless voids of creation like clouds of ethereal vapour at great distances from each other.

[07] Remembering the intense pressures they had had to endure, they enjoyed this freedom. However, in this inactive state, their appetites developed as time passed and they started to search for nourishment in space – in other words, some external source of satisfaction. This they found as it was inevitable they would find as their desire resembles those magnetic Nordic Rocks which attract all grades of iron as well as all ferrous minerals with irresistible force.

[08] What was the inevitable result? Their beings gradually started to become more dense as time passed, soon revitalising their self-love and its consequences. Inevitably they shrank again into agglomerated clusters, a process which of course took an enormous number of earth years.

[09] What is a period of time, however long, to the eternal God?! A wise man from prehistory once said: ‘A thousand years are like one day to God!’ [Psalms 90 04; 2 Peter 03, 08] I say to you: A thousand times a thousand years are hardly the blink of an eye before God in all seriousness! To a good-for-nothing, hours become days and days turn to years out of boredom. For the diligent and highly active man, however, hours become moments and weeks, days. Since time began,

God has been endowed with an infinitely positive attitude to work and is continuously active. The most blessed consequence is, that, for Him, periods of time which are to you unthinkably long, must seem to pass in a moment - and the complete formation of a new sun only takes a very short time in His eyes.

[10] The consolidation sequences described above gave rise to and have continued to create the planetary suns, including the one which gives light to this earth. This type of sun is in its character much more gentle and soft than the central suns, but each one still has an immense quantity of solid matter as a result of the self-love of their spirits, their lives measured in aeons, whose self-love combined to create that sun. The nobler, refined spirits in this light-giving cluster experience as time passes excessive, intolerable pressure from the lower orders in the spirit world with their total materiality, the outcome being, as with the earlier suns, violent acts and eruptions upon eruptions, as the nobler spirits free themselves.

[11] There then awakens in them the already very serious desire to convert to pure primordial spirituality by the observance of God's true ordinances. Many fight against the impulse placed in their minds and become primordially created angels, but without first experiencing incarnation. Those, however, who wish to take the way of the flesh, either immediately on the sun or even on this earth, are allowed to do so, as can actually also happen on the central suns previously described - but not so frequently as with this planetary sun in particular, which shines its light on this earth, a light mainly produced by its very active spirits.

[12] Some of these spirit communities who had freed themselves from the sun formed clusters with the best of intentions, but were unable to free themselves completely from self-love and slowly began again to succumb to the primordial impulse placed in them - unnoticed, one became two and so on ever upwards!

[13] Soon, their materiality was already quite visible and they were seen as misty comets with long tails. What do the tails mean? They indicate the hunger of these spirits as they materialise and their great desire to reach saturation in their materiality. This desire attracts compatible ethereal substances and the comet, composed of already quite material spirits, then flies around for thousands of years in ethereal space, searching for food like a ravenous wolf.

[14] This constant absorption and feasting also increases its density and weight. In time it will again be drawn to the sun which it left and be forced to begin an orderly orbit around it. Having obeyed this compulsion, it is now a planet like

Earth, the morning or evening star, Mars, Jupiter, Saturn and several others which are unknown to you.

[15] At this stage a planet exists which is still extremely hungry and as it is closer to the sun than when it was still a comet, it obtains sufficient sustenance from it, but this is also a bait to bring the runaway ever closer to itself and finally to capture it again completely - a creditable aim for the primordial spirits in the sun, but one which will never be achievable in the case of the great planets, including this earth. Although the spirits locked into the planets are still very materialistic, they are familiar with the materiality of the sun and do not have any particular interest or desire ever to rejoin the sun completely. They accept with pleasure the spirits, large and small, coming from the sun as good support and sustenance, but do not wish to contemplate complete union with the sun.

[16] At times it also happens that returning fugitive spirits in their clusters of materiality have taken the bait and have been drawn close to the sun. However the tremendously active free spirits surrounding the hard core of the sun, to which the luminescence of the outer surface is mainly attributable, cause all the spirits packed together in solid clusters to achieve their maximum level of activity almost instantaneously. The clusters break up and each spirit, as one might say, makes a run for it to save itself.

[17] The consequence of this regenerated activity in a planet, or at least a more established comet, where the spirits have been locked together for a long time, is the sudden and total dissolution of the cluster and the release of many thousand times one thousand multiplied again by a thousand times a thousand spirits. Most of these spirits, sharpened and seasoned by this lesson, immediately return to a correct way of life and become primordial angel spirits as well as useful guardians of their more restricted brothers as well as protecting those which still languish in the solid cluster and thus contribute a great deal to their more rapid redemption.”

CHAPTER 106

THE MEANING AND ORIGIN OF THE EARTH

01] (The Lord:) “However, some of these dispersed spirits still wish to follow the way of the flesh on any one of the planets. Some prefer to experience it on the sun or on one of its belts whichever is most suitable for them of course. However, only

a very few come to this earth as the way of the flesh here appears to them to be too arduous. Here on this earth they even have to forget all recollection of any former existence and enter a completely new being right from the start, while this is not the case on other planets and world bodies.

[02] In their early days, the incarnate spirits still retain a dream-like recollection of all their previous experience, and the result of this is, that the beings on other planets and world entities are fundamentally much wiser and more sober than on this earth. However, they are as a result unable to progress further to a higher level of free life. They resemble more, as we have already said, the animals of this earth, which are naturally endowed with a certain formative instinct as they develop, a trait which they always display with great skill and perfection and to the extent that man with all his reasoning power would not be able to emulate them in many respects.

[03] There are however those animals who can accept the necessary training, so that they can if required be used for very simple and unsophisticated tasks - the ox can pull, the horse, the donkey and the camel can carry loads, a dog can sniff out, hunt and pull; but beyond that you will not be able to teach them anything more and with regard to speech absolutely nothing is to be achieved. The simple cause lies in the fact that the vague recollection of their former state imprisons their animal souls judgementally, continuously keeping them busy and to some extent sedated.

[04] On the other hand all men of this earth, and this is unique in the universe, lose all recollection and therefore have to start again from the beginning with a completely new order of life and a new culture, which is structured in such a way that each person can aspire to the fullest resemblance of God.

[05] A soul of this kind can therefore only be incarnate on this earth, either because it originates from the sun where all the primordial elements are still present, and it has already followed the way of the flesh there and therefore acquired all those specific elements of intelligence in its soul which are necessary to perfect the highest spiritual life, - alternatively, a soul may originate directly from this earth and have previously progressed through each of the three kingdoms of nature as they are called, beginning with the most crude stone substances, then through all the mineral classifications, and from there through the entire plant world and finally passing through the whole animal kingdom in water, on land and in the air.

[06] Of course, one should not think of the physical body in this context, but rather of the element of the spiritual soul which is present in its shell, as further analysis also reveals the spirituality of the shell, while it is in itself still too lowly, too lazy and too ungainly as it remains an excessively prominent symbol of self-love, selfishness, arrogance and the most indolent, lazy hedonism caused by the highly acquisitive, miserly, death-dealing, vicious desire to dominate. Soul matter of this type must first pass through repeated stages of decay with only partial transmutation before being absorbed into a purer substance to protect and clothe the soul. It will never be usable in isolation as a true soul substance.

[07] For this reason there are on this earth many more different species of minerals, plants and animal life than on all the other planets and suns, considering each of them individually of course. Taken together all the others would probably yield a greater number of species but every other world entity in the whole realm of creation individually shelters one hundred-thousandth of the number present here on this earth in each of the three kingdoms. That is why only this earth is destined to provide a home for the children of God in the most valid sense.

[08] But how and why is this so? There are very special circumstances which relate to this earth. As a planet it belongs to this sun; but it is, strictly speaking, unlike its other planets - with the exception of the one located between Mars and Jupiter which, for certain important reasons, was already destroyed six-thousand years ago, or more correctly, was actually destroyed by itself and its inhabitants. Although the earth is in our solar system, it originally came from the primordial central sun and it is in a certain way unimaginably older in your terms than this sun. Nevertheless, the earth really only physically emerged a long time after our sun had begun, as a fully developed world, had begun its first orbit around its central sun. Nevertheless, its actual physical materiality was mainly drawn from this sun.”

CHAPTER 107

THE ORIGIN OF THE MOON

01] (The Lord:) “Many thousand times thousands of earth years ago, this earth was significantly heavier and the spirits on it were under severe pressure. The worst spirits became enraged, freed themselves taking with them a large quantity

of the coarsest matter and for many millennia their swarms orbited the earth in a very random way.

[02] Since all the elements, except a few clusters, were still very soft and partially liquid and as the whole mass was constantly rotating, it all ultimately formed a large sphere, but its speed of rotation around its own axis was far too slow to ensure that its small diameter could keep the liquid on its quite significant surface evenly spread. Because the speed of its orbit around the earth was however very rapid, the result was that the liquids always found their rest position on the side facing away from earth as a consequence of the influence of our old friend, the centrifugal force..

[03] The true centre of gravity of this round ball was continuously displaced towards the side where all the liquids had accumulated and in time the excessively slow axial rotation of the ball itself came to a halt. This was after the ball itself had become more compact preventing the water from percolating through it and the waves created had begun to brake the rotation heavily by surging against the newly formed high mountain walls. In consequence, the entire ball consistently started to show the earth, from which it had separated, only one of its faces.

[04] It was also good that its excessively stubborn spirits could enjoy being confined to a very dry environment, nearly devoid of any food. Since people have lived on this earth, this aspect of the moon (since the lump or ball under discussion is the moon) also serves the purpose that the human souls which most love the world are sent there, and from that vantage point, enclosed in a skin of ethereal materiality, they can spend a few thousand years watching their beautiful world to their complete satisfaction from a distance which is more than a hundred thousand hours walk away and feel regretful that they can no longer be its miserly inhabitants. Despite all their longing, the fact that they can never return to this earth, has been catered for in the best possible way. However, a few aeons of earth years will in due time bring even the most stubborn of them to their senses!

[05] You have now seen how the creation of the entire material world came about, up to the planetary moons, which have had similar origins almost everywhere where they exist; also that they have the same character and now serve the same purpose.

[06] The reasons why and how all creation in the material world up to the moons has its origin in spirits, which have themselves fallen from grace, applied equally

as time passed to the mountains which took shape on each solid, heavy world as the first giant structures, to be followed later by all kinds of plants, animals and lastly, by man himself.

[07] The better spirits continuously extricate themselves forcefully from the increasing pressures of materiality and offload their own burdens using their own will-power. They could immediately progress to the ranks of the pure spirits; but the old compulsion still exerts its former hold over them as well. Their self-love immediately revives, the plant takes in moisture, the animal eats, and the soul of man searches greedily for the food of materiality, hardly even attempting to adopt God's well-tried example and deriving the same indolent comfort from its condition as before. The soul must therefore immediately clothe itself in a material body which is, nevertheless, more pliable than the old, sinful materiality. Despite the softer shell, the soul within it nevertheless increases its love of self to cause it again to become rock-hard materiality, were I not to station a watchman in its heart - a spark from the spirit of My love."

Chapter 108

The inherited vice of self-love

01] (The Lord:) "You are aware of inherited vice - at least you Jews certainly are! I will tell you what it is and how is it made up? Please watch and listen!

02] Self-love is the father of the lie and of every evil which arises from it; but the lie is the old, sinful substance, which is in fact nothing other than a loose, sinful display of self-love, selfishness, arrogance and lust for domination.

03] All this arose from the necessary compulsion with which I had to endow spirits ensuring their recognition of their own free will and although the stimulus was necessary, the sinful emergence of worldly materiality was absolutely not a necessity. It was only included in My order of life, as an unfortunate but unavoidable consequence of the inability of so many spirits to resist the impulse, although they were able to. In the same way, six times as many primordially created spirits were given this power but only one stands here to serve us and his name is Raphael.

04] The enemy, who has always planted weeds among the finest crops of wheat, will continue to do so and not cease for some time to come, is therefore the old vice of self-love, the consequence of which, as you know, is the weed, and in the widest meaning of the word, this means all materiality of a similar type - lies, Satan, the Devil.

05] My word is the noble, pure harvest of wheat and your free will is the field, in which I as who create all of life, scatter and sow the very pure grain of My eternal order.

06] Do not let yourself be overpowered by self-love, but rather fight it simply and powerfully with the shining sword of your true, completely unselfish love for Me and your neighbours, both brothers and sisters, and you will keep the field clear of all weeds and enter My kingdom as pure, delicious fruit, able to see and appreciate new and purely spiritual creations for eternity!

07] Pay attention, however, to ensure that the enemy, the self-love within you, does not take up one atom of space in your character as this minute particle is already the seed of the real weed which can in time completely overpower your free will. Then your pure spiritual being increasingly turns to weed or reverts to materiality, and at that stage you yourself become a lie, because all materiality is what it is and is obviously the most blatant of all deceptions!

08] The smallest atom of self-love in you who are now My disciples, will in a thousand years become an entire mountain range covered by the most toxic weed, and My word will be buried on the streets and in the alleys under the most vile excrement, so that no lie loaded with arrogance and hate can be offended by it! Remain pure in your observance of My ordinance and you will soon watch wolves and lambs drinking together from the same stream.

09] I have now given you an explanation, no glimmer of which has ever been given before to the mind of any spirit, so that you can deduce from it, who He is, the only One who can give teach you His doctrine and why. Certainly not merely for the sake of the teaching but because of the positive action to follow! You should not therefore merely be a smug or surprised audience listening to My teachings, which have never before been preached to mankind as openly as at this time. It is also not enough that you should now clearly recognize that it is God Himself, the Eternal Father, who has spoken to you; you must also seek full confirmation in your heart, so that its love does not shelter one atom of weed. If however you find any weed remove it together with all its smallest rootlets, lead vigorously active lives in compliance with My ordinances which are not unknown to you, and you will forever reap a beneficial harvest of true life from your efforts!

10] So that you also can see that everything is exactly as I have now explained it to you, I will open your eyes for a short period of time to allow you to see and experience everything for yourselves. Please pay close attention to it all!”

Chapter 109

Redemption, reincarnation and revelation

01] For reasons easy to understand, nobody was prepared for this explanation, and there was amazement and astonishment among all those present, sentiments which, just like My explanation, had never before been equalled.

02] Many of them beat their breasts and called out very loudly: “Lord, Lord, Lord, take our lives for we stand before You as very sinful coarse block-heads and everything is our own conscious or inadvertent fault! Only You are good and holy and everything else in a material shell, is evil and damnable in itself. Lord, how long must we drift around in our present materiality? When will we be released from the ancient curse?”

03] I say : “Right now, since I Myself have blessed all material things, I have placed this curse on My own head and, in so doing, have given it My benediction! The ancient order of the old Heaven which includes Heaven itself has come to an end and, founded on the materiality which I have blessed, a new order and a new Heaven shall emerge and all creation, including this earth, shall be subject to a new order.

04] Under the terms of the previous ordinance no one could enter Heaven who had once been imprisoned in materiality but from now on no one will be able to come to Me in Heaven at the highest and purest level who has not, just as I Myself have, followed the way of materiality and the flesh.

05] From now on, he who is baptized in My name with the living water of My love, in observance of the spirit of My teachings and acting in My name in his power and actions, shall have the old inherited sin erased from the record with the result that his body will no longer be a murderous den of iniquity, but become a Temple of the Holy Spirit.

06] Everyone must however be on his guard never to be contaminated again by the old, poisonous weed of self-love! Beware only of that, so that you will sanctify your flesh and blood; and when the pure spirit within you has achieved full control, not only will the soul aspire to its perfected, eternal life in and through itself, but the soul will also receive bodily flesh and blood including the skin and the hair!

07] Look at the difference which exists between then and now! The measures now taken shall prevail for eternity.

08] The sun, which was formerly accursed, shall henceforth be completely blessed, also everything in endless space with any form of being! As I have told you, I shall now renew everything {2 Pet.03 13}, and all the old relationships must be changed, because I have transformed Myself by shrouding Myself in materiality.

09] To this I wish to add: He who does not believe and is not baptized by the water and the spirit in My name and for the sake of My Name and My word, shall remain in his former state! He shall not enter My kingdom and will not see Me in the hereafter, but will remain on the outermost fringes of My kingdom, where darkness and night prevail and the air is filled with howling and gnashing of teeth. And the purest light from Heaven shall penetrate to them only in the way that the light from a small fixed star reaches this earth. Regarding true life in My Heaven they will know just as much as mankind presently knows about the nature of the fixed stars and what they contain. Mankind can attempt to figure out the secrets of these shimmering dots day and night for a thousand times a thousand centuries, but even after that length of time they will know just as much as they know now. In time men will certainly be born, who will invent optical devices to be able to see distant objects as if they were close at hand. With the fixed stars, however, they will nevertheless be unable to achieve anything, as they are much too distant from this earth.

10] In the hereafter, the gentiles too, who were non-believers and were not baptized, will similarly be placed advantageously. They will observe My heavens from afar, judging them in the same way as man now observes the starry sky from earth, even expressing their opinions about them. After a thousand years they will surely know more about the subject than now and will eventually discover that these are all suns. However, what a sun is, how it gives light, its size and distance, how many planets orbit round it and what they look like, who their inhabitants are, what cultures, languages and customs prevail – their minds will not be able to discover the answers to these questions!

11] If you, who now have some cognition, were perhaps to tell them, they would still not believe you – just as some of the gentiles with completely worldly minds, with which they are now quite at home, do not believe anything that they can not see and can not touch with their own hands.

12] I will at some time in the future, here and there select from the ranks of the true believers in My name, men and maidens, who have received from Me all the secrets of the heavens and the worlds and have stored them within their loving hearts {Acts.02 17ff; Joel.03 01}; but there will only be a few who will accept this as a convincing truth!

13] However, those to whom it will be revealed, will see it, will be supremely joyful and will praise the name of the One, who has presented these revelations to them and fully convinced them that they are truths which otherwise no human mind could ever imagine.

14] There will surely come a time when there will be peoples on this earth, in whose presence the entire story of creation will be unfolded like a secret scripture from God. However, no one who did not previously believe in My name and had not been baptized for My sake, shall receive this gracious benediction!”

Chapter 110

Baptism. The trinity in God and man

01] Cyrenius asks: “Lord, I believe in everything, that You, Lord, have taught me; am I therefore also already baptized?”

02] I reply: “No, you are indeed not baptized as yet; but this does not matter! Everyone who is a believer as you are, my friend, is as good baptized in spirit, and enjoys all the blessings of baptism.

03] The Jews have circumcision, which is a pre-baptismal rite which, considered in isolation is of no value to Me if the circumcised person does not at the same time have a circumcised heart. By that I mean a heart which has been thoroughly cleansed and filled completely with love, as that is of greater value than all the acts of circumcision from the time of Moses down to this day. After circumcision, some received John’s baptism by water, a ceremony still carried on by his

disciples. However, this baptism is also of no value in itself, if it is not preceded or inescapably followed by the necessary penance.

04] Any one who allows himself to be baptized and is seriously intent on bettering himself, is not making a mistake; but he should not believe that it is the water purifying his heart and strengthening his soul. This effect is only obtained by his own, completely free will; the water merely serves as a symbol indicating that the will, as the living water of the spirit, has now cleansed the soul of all sin, just as in the natural world water cleanses the head and the rest of the body of dust and similar dirt.

05] One who has undergone baptism by water can really only be said to have been perfectly baptized, if during or even before rite of baptism, the will in the heart of the baptized has become positively active. If the will has not been empowered, mere baptism by water will not have the slightest value and can not induce a state of material bliss, far less sanctification.

06] By the same token, the baptism of small children in water has absolutely no value, except as a purely outward symbol of their admission into a better community and to ensure that each child is given a name, a fact which obviously does not have the slightest value to the soul being merely a political gesture. A child could therefore be given a name without the rite of circumcision and or John's baptism by water and to Me that would be just as good; as a name alone can not sanctify a person's soul, only the free will to act strictly in accordance with his best understanding his whole life long. Any name can become holy through the power of the will and by the deeds which are performed; but the opposite effect is impossible..

07] When John was performing baptisms, children were brought to him as well as to his disciples and he did in fact baptize them when conscientious surrogates presented themselves to support the child and solemnly promised to make devoted provision for its spiritual upbringing. In this case too a child can be baptized with water for the sake of giving it a name but the baptism will sanctify the body and the soul of the child only until the child has achieved true acknowledgment of God and of his own being, and has also begun to use free will. Until then the surrogate must most conscientiously ensure that the child is fully cared for in the best way in all matters which have a bearing on the attainment of true sanctification - otherwise the godparent will take full responsibility as a burden on his own soul.

08] It is therefore better if water baptism is only performed when a person is himself able to fulfil all the requirements for the sanctification of his soul and his body based on his own cognition and by his own voluntary decision. Moreover,

water baptism is not at all a necessity for the soul or the body, only the recognition of God's truth and the performance of deeds in accordance with it. In a rite of baptism with water, it is not only the water from the Jordan which is suitable because John performed baptisms in that river, but fresh water from any source is good, while spring water is preferable to cistern water as it is healthier for the body than the less fresh water from storage.

09] The true and for Me the only valid ceremony is a baptism undertaken with a burning fire of love for Me and for one's neighbour, together with the active desire of the supplicant's will in conjunction with the Holy Spirit of God's eternal truth. These are the three elements which bear valid testimony in Heaven for everyone and they are; Love, as the true Father; the will, as the true, living Word or as the Son of the Father; and finally the Holy Spirit, as the correct understanding of the eternal and living truth coming from God in its vigorous activity within man and only in man! Since what is not in a man and does not happen as a result of the exercise of his own will-power, is of no use to that man; and because it does not and can not have any value for mankind, it can equally not have any value before God.

10] Since God in His Self-image means nothing to man for as long as man does not recognize God through His teachings and makes His will his very own through love, adapting his entire activity and leisure with the active zeal of his own will to suit the acknowledged will of the Most High. Only then does the image of God in man become alive, thriving in and permeating man's whole being. When this happens, man then succeeds in reaching every depth within the Godhead, as the image of God in man is now in perfect symmetry with one and the same God for eternity.

11] When this happens for a man, everything in him is sanctified and true baptism as the re-birth of the spirit has been achieved. By this baptism a man makes himself a true friend of God and is complete in himself, just like the Father in Heaven. I say to you all explicitly that you all must strive for this goal with all your strength, so that you become equally as perfect as the Father in Heaven! No man, who can not achieve that perfection, can enter the presence of the Son of the Father. {Lev.11 44; Lev.19 02; Luke.06 36; jl.ev01.155,15; jl.ev01.039,05; jl.ev01.039,08; jl.ev01.050,13; jl.ev01.071,13; jl.ev01.039,05-10; jl.ev02.159,14; jl.ev03.180,06; jl.ev04.001,04; jl.ev04.039,01; jl.ev04.110,11; jl.ev04.245,04; jl.ev05.271,06; jl.ev06.226,10; jl.ev07.054,12-13; jl.ev07.139,06; jl.ev08.027,11; jl.ev09.022,05*; jl.ev09.024,05; jl.ev09.102,07; jl.gso2.018,15}

12] But who is the Son? The Son is the Father's love. He is the supreme love of all love, He is the fire and the light, He is the Son of love or of the Father's wisdom. If therefore the mirror image of the Father is in you, it must be just as perfect as in

the primordial Father Himself in all its aspects otherwise it could not be the image of the Father. If however the image is not perfect, how will wisdom come to mankind or how can man aspire to reach true wisdom?

13] Just as the Father is Himself always present in Me, I am Myself also present in the Father. In the same way you must find yourself in yourselves and then you will also find yourself in God, and God will find Himself in you. Just as the Father and I are One, you must also first become one with the image of the Father in you. When this is accomplished then you will have become one with Me and with the eternal Father in Me, while I and the Father in Me have been a single perfect entity for eternity!”

14] At this point the disciples say: “Lord, we do not understand this! Your teachings are becoming more difficult! We implore You to explain Yourself more clearly in this regard!”

15] I say to them; “Do you really still not understand?! For how long must I still suffer you in this way? How awkward you people are! However, you shall be enabled to understand the secret of the kingdom of God on earth!

16] Where are the thoughts in your hearts?! I have already explained several times to you who is the Father and who is the Son and how Father and Son relate to each other in a way that is similar to that between love and wisdom, or between heat and light. I have shown you how light is of no value without heat as heat without light can not ripen the ears of crops in the field. I have shown you how light always has its origin in heat, because heat is the first sign of any given activity. The evidence of any activity is light which increases in stages as any orderly activity progresses. Yet you still do not understand the ‘Oneness’ of Father and Son, or of you and Me!”

17] The disciples say: “Lord, do not become angry with us! We now understand, and anything that has escaped us, we can fill in and catch up with according to what is right and to the best of our ability!”

18] I say to them: “I certainly know that this will be the case; but I said this to you, because I had noticed that questions were more important to you than knowledge of the subject matter.”

Chapter 111

The beliefs regarding mankind's food from the time of Moses

01] Cyrenius says: “I was surprised myself that your disciples did not understand that explanation, which I and assuredly all the others have grasped quite well! But now, as You, Lord, are in the mood to explain things which no one has ever done before, I also wish to know from You, what the background is to the fact that the Jews ban the consumption of impure food and contact with certain things considered unclean! We gentiles enjoyed everything and did not become unclean according to our doctrines! The ancient Egyptians also ate everything that time and experience offered them to enjoy, and I know nothing of alleged impurity - on the contrary I know from history, that Egypt had many very pure and truly great spirits who dwelt there as, for that matter, similar spirits also dwelt among us Romans at all times. Why was it just the Jews who had to deny themselves so much?”

02] I reply: “Because their race descended from Adam and came down from above, as they still do for the most part to this day and it was ordained that I would come among them into this world and adopt the materiality of the flesh, for the salvation of every creature. You have certainly understood how the entire material world has been blessed and sanctified by Me, because I Myself have also clothed My Being in a material form?! You affirm this in your minds! Before My coming, this earth was, as you now know, more or less under a curse - not because God had condemned it, but because it had, as a spirit cluster, cursed itself by its self-love, selfishness, arrogance and lust for domination!

03] There were and still are in the material world, different stages and levels ranging from the extremely solid, through the less solid, down to the very soft. The harder any matter is, the more untamed and impure it is, as the spiritual content of its cluster contains proportionately more of that well-known weed.

04] The animals, which joined mankind at the very beginning of the inhabitation of this earth – such as, cattle, sheep, goats and, among the birds, hens and doves - , are certainly of a purer nature and gentler in their character, and the meat from their bodies was more acceptable to those humans who came down from above, purely to sustain their souls. Even these animals had to be perfectly healthy, however, and it was forbidden to slaughter them during the breeding season, since pure animals are then less pure than at other times.

05] In time even more animal species, such as horses, donkeys, camels, pigs, dogs and cats, joined mankind but even from the beginning it was more an involvement with the children of this world. With the exception only of donkeys,

and later on also camels, these new species did not have a very close relationship with the Jews, and this is still the case today.

06] Even nowadays, a true Jew has a peculiar fear of horses and dogs, is no friend of cats and does not trust camels too much. He is against tame water birds, and he surely can not stand turkeys and guinea fowl for the world. Much time will pass before his attitude to these species changes. While a real Jew is totally disgusted by them, the Greeks as well as the Romans, have for many years regarded them as roasts which have good flavour and are well accepted.

07] From now on things are of course completely different and will remain very different, once I have gone home! As evidence of this, after My return to the large garden belonging to your brother Cornelius, I will show one of My disciples, who is still an arch-Jew through and through, what foods can consequently be eaten in future without any concern.

08] I have now also shown you the reasoning behind these rules from Moses' time covering food consumption which the Jews observe, and you, Cyrenius, as well as all you other people, must realize this properly! It is now time, therefore, for us to move on to the matters which were the true, principal reasons for coming to this mountain!"

Chapter 112

The coming revelations are foretold

01] (The Lord:) "I said that you will see wonderful things of the most unusual kind; until now, however, except for the ball of light which was brought by Raphael from deep within the mountains of Africa, nothing more has taken place even though the middle of the night has already passed. Earlier, I pointed out that for a short while I would open your eyes so that you could, as a first step, see how the world actually looks.

02] However, before I do this, I say to you all, or rather I instruct you, that you are absolutely forbidden to speak to anyone about your visions. This is because mankind on this earth will not be nearly ready enough for a very long time, also because it is fundamentally unnecessary for the salvation of their souls to receive this knowledge! If they could only bring themselves to love God above all and

their neighbours as themselves, everything else, as far as is necessary, would be revealed to them in any event.

03] But you, as the first fundamental pillars of My teaching, must yourselves secretly know more than all the others together so that you will certainly not be tempted after a while to turn against My doctrines.

04] Nevertheless, all this will not be lost, and when a thousand and almost another thousand years have passed and My teachings has been completely submerged under the most vile materialism, I will at that time again awaken men, who will conscientiously make a full verbatim record in a large book of the discussions and events that have taken place here in our joint presence. This will then be given to the world and will cause many eyes to be opened again!”

05] Please note well: Do you, My servant and My scribe, now think, that I did not mention it at that time?! Do you also wish to become weak in your faith, as you are still weak in the flesh?! Look, I am telling you now, that I even gave your name and those of a few others to Cyrenius and Cornelius, who are now the joyful witnesses of everything that I am asking you to write down. At the end I will also give to you the names of those scribes who in two thousand years from now will do their work and achieve even greater things than you can now! – For the present, remember this and record everything faithfully!

06] Cyrenius was very surprised by this and Cornelius asked Me more about the recipients of this information.

07] I gave them their standing and character and even their names and added: “One of them, to whom more will be revealed than to all of you now, will be a direct linear descendant of Joseph’s oldest son and will therefore also be a true descendant of David in the flesh. He will be a weakling in the flesh as David was, but even stronger in the spirit to compensate for this! May it go well for those, who will listen to them and arrange their lives accordingly!

08] But even the other nobility awakened will mainly be descendants of David. For such detail can only be given to those, who descended in the flesh from that source even as I did. My line from David was through Mary, the earthly mother of My body, as Mary is also a true daughter of David. However, at that future time David’s descendants will mainly live in Europe, but they will for that reason be his completely pure and genuine descendants in accordance with God’s hearts-desire and therefore able to carry the burden of the most intense light from the Heavens. They will certainly never sit on an earthly throne, but will await that light in My kingdom, and I will always be sure to think of My brothers! In addition, most of My disciples here present are descended from David on their fathers’ side and

must therefore seriously be regarded as My brothers in the flesh, except for one of them who originates only from this world and not from above. He was not intended to be in their number and yet he has to be present in order to ensure that the scriptures are fulfilled!”

09] Cyrenius says, quite amazed: “You will therefore only ever reveal your will to David’s issue? Do Mathael, Zinka and Zorel also have that great king as one of their forefathers? I ask this as You are also revealing to them the same detail as shown to the descendants of David!”

10] I say: “My friend, events taking place here are not by way of being secret revelations, but are freely uttered to be heard in the flesh by the ear of every man! It is however something completely different to receive the secret, inner word, which comes from My word directly into the heart of a man, who hears it within himself. For that to be achieved, a certain group of men is required, prepared in such a way that they are inwardly capable of supporting the omnipotence and all-pervading strength of My word! Every unprepared man would already be destroyed and killed by just one iota of detail which came directly from Me. Once it has been written down, men of good will and sound mind can then read it and their action will not only not kill them, but it will strengthen them for a life eternal.

11] But if evil worldly people were to read it to make mock of it, they would be destroyed and killed, even if the word is only in written form! Now you too know how these things stand; and I say now, that you should remain constantly vigilant to look upon the wonders of creation, being and survival for ever!”

12] Cyrenius says: “Lord, we are prepared to look upon the things that You will reveal to us in Your great and very gracious mercy. I have however only one very small question which I still wish You to answer, if that is permitted!”

13] I say: “Just continue with your questions and I will answer you!”

Chapter 113

The calling to the inner word

01] Cyrenius asks: “Lord, if only those, who are somehow prepared in advance in their flesh but more particularly in their soul, have the capability to understand

Your Holy Word later on in their spirit, that is of little use to those who are incapable even if they have achieved true rebirth of the spirit by living an austere life. Even then they will still not be found worthy of Your gracious gift of allowing them to hear the words coming from Your heart in their own hearts! They cannot bear it, because they have not been prepared for it and made receptive by David. I think however that all men, whether they come from above or below, who lead their lives according to Your will, should also have the same capabilities! Any spirit which permeates its soul and finally even its body, will surely be capable to hearing Your word without coming to any harm?!”

02] I say to him: “ My friend! You are a very dear, beloved and esteemed friend of Mine; but your question shows that you have again judged this matter like a blind man faced with the beautiful colours of the rainbow. Confronted by similar judgements from you, I am quite astonished that your limbs have not already long ago begun to revolt against your head, as they are not equipped with the same abilities that your head can boast of.

03] Your feet on their own are blind and deaf and must, despite being poorly equipped, do a very difficult job. Your hands must express your will to the world but they must do this and that without having the eyes to see the beautiful light, or the ears to hear the splendid harmony of a song. They also do not have any senses of smell or taste to savour the spicy delicacies of life! Do you not think that those limbs are worse off by comparison with the head?

04] Could the thorn hedge complain to the grape vine and say: ‘What did I do wrong that I am not allowed to receive the blessing of being able to display marvellous grapes for a change?!”

05] Do you still not appreciate, that everything is precisely calculated by Me and that everything has its own destiny?! As it is with the different limbs of your body, in that each with its own abilities serves all the other limbs, it is exactly the same with people’s capacity to serve each other in many useful ways, and this interaction determines and brings to fruition life’s most supreme state of bliss.

06] If your head and your heart are cheerful, all the other parts of the body will be cheerful and happy; but if even the smallest area is in pain, then there is no more good cheer or happiness in the head, the heart and all the other body parts which are not affected! All of them are sad because one is suffering and will do everything possible to help and cure the one part which is affected.

07] It is certainly a beautiful gift to have the ability, to hear the voice of My love, to write it down and communicate it to those who lack this ability, if they thirst

for it. However it is similarly a wonderful gift for a heart to be able to retain lessons learned in the heart and to live accordingly. If it should bring a man originating from below, to the rebirth of the spirit, he will surely have found his best available reward and will just as seldom complain about those with the ability to receive the word, as one of your little fingers will grumble that it does not have one of the eyes in your head! – Now tell Me if you are satisfied with My answer!”

o8] Cyrenius says: “Lord, it is more than perfect! I will not bother You with such a very stupid question again! You are therefore completely free to let us see something!”

Chapter 114

A glimpse into the world of the spirits in nature

o1] I say: “Now you will see the reason why I asked for our ball of light to be brought here from darkest Africa, in order to reveal to you the spirit world of nature, to some extent without using a miracle, but rather by following a more natural course of action until now completely unknown to you.

o2] The light from this stone has the property of being able to influence the nerves of the body in the pit of the stomach to such an extent, that the soul’s insight is drawn to this light after prolonged exposure, and begins as a result to perceive even the most well-kept secrets. You should now look only in that direction and you will see better with your human eyes closed rather than by keeping them wide open.

o3] For some people even the moon has the same effect but never to the same remarkable and powerful way as the light from this very rock. Just close your eyes and convince yourselves that you can see better with the pit of your stomach than with the eyes given to you by nature!”

o4] Hearing My words all of them closed their eyes and were then completely astonished by the power of their soul’s very perceptive visual images received through the pit of the stomach.

o5] Only Mathael and his four companions said: “This wondrous visual imagery is not at all strange to us. In this way we have often seen the most unusual things

and have often walked over ground which no mortal in a natural state of awareness could ever cross without the danger of suffering a very severe fall. At that time we saw all the air itself as well as the waters of the seas, lakes, rivers and streams all teeming with a variety of strange grotesque faces and larvae, which moved quickly then slowly in all possible directions through the air, floating up and down, spinning slowly and sometimes quite quickly in circles. Some lay like snow flakes on the surface of the earth and some drifted into the furrows; some were absorbed by the plants like dew, others by the soil, and still more by all kinds of rock.

06] Those seeping into the soil and those absorbed by the plant and mineral worlds, did not appear again. However, whenever a tree or a plant or some animal decomposed, it initially gave off a light, gleaming vapour containing all kinds of new forms which soon agglomerated in their hundreds of thousands, melting into a shape which was already quite well defined.

07] Once this process was complete, it was not long before the new shape driven in some way of its own volition began to move and to act like a dog which is searching for something and whose nose has picked up a scent.

08] Normally we saw those beings floating like clouds towards herds of sheep, goats and cattle. Once they reached these herds, they stayed among them; and when mating took place, an activity in which they seemed to encourage these animals to indulge, they were again absorbed by the animals as they mated, in the same way that the dew is taken up by somewhat parched grass, and they did not then re-appear.

09] Many of these bodies also moved quickly towards water and began to swim, easy skimming the surface for some time. Some dived purposefully into the water; some crowded together in a cloudy mass and after melting into a new shape, which often resembled an aquatic animal, they then disappeared beneath the surface.

10] However, the oddest phenomenon of all came when we saw how thousands of grotesque faces, larvae and other shapes rose up out of the water. In appearance they were like a variety of flying insects, as well as large and small birds of many species. They had quite well-developed wings, legs and other extremities. However they did not use them as birds do. Everything just glided on these wings and they floated in the air more like fluff or flakes. Only when a flock of real birds flew close to them did we see any sign of truly animated movement in these misty larvae and shapes. They then joined the flock and in a short time it was as if they had been devoured by the birds.

11] However, from above we always saw a bright dust drifting down, sometimes more, sometimes less dense, and there was frequently much of it to be seen especially above the surface of the water. When we looked more closely at this dust, we noticed shapes in it which either resembled small eggs or extremely small aquatic animals and this dust was also immediately swallowed up in the water.

12] There is much to be told, given the time! However the scenes we saw during our earlier misadventure, we now see again with tightly shut eyes, and this phenomenon awakens a memory in our minds which is loudly calling out to us: ‘All of this you have seen every evening and every night for many years!’ Sometimes, during daylight hours if the autumn weather was very miserable, we had the same visions, but of course we had no idea what to make of them, how they originated or what they signified! To You, Lord, we therefore offer all honour, all our love, all our thanks and all our adoration!”

Chapter 115

Jarah and nature’s spirits

01] Jarah now says as she rests next to Me: “But Lord! What are these little men? They came out of the woods and surrounded us in large crowds and in all colours! Some seem to wear some wisps of clothing but most of them are completely naked and all of them are only as tall as children. who have not yet reached the age of two”

02] I say: “These are natural, already developed human souls, which have not yet gone the way of the flesh. Until now they do not even have any great desire to do so, because they are too much afraid of being imprisoned again in materiality. The ones wearing clothes even have some sort of language, which is of course quite limited; but they all possess a certain ape-like intelligence!”

03] Jarah asks: “Would the ones wearing clothes understand me if I talked to them?”

04] I reply: “Just try it. Good luck!”

05] Jarah then takes courage and asks a pale blue one who is wearing wisps of clothing: “Who are you then, and what do you want from us?”

06] The pale blue manikin comes quite close to Jarah, stares at her with goggle eyes and says: “Who gave you permission, you stinking flesh, to question us pure people?! One and all you smell disgustingly of materiality and this is particularly offensive to our noses! In future therefore only ask questions, you stinking corpse, if you are ordered by the almighty spirit of all spirits to do so - otherwise just concentrate on ridding yourself in a good way of the flesh of your moth-eaten sackcloth!”

07] I ask Jarah: “Now, My little daughter, how does this answer please you?”

08] Jarah says: “Lord, Lord, these beings are terribly crude and rough! Am I really such a stinking corpse? I am helpless with sadness. Yes, I could quite easily despair!”

09] I say: “Look at it this way, My little daughter, the little spirit has even done you a favour! Why are you offended by that?! The little spirit could have spoken to you choosing more agreeable words, that in your being there still secretly lurks a very small vestige of the arrogance of beauty, but this little spirit is no expert with language, only has a limited vocabulary and talks more as his feelings dictate rather than by using his intelligence.

10] Is your peace of mind destroyed, because you have spoken to the pale blue manikin? If you had put a question to one of those bright red ones something similar to the one you asked the pale blue one, he would assuredly have given you an answer that would have caused you to faint with revulsion. Now just thank the pale blue one for the favour he has done to you and it will certainly be easier to converse with him!”

11] Jarah takes this to heart and says to the little spirit, which is still fixedly staring at her: “I thank you, dear manikin, for the favour which you have shown me in your words delivered in a direct way without elaboration. Just do not be cross with me about it! Tell me, dear manikin, that you will not be cross with me any longer!”

12] At this the little man laughs brightly and says, still laughing: “The one who spoke to you might be quite right, but you, you little snow goose, are still falling short by quite a margin, since on your smelly earth neither your estimation of it or your desire for it has grown! But you are now more tolerable to me than before as the outward show of the arrogance of your beauty is no longer so great. Just do not think too much of yourself, since everything around you is bad, - the good belongs to someone else!”

13] Jarah says: “But tell me, dear manikin, how is it that you know all this?”

14] The manikin laughs again and says: “What you see, you do not need to know about! You also see now more than what you otherwise saw! But I now see even more than you, since I have not clothed myself in stinking flesh. I can therefore see precisely what you and everybody else around you is made of. I tell you simply not to convince yourself of your advantages - in your case, that is not even remotely your right!”

15] Jarah says: “Oh yes! Why is this so? Explain this to me better!”

16] The little man says: “If someone who travelled a lot and has first of all therefore collected all manner of knowledge and experience with considerable trouble and discomfort, then tells you all the details concerning these sights and experience, you will also know what he himself knows. Just tell me whether you can then take any fresh position which arises from these experiences and that knowledge? What you now know more than before, should again only be to the credit of the one who in the first place collected the information with great trouble and many sacrifices and who in the second place was kind enough, to tell you about everything in accurate detail. Tell me, if you think you can regard these experiences and knowledge as being to your own advantage?”

17] Just reflect that you only stand there as a useful record book full of good knowledge and experience, but you are not by any stretch of the imagination the wise author of that book! Who deserves credit for the good elements written in that book, the book or the author of it all? Look, you are a well written book, but in no sense its writer! Do not therefore permit yourself to become conceited!”

18] This said, the manikin laughs again, stands to attention like a general and says to his army: “If you have feasted your eyes sufficiently on this community, let us move on - here it just stinks too much for me!”

19] Suddenly they go away and disappear in the woods.

Chapter 116

The nature and behaviour of the natural spirits

01] Jarah says: “Who would have expected to find so much wisdom in these ethereal manikins?! Nevertheless, I am basically very glad that they have moved on as they would in time have made us quite heated, although they themselves

seemed to be quite cold creatures. It seems to me 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 wish to follow the way of the flesh?”

02] I reply: “At some stage they will follow; but it will be a long time before they decide to do so. The light blue ones will be first with the others not far behind!

03] Because the souls whose origin was and still is in nature on this earth, have much difficulty in deciding on that path. Their motivation is only wide experience and knowledge, together with the high hopes which they generate. However this comes to them only after they have arrived at the certain realisation, that by following the way of the flesh they can never be worse off, that they can only profit from it and that in the worst case they can again revert to their present state.

04] These souls from nature prefer to live mostly in the mountains, but they also join the households of simple, poor and unsophisticated people and bring them benefits. However they must not be insulted as if this happens it is not advisable to break bread with them.

05] Secretly they also visit schools and learn a great deal from mankind. To miners they quite frequently show the best and richest metal deposits. In the Alps they serve the shepherds and the grazing animals; but they must not be offended.

06] There are still quite a few of these spirits living on this earth, who have almost reached five times the age of Methusalem and still have not followed the way of the flesh. Everything else would be acceptable to them except that they are mainly discouraged by the prospect of losing their memories, since they consider that this means that their present being has experienced a kind of death.

07] Now you also know the characteristics of these beings. Please pay attention to what follows.

08] For a change our old friend Kisjonah from Kis says: “Lord, a few weeks ago when You graciously stayed at my house, how noble and exalted everything was that I saw and heard! But everything that has happened here, in particular the sights and sounds I have experienced during the past few days of my presence here, no one in the whole of Galilee could have dreamed of! Lord, forgive me that I dared to open my clumsy mouth to interrupt You in any way as here I know that one should never speak, only listen and watch. If one of us does not understand something immediately, a little patience is needed and the explanation will then follow of its own accord! I have finished speaking!”

09] I say: “Just keep on speaking and asking, My dear friend Kisjonah, since the words from your mouth sound extremely pleasant to the ears in My heart. For Me, the sound of humility is by far the most beautiful harmony.

10] Yesterday during the day you also listened to the marvellous chord sung by My angel Raphael. However heavenly and beautiful that sounded, the sublime sound of true humility is in My ears incomparably more splendid!

11] You are also the right man according to My heart, and during the winter I will stay in your house. There will then be ample opportunity to enlighten you and your whole household in several ways. Continue to be in good spirits, therefore, and observe everything very carefully, as the explanations will not be far behind!”

12] Kisjonah says: “Lord, I am surely not the least worthy of receiving your great generosity, but a winter like that will be the most blessed time for me! What great joy in my house! Now not a single word shall pass my lips!”

13] Cyrenius says: “Then I will also visit your house from time to time and also make a contribution to provide for the poor of the whole area in an appropriate manner!”

14] Kisjonah says: “Noble commander, that will be most kind of you and will give me great pleasure! But I beg you, no further interruptions for now as one wonder after another floats past us and we pay them too little attention!”

Chapter 117

A cluster of soul substance

01] Mathael then said: “Oh, what a tremendously large cluster is floating in our direction from the area of the town! It is coming closer and closer. Look, look, how it surges in a disorderly way and coils like a snake! What are all these strange shapes?! I note the clearly distinguishable ones like oxen, cows, calves, sheep, chickens, doves, all kinds of other birds, flies, all kinds and species of beetle; 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 variety of things which I do not recognise! What does this signify?! Are these also souls, which have been sewn into an extremely large,

completely transparent sack and are swirling around inside it like loose chaff in a whirlwind?!”

02] I reply: “These are souls or, in some cases, spirits of a lower order, an unfortunate assembly which has clung together for some time, and which will only part company, when it has ripened further inside the sack in which it is being nourished.

03] Everything that exists anywhere on earth is soul substance. If something should destroy its material cohesion by whatever means and therefore set the soul free, it will then revert to its earlier materiality and remain in that form for some time. If in time this configuration becomes more mature with increased intelligence, it will gradually begin to leave the old form behind and progress to a form with a greater life potential.

04] This tangled cluster is a vehicle to collect everything; any object which has gone through a fire and has been destroyed by that fire is to be found in this tangle as soul substance, with some intelligence attached. The fact that they are all caged together and intermingled in this sack is attributable to fear.

05] If for example at any place on earth large upheavals of the elements are shortly about to take place - this phenomenon being of course caused by a major movement among the spirits or the souls in nature - all the animal souls become very anxious. The different animal species start to consort with each other in quite a friendly way and form a very peaceful community. The adder no longer bothers about its venom, nor do the other snakes; fiercer animals do not attack peaceful lambs; the bee and the wasp put away their stings just as a warrior sheathes his sword inside its scabbard. In short, everything changes its character. Even the plant world allows heads to hang down sadly and no plant raises its shy head before the calamity is over.

06] With the exception of mankind, everything which has been destroyed by this catastrophe in reality unites afterwards with every other thing in their soul substances, but they all continue to remain fearful, and if necessary protect that substance in an outer skin. When this loosely bound soul cluster has floated around for about a century and the original individual elements of these souls have become more closely consolidated one with the other, they begin in time to form a single entity and as a result one, or even several, quite powerful natural human souls emerge.

07] This cluster drifting before us contains everything which was destroyed by the fire at Caesarea Philippi and will require more than a hundred years to develop fully. However more than a hundred mature natural human souls will then

penetrate the light outer skin and follow the way of the flesh for about another hundred years.

08] During conflagrations or when volcanoes erupt or even during major floods, similar clusters gather. If there are few animal elements, the transformation process takes longer, but if there is a mixture of animal elements, as in this case, the time span is normally shorter.

09] It does not necessarily follow that from a cluster containing no animal souls, nature human souls will still develop. It can also happen that natural animal souls or even again the souls of more noble plant life will emerge, although the latter normally develops from the vapour given off by decay, from all kinds of volcanic geysers or from clouds of smoke.

10] In short, if with vapours it can be shown that they either originate from decaying coarse animal substances or also from coarse plant material or only result from fermentation processes in minerals, all kinds of plant-life souls develop and combine. The coarsest parts form roots, the somewhat more refined parts the leaves and the most noble parts, if there should be the possibility of producing flowers, may combine with a plant-life soul bursting from its germ to become active. In so doing it will bring about the blissful propagation of seeds and their new germs.

11] The least refined elements in these plant-life soul remain in substances like the trunk and the wood fibre, the next higher grade goes into the construction of tender leaves, the third grade controls the production of the fruit itself, including the steps which take place before and after fruition, and the flawless ones work together in an intelligent germ life, which has the ability either to germinate in the creation of similar new life or to start the old process again from the beginning. Alternatively it may immediately combine with the soul of an animal or even of a human by being consumed by that animal or that human as the case may be.

12] Therefore man mainly enjoys the fruit produced by plants so that the plant germ souls can immediately unite with his own soul, while the coarser parts in the core and the fruit combine with the blood, the flesh, the cartilage and the bone. After the transformation this is still impure and has to be purified by completing several cycles in the plant kingdom until it has fully matured as a germ spirit and is taken up by a new animal soul or even by a human. Now you know in outline how these clusters originate, what happens to them and what their destiny is. You can now therefore continue your observation and see whether another revelation will appear!

13] This that you are now seeing here is the explanation of Jacob's ladder. When he climbed up he saw the link between heaven and earth as well as the life forces and the thoughts of God as they ascended and descended. {Gen..28 21ff}. Jacob certainly saw the vision, but neither he nor anyone else has ever understood it to this day. I have now have revealed it to you; but to achieve that aim you all had to be placed in a sort of sleep brightly lit by the ball of light so that you could see Jacob's ladder and finally understand My explanation as to how heaven and earth are linked by that same ladder - one rung always leading to the next. - Look over the lake using the insight of your spirit or rather of your soul, and tell Me what you see!"

Chapter 118

The nature of oxygen

01] For once Zinka says: "Lord, I see on the surface of the water what appears to be an immense number of fiery snakes moving to and fro. Some are diving below the surface but their speed of movement is not hampered by the mass of water. I see right to the bottom of the lake and at the bottom there are numerous monsters of all kinds, also countless shoals of fish, all of them snapping at these fiery snakes. If a fish or one of the monsters devours one or more of these snakes, they become more excited and active and these water beings display a real expression of lust.

02] I now also see these fire snakes in their swarms drifting around in the air although these ones are much smaller and less brightly lit up and their swarms are denser above the water. Birds which habitually enjoy themselves above the surface of the water at night do not seem to seem to like them very much; but the fish are jumping out of the water to catch them. Those floating on the water shine with the brightest light and move with the speed of arrows! What are they, Lord? How should we understand this display?"

03] I say: "This that you see there is the actual nutrient which sustains life; it is the salt of the air and the salt of the sea; and at some time in the future natural scientists will call this element oxygen. They will not see it, but will establish its presence or even its complete absence and be able to determine its properties.

04] Water, as the main life-giving element in plants, animals and people, must have oxygen in abundance, especially the large oceans on this earth. The animals in the water could not live, if their element did not always contain a plentiful supply of this substance..

05] This material is originally the true soul substance and corresponds to thoughts before they have been assembled as a concept. But if you find this soul-life materiality consolidated in a sufficient quantity, it will soon take shape either in a living form, which means that it is soft and mobile, or completely rigid like a rock or a piece of dead wood. Just look especially on the shore, and in some places you will discover strange, pin-pricks of light. These originate from the activity of this life substance as it consolidates.

06] You can see now how our fiery snakes are here and there gathering in clusters in their hundreds and thousands. These clusters, which are formed as if by chance, give off a particularly bright light for a short period of time. This intense light comes at the moment when a large number of these fire snakes of life lock themselves into a cluster and this action results in a concept in a form which is already complete.

07] Once the shape is established, a rest position is reached and the special lighting effect ceases; but this means that a creative event has already taken place. This is revealed either in the form of a crystal or as a seed germ or an egg or even already shaped as a complete water animal or at the very least a small mossy water plant, - which is also the reason why your human eyes frequently see shallow, flat areas on the shore which are richly provided with all kinds of water plants. In places where this plant life is present in abundance, there will also be no shortage of all kinds of water animals, large and small.

08] You will now ask now who models these life spirits, one of which looks exactly the same as the next, into shapes which are either stiff or have an active life?! This question will best be answered by My Raphael. Come, Raphael, speak to us and show how practical you are!"

Chapter 119

Raphael shows how organic life is created

01] At this, Raphael comes forward and says: “God in Himself is eternal and infinite. Infinite space is filled by Him alone. As the most noble most pure and most exalted thought and the eternally perfected concept developed within and originating in His own Being, He can only continue, as has happened for all eternity, to generate thoughts throughout the whole of His infinite space, which is full of these thoughts emanating from Him. We (the primordial angels), being His concepts of life which have already matured over time spans unimaginable to you people and are now independent examples full of light, wisdom, cognition and will-power, have an infinite number of servile spirits under us, who lend a hand so to speak, recognising our wishes and giving them effect immediately.

02] The pure thoughts of God are the substance, out of which everything which infinity contains, has been created -while we alone originally came into existence only through the will of the highest and most almighty spirit of God - but then all these objects and beings were channelled through us, as we are and were the first and the most perfect vehicles to receive the thoughts and ideas coming from God. This is how matters will remain from now on and for ever more, but in a more refined and increasingly more perfect manner.

03] We take the concepts of life which come from God, which make themselves visible to you in the shape of long tongues of fire, and we then combine them and shape them continuously within ourselves into forms and beings according to God’s ordinance. If you were to be asked, from which source God, or we ourselves as His constant servants, messengers and labourers, have taken the physical substances to construct these beings - and you now have the answer in front of you! These snake-like, long tongues of fire are the spiritual building blocks from which everything has been created which all eternity contains as the essence of its materiality.

04] How this is achieved, the Lord Himself has already shown you very clearly. However you will only then gain clear insight into and comprehensive understanding of the true concept of life when you yourself enter God’s presence having completely achieved spiritual perfection in life and no longer burdened by the weight of the flesh

05] It is however the will of the Lord, and now within your power, that you shall see how we mighty, long-established servants of God are able to transform God’s thoughts, as they hover around us in space, into shapes and beings. Look with the eyes within your souls and you will have an experience which no mortal has ever had on this earth before!

06] Look how, in the name of the supreme God, I have now asked the spirits who help me, to bring a large quantity of this necessary materiality here to me! You can see that we now have a brightly shining cluster of these long fiery tongues before us and that its only form is than that of a round ball of fire! Just look how these fiery long tongues clutch each other and crowd together, as if each of them wished to creep insinuate itself into the very centre! It gradually appears that after a while they are coming to rest. Nevertheless this is not a rest position, merely an obstacle to movement caused by the increased pressure as they strive to reach the centre.

07] Why then does each one thrust towards the centre? The answer is that if I have various balls of some substance to throw and they are of similar size, then the one which is heaviest can be thrown at the highest speed and will travel the farthest distance; alternatively, if the distances are equal and the start time simultaneous, the heaviest will surely arrive first at its target! It is the same with the endless flow of essential thoughts emanating from God. Among them there are some which are, so to speak, quite heavy ones which are almost already developed as an idea, while some less heavy ones are still just very mature thoughts; then there are lighter thoughts which are less mature and less brightly lit, followed by fresh ones which are nebulous and finally those which are very light and airy. They are the ones which can be compared to the early germination of a seed or, perhaps better, the first buds on a tree. In themselves they are already something, but have not as yet reached the required divine development so that, looking at them in isolation, one could say: 'They will develop this or that shape!'

08] If one of us now wishes to create a being from this life substance now known to you, in accordance with God's ordinances and properly following, as he must, the innermost driving forces of the supreme spirit, he asks the spirits who serve him to bring together an adequate quantity of this substance of which you now have sufficient knowledge; and in this context it is as easy for the spirit to understand as for the eye to see the materiality physically and that the heavier thoughts will arrive more quickly than the lighter or the very light ones. The heaviest clearly form the centre, while the lighter ones, arriving later, must be content with positions progressively more remote, while the very light ones will form the extremities.

09] As the central thoughts are already well nourished, the more empty, poor and still hungry ones cling to their richer neighbours to obtain some satisfaction from their excess. You therefore already have the picture before you, which shows how and why the outermost long fiery tongues continuously strive for the centre of the cluster, finally seeming to come slowly to rest, although their efforts are

undiminished to reach a position as close as possible to the centre in order to be able to consume more of the nutritious core.

10] Here you therefore have a cluster, which is still to a large extent very hungry and does not wish to settle for anything less than complete satisfaction. It is similar to a spherical polyp in the sea which sucks its food from the mud of the seabed with its thousands upon thousands of little suckers until the polyp finally starts to grow bumps due to overindulgence and using these he can reach out further and in time even change his position. Its gluttonous arms also give it a unique and more distinctive look which is significantly different from its original spherical shape.

11] All of you are secretly astonished by my presentation of the origin of a being as I have based my explanation on its primordial beginning and its shape, but this is how it can only be and could never be otherwise. Just look around you at the outward appearance of other things and you will make the same discovery only too easily and quickly!

12] Just take for example the ovary of a hen and consider carefully the little clusters that are the eggs! Some of them you will note to be still very small, like small peas, others are already like berries, and others again like small apples. Inside a light covering is nothing but the yellowish yoke substance! How shapeless this being is!

13] Now this core substance becomes more nourished and begins to surround itself with the egg-white. As feeding continues the coarsest substance becomes separated from the white. It does not however move away from the egg, but deposits itself as a very firm shell around the egg which serves to protect it from damage when it is laid by the hen. Now consider the finished egg and how different is it from the first embryonic egg in the mother's body!

14] Now the hen sits on the egg and warms it for a time. What changes take place inside the egg! In the yoke there is movement and a change of order, the right thoughts (the long fiery tongues) find and join with each other and attract their nearest neighbours to themselves. They combine again partly with the first group and even more firmly with each other, also immediately drawing in their closest outer neighbours, the lighter ones, to themselves. Within a short time you will already discover the little chicken's heart, head, eyes, entrails, feet, wings and little downy feathers. Once the being has progressed this far, the parts already arranged in order attract more and more compatible elements from the substances available to them and increasingly develop from moment to moment.

15] Once the shape and the organism has nearly been completely developed, during which continuous activity the original main and intermediate thinking is increasingly being strengthened, supported and saturated. It now begins to use its surplus life force, to enter the organism and take over the reins. The being then becomes visually alive and only then finishes its development.

16] Once it has been completely developed, the life thought which now pervades the whole organism - which is actually the soul - soon discovers that it is still imprisoned. It therefore becomes more active, breaks open the prison and walks completely exhausted and full of apprehension into the big wide world, because the soul does not yet feel sufficiently strong. It immediately starts to take in the food of the outside world, with the result that it immediately starts to grow again and this process continues until it has achieved a readily visible balance with nature in the outside world.

17] We now see a fully developed, fertile hen before us, which again has the ability to take in, partly from the air, partly from the water, but mainly coming from her organic food already incorporating them, the soul substances specifically designed to nourish the soul. In these, the spiritual elements are used for the further development of the soul of life itself while the coarser elements will serve not only to help in the preservation of the organism, but also in the creation of fresh little egg clusters from which, in accordance with the orderly process I have described to you, female hens or male cocks will emerge.

18] Gender has its origin in every case in the greater or lesser proportions of original weight, degree of maturity and strength of the basic thought generating the soul of life. If this thought is already fully matured from its inception, so that it is already in itself an idea, its development will result in a male being, while if the original basic life thought stands on the second and lighter level, its development will take female shape.”

Chapter 120

Procreation in animals and in mankind

01] (Raphael:) ”The mating process in animals only provides the stimulus for the orderly activation of the basic thought which gives life to the soul and which is already present in the egg, since without this stimulus it would remain in its silent sated rest position, living off its immediate surroundings and in turn feeding

them. This continues until they have mutually consumed each other down to the last particle. But this can also happen with the other eggs which have been stimulated during mating, if the necessary pre-requisites for later development are missing or are not available in the appropriate quantities.

02] With all animals the act of mating only serves to stimulate elements that are already present in the female body as plant and animal soul clusters continuously congregate in pre-determined numbers and formations at appropriate places in a mother's body. Once they are there, they first arouse the mother, then in her aroused state she stimulates the male who then fertilizes the female - but not by the act of placing a new seed in the mother, only by the act of arousing the small cluster of life which is already present in her body.

03] This happens because the male seed, consisting of more free and unfettered life spirits, uses these properties to encourage the life spirits imprisoned in the little clusters of life within the mother to react positively, forcing them to play an active part. Without this compulsion they would remain in their state of sweet lethargy, would never combine with each other to shape and arrange the inner workings of a being. The spirits in the male seed continuously tease and irritate the life spirits in the female and give them no rest, while the maternal life spirits continuously oppose their efforts and sometimes, if they are very powerful, they can even cause the male seminal spirits to be still – a process which in animal husbandry is called 'shedding', which quite often occurs especially with cattle, but also with other animals and frequently even with people. The life spirits in the mother's life clusters are designed too much to be at rest, rather than to enjoy any continuous, orderly activity. But once they are sufficiently and properly aroused, the process moves forward.

04] Consider closely this cluster of maternal life which we have here before us in full view! Look how it has already become calmer during the time taken up by my explanation to you! If I were to leave it like this, it would continue to strive to shrink to its rest position, as its component parts would increasingly be drawn towards its centre, would in fact suck it completely dry and finally it would all wither away. Because these life spirits are to some extent like little children, shy and fearful, who once they have cocooned themselves, take no more food from outside sources, preferring to suckle continuously at their maternal core, until they are compelled to shrink to a tiny cluster the size of a dot. Now however we will bring in powerful, primordial male life-spirits which are already aroused for the purpose, allow them to stroke these lethargic female clusters continually and you will observe the effect this has.

05] Look how, in accordance with the will of God, I have used the numerous subordinate spirits which serve me, to bring here the very brightly shining spirits of primordial thought life, which look like long fiery tongues and were playing down there on the water! Observe closely now how they start to tumble eagerly among the hovering female life clusters before us! Watch how all the smaller female life spirits have already begun to bestir themselves again and how they are trying to get rid of those lively, male spirits; but the males never give up, and the arousal of the female life spirits penetrates ever more deeply into the central core of their life!

06] Now even this core begins to stir and as the life spirits surrounding it become very hungry again because of the vigorous activity, they are obliged to take sustenance from the light of the male life spirits and this in turn causes them again to become brighter and fuller in themselves while the spirit of the principal central life thought also receives a similar input of male nourishment. Driven by this activity, the spirits surrounding the core are stimulated from within to become more and more organized into a kind of well-ordered bulwark. However, the more powerful life spirits towards the centre, now shining brightly, are fully aware of themselves, their purpose and their order and band themselves together according to their inclinations and how they are interrelated. Already you can see organic links forming and its outer skin now takes a shape which increasingly starts to resemble an animal being.

07] This activity and this struggle cause all life to become more in need of sustenance and this is increasingly supplied by the male. The outward life spirits become more and more organized and start to become more confident with the intrusive male spirits, the old fear and shyness disappears and this change is also transmitted to the spirits in the inner core. Everything begins to behave and move more freely, and as a result the being is made so perfect and within a very short time has developed to such an extent that you, the children of the Lord, can already determine which type of animal has begun to appear. Look how a very strong female donkey is emerging which the Lord wishes to remain and not vanish again!”

08] Hebram and Risa comment: “Our good friend Raphael must have a special urge to create donkeys! Two days ago he also rather astonished us by having one available so quickly!”

09] Says Raphael: “Let us disregard something that took place only to improve your education! Here, this female donkey signifies something completely different as she is present as a necessary symbol of true humility for all of you. It is just the same with you people on earth, when you make your judgements and decisions too quickly, with the final result that normally only a donkey or at the

very least a good part of one appears. Here my purpose was to illustrate quickly to you how a creature develops from its primordial beginnings, but because it was rushed through quickly a female donkey appeared – just so that you could find something amusing in the outcome.

10] This female donkey will be covered by the donkey from yesterday. Next year a man from Jerusalem will buy the two of them, and her colt will be remembered for all time! {Matt. 21 02}

11] Enough of that however. It is sufficient that you have seen, how primordial life spirits (God's individual thoughts) can be the source of a natural being, just as happened at the beginning of time. But if you wish, I can of course also produce other beings extremely quickly!"

12] Those present all said: "Mighty servant of the Lord, this is absolutely not necessary. This one quite wonderful example is more than enough for our education! More would only confuse rather than enlighten us!"

13] Raphael says: "Good, then listen to me a little longer! I have now shown to you the procreation and development process for one being, irrespective of its species, firstly emerging from the womb of a living mother and secondly, here and now, one produced at random, which is the option destined to be used and to continue in use on every new planet or on any newly formed island on an already established planet, as must always happen from time to time.

14] However you should not now associate this example with the birth and procreation of mankind, particularly on this earth - even though there are many similarities - because the underlying reasoning is very different!

15] A human female also contains some nature substance within herself; but if the act of procreation should take place in the manner familiar to everyone, a little cluster is also fertilized and aroused, but then plucked out like a single grape from a bunch, brought to the correct location and an already completed soul is added. The soul then cares for a time for this grape-like life form, until its substance has developed sufficiently for the soul, as it constantly contracts, to penetrate into the still very fluid and loosely assembled embryo, a process which it takes the soul two lunar months to complete. Once the soul has the embryo in the mother's womb fully in its power, the child immediately becomes perceptibly alive and quickly grows to its pre-ordained size.

16] As long as the nervous system in the flesh of the child is not fully developed and remains inactive, the soul consciously and energetically works to control the body as necessary. Once the nervous system is fully formed and its spirit, as it

continuously develops, becomes very active in an orderly way, the soul increasingly rests and finally falls asleep in an area near the kidneys. The soul is now no longer conscious of itself and merely vegetates, without any remembrance of its earlier exposed state in nature. It only begins slowly to awake a few months after birth as can be seen quite easily from its diminishing addiction to sleep, but requires a longer period of time to recover greater consciousness. When a child has a mastery of speech, then true consciousness enters the soul, but without any recollection of the past as that would certainly have any value during the further development of the soul.

17] However the soul, completely locked in the flesh, now sees and perceives at this time no other input than signals received from the senses of the body. It has no cognition of anything else within itself, as it is and must remain shrouded in darkness by the mass of flesh. The result is that it does not know, most of the time, that it would have an existence even without the flesh. For a long time the soul identifies itself completely with the flesh, and a great deal is required to bring a soul locked in the flesh to the point at which it begins to consider and regard itself as an ego-centric being - which is again absolutely necessary. Without this conviction, a soul could not shelter a spirit within itself and certainly never arouse that spirit.

18] Only then, when the spirit starts to awaken in a soul does greater enlightenment pervade the soul. It begins to increase its self-knowledge and discovers deeply hidden characteristics within itself and of course it little knows what to do with them.

19] Only when the spirit and its mighty light become fully active in the soul will all recollection be restored to the soul, but of course everything will be bathed in a new light. No delusion or deceit any longer exists, only the brightest, most heavenly truth, and the soul is then at one with its divine spirit, and everything both within it and outside it is transformed to supreme joy and benediction!

20] Do you all now understand a little better the image of Jacob's mysterious ladder? – I have now finished and the Lord Himself will continue to speak to you!"

Chapter 121

The reason for the Lord's revelations

01] “What can there be that we still do not understand?!” all those present said at the end of Raphael’s lesson.

02] Captain Julius added: “If this situation continues, we ourselves will be transformed into gods! If it were possible to retain this clairvoyance as long as we choose, we could, with suitable strengthening of our wills, become gods ourselves and perform miracles; but our psychic powers are the consequence of the presence of the magic light from the sphere over there. However our will is weak as is our cognition, and therefore we are and will remain weak!

03] When I just look on and consider all the things which are possible for this angel while not one iota of it all can be accomplished by a human being with the strongest will-power, it is only then that one recognizes the infinite gulf between God and mankind. The conclusion is readily to hand: God has everything and man nothing. While the great depth of God’s wisdom and power may please some people, they do not amuse me; as I feel only too clearly that I am a perfect nonentity compared with an angel like Raphael. What am I then compared to God?! No, no, the answer can only be: Nothing!

04] You know and grasp a great deal and observe miracle after miracle, with the result that they could all rob you of your sight and your hearing. If I were subsequently to try to use own will-power to find out if it could cause a long tongue of fire to obey and merely join one of these pure clusters - Oh no! - Not one single atom will move out of position, far less one of these tongues of fire! I therefore regard it as preferable, if I know and understand far less, because then there is no temptation to try to perform miracles. I am already becoming anxious and fearful because of this enormous amount of knowledge and cognition! Why then must I see, hear, grasp and know such an enormous amount of information?”

05] I reply: “The reason is so that you can also at the same time recognize, how insignificant man is in himself, and that his being, his knowledge, his cognition and his capability all totally depend on God alone!

06] With your own will-power you will of course never achieve anything, just as this angel would achieve nothing on his own but if you have made My will your own, then you will also have the same capability as this angel!

07] For now it is good that you should recognize and grasp all this, but at the same time you should also begin in a practical way to understand that your own will can do very little or even nothing at all outside your body. You can recognize and understand everything that the angel understands and recognizes; but if you have not made My will and also My wisdom your own, all this knowledge and

cognition is of course of no value to you. If you are striving to be active, it will merely torture you. However, this is also beneficial as only through humility can a man become a man and a true child of God!

08] Moreover, this revelation is not shown to you to imitate, but merely so that you can completely recognize God in Me, and then even more resolutely do the things that I, as the Creator of all life, have taught you and commended to you in order to achieve perfection in life.

09] You must therefore first aspire to the rebirth of the spirit, since without it My will can not actively take root within you. If you can merely grasp My will in such a way that you voluntarily subordinate your will to Mine in your actions and put this diligently into practice, so that My will as adopted by you totally gains the upper hand, then My spirit will become fully alive in you and will soon permeate your whole being.

10] After you have first of all diligently practised My will, it will develop its full power and whatever the adoptive will wishes to happen, will happen, as in My own case. However, as I have said, only then - and not before!

11] your powers of cognition, however, should only be the reins which serve for you to draw your will into My own; since you must recognize through My deeds, that I am in reality the One I constantly say I am.

12] If you fully recognize this, it will be so much easier for you to follow My will, which is founded on everlasting, incontrovertible truth. This will enable you to take possession of it.

13] If someone recommends a road to you, and you notice as he speaks that he himself is not completely familiar with it, you will certainly hesitate to follow the road which he has pointed out and described to you. You will rather say: 'We prefer to stay where we are!' If on the other hand you can quite easily infer from someone's description, that he is completely familiar with the road as he originates from the place to which the road leads and it seems that he has described it to you precisely and in detail, you will say: 'He has knowledge and good will; he can not and does not wish to mislead us and we will unhesitatingly take that route!' In this way, you will confirm your trust by subordinating your own will to the will of the other man who has expert knowledge and has shown you the best and most appropriate way!

14] Look how we have the same here! If I were to appear before you in a nebulous and mystical half-light, then some of your doubts would always remain and it would be very understandable if new doubts should enter your minds. However,

as I have already revealed Myself to you in word and deed and in the most minute detail, showing you with all My wisdom, love and power, that I really am as I have introduced Myself to you, the outcome is certain! Firstly it is impossible for you to have any doubts concerning Me, and secondly the observance of My will, which is the only path your spirit can follow to be reborn again anew, must be very easy for you. In consequence, you must clearly recognize that to follow My will is not to take a step into the unknown, but rather that it will lead to the true reality of eternity. I believe you now see why I perform incredible feats before you and fully reveal Myself to you!

15] A completely wise master of his craft does nothing without good reason and, as such, nor do I. It is not only for your own sake that I teach you, but also so that you can then become teachers and guides, leading the way for your other blind brothers and sisters in My name. You must therefore be even more deeply aware of the secrets of My kingdom and of My being, and you must also understand your fellow men in their entire complexity from primordial origin to maximum possible perfection and the most complete resemblance to God!

16] Your most complete and positive trust can awaken similar trust in your disciples in the shortest time, and in this way they too can quickly look upon and understand the secrets which you can now see and grasp.

17] Have you understood Me and do you now understand why I have revealed all this to you?"

18] All those present say, deeply moved: "Yes, Lord, our Master and our God!"

19] I then say: "Now, wake up again in the physical world so that I can show you even more because you must recognize and understand other things more fully and comprehensively!"

Chapter 122

The Lord reveals Judas' inner being

01] When I had spoken, everyone again began to see using the eyes of the flesh, completely amazed by everything they had seen and heard. They all began to praise Me in loud voices for about half an hour.

02] By loudly praising and glorifying Me, they expressed their recognition of the true depth of My life and then Judas Iscariot also came to Me and said: “Lord, for a long time I was uncertain in my belief; but now I too am fully convinced that You are genuinely Jehovah Himself, or at least one of His true sons! But there is something which I still can not understand about You and that is:-

03] How could You as Jehovah who is infinite, abandon Your infinity and confine Yourself within this extremely limited shape? Despite all this, however, the former infinity of space has remained just as it was when time began! You as Jehovah are infinite space itself! How can this space exist in its unblemished, endless condition if You as the infinite One Himself have adopted this restricted human form?!

04] Look, My Lord, this is quite an important question! If You could shine an appropriate light on it in Your reply, I shall be the most enthusiastic of all Your disciples - otherwise a small doubt will always trouble my soul!”

05] I say: “How is it possible that everyone else can now see and you alone have become blind?! Do you then think that this shell restrains Me?! Or is the active light from the sun only effective if it is totally enclosed in the area in which it is active?! How could you see it, if it were not to have reached far beyond its outermost surface skin?!

06] I am only the everlasting focal point of My Self; but from that spot I shall still pervade infinite space for ever in an unchanging way.

07] Everywhere I am the ETERNAL ONE; but here among you I am in the everlasting core of My Being, the source from which the whole of infinity is eternally and unchangingly maintained just as it expands infinitely and for ever.

08] Since time began, I have dwelt in My inaccessible core and been illuminated by the inaccessible light coming from My Self. However, to benefit mankind on this earth it has pleased Me to come forth from that same inaccessible point and that same light - which was also entirely inaccessible for all time to the highest angels. I came down to this earth and I am now accessible to all you people coming from all quarters and you are able to endure the light which comes from My presence.

09] When we moved out of Sichar, went to Galilee and rested after midday on a mountainside, I demonstrated to several of you that My will also reaches as far as the sun. Bring this back to mind and you will see how I am at home everywhere and can remain unchanged using the outflow from My all-pervading and all-powerful active will!”

10] Judas Iscariot says: “I can recall that You extinguished the light of the sun in that place for a few moments, if I remember correctly! Now, this is of course not a trifling matter - however it is said, that the old Egyptian magicians were also capable of this feat; how they did it is of course another question! In the great world of nature strange, secret powers exist. You know them, and the old magicians knew and made use of them. Of course, to the best of our knowledge, until now nobody has been able to perform deeds of this kind as You do!

11] However, even You are not without any worldly schooling! Much has been said about the skills of Your father Joseph and even about Your mother Mary, who was a disciple of Simeon and Anna. If an intelligent young man has parents like these, he can achieve something. But that is my purely temporal opinion as I myself believe that the spirit of Jehovah dwells in You and is fully active within You.

12] What value would an everlastingly invisible Jehovah have for me, sitting high above all the stars in His inaccessible light, never showing Himself to His creatures, performing no miracles except for daily stereotypes which could just as well be performed by nature itself?! Therefore You are, at least for me, a real Jehovah, since You have revealed Yourself to our eyes too openly and tangibly as a perfect master of all nature and all creation through Your words and actions. He who, like You, can bring the dead back to life, can control the elements or pluck out of the air brand new donkeys and fish or fill the store cupboards of old Markus with bread and wine also out of thin air, is for me the only true God and I care nothing for all the others! No matter where You have obtained Your supremely divine abilities, You are still a proper God to me! Am I right or not?

13] I have not really fallen on my head to the extent that my brother Thomas thinks. I know what I know and what I am saying; but if brother Thomas always thinks that I am a donkey or an ox he is greatly mistaken. If I were to speak with him as I could speak he would not be able to answer me on one point in a thousand! If I had not sensed the true Jehovah in You for a long period of time, I would have returned home to my pottery business some time ago. However, as I perhaps know best where I am with You, I stay and neglect my very profitable skills, not because I am an enemy of gold and shining silver, but rather because I prefer Your spiritual kind!

14] When Thomas secretly whispered in my ear, when the angel in response to Your will called a completely healthy donkey into this life, that this miracle took only place for my sake in order to show to me in a moving picture who and what I am, I just can not accept that so easily! If Thomas thinks he is wiser than I appear to be to him, then so be it, but he should leave the wool on my back! I do not put

any obstacles in his way, and even if he were to call me a thief, it is certain that I have never taken anything that belonged to him!

15] Previously you have given us all a splendid, extremely divine, wise teaching about sickness in a human soul and showed us from its beginning how we should have even more patience with a sick soul than with the sick body of a person! Why does a wise Thomas does get this lesson into his head in my case as I could also be a sick soul, even if there is no place in his heart for a purely divine teaching like this?! I do not in the least consider that he should ask for my forgiveness, because it pleased him in his wisdom to call me a donkey - as meek as he thinks he is, I am his equal! However, I felt myself compelled to make an open confession here, that I am indeed a sick soul, but not at the same time to envy a Thomas the excellent health enjoyed by his soul! I therefore still wish to remain his friend and his good brother, as I always was - but there is only one thing I do wish to receive from him, and that is that he should in future exercise his correctional zeal on someone other than me as up to this point I am still what he is, namely a disciple like him called by You, my Lord and my God!"

16] I say: "It is not very creditable on the part of My Thomas that he always keeps you in his sights but I am also aware that you began by making a very untimely joke during the completion of this donkey which is still here. This was the actual reason why Thomas threw your own words in your face!

17] Tell me for what reason you made the remark to the effect, to use your own words and emphasis, that in the end all My miracles would end in the production of completely healthy donkeys! Look here, your remark was quite spiteful and very much deserved the retort which came from Thomas! I do not find fault with your faith, according to which you view Me as your only God and Lord, I only admonish you that beliefs and opinions of this kind only exist in your words and do not originate in the life of your soul.

18] The truth is that you really still regard Me as a seer from ancient Egypt and as a magician, highly familiar with all the secret forces of nature, who clearly understands how to utilise these forces, with the result that they do not deny him their services. You must see that I regard you as worthy of blame in this respect!

19] While hundreds grasp facts with both hands as the purest truth, you are still able to raise one doubt after the other and quite openly make assertions which always show Me in a doubtful light to some of our weaker brothers. When I brought several totally drowned people back to life, you immediately stated that this place itself and the position of the stars had contributed a great deal, and that it was therefore not only very easy for Me to perform all kind of miracles but that in another place I would not have had similar success by a long way! In Nazareth,

Capernaum and Kis, in Jesaira and even in Genezareth I also performed major miracles - not nearly as many as here on this spot. However, if you in all seriousness regard Me as your only God and Lord, why do you always express your suspicions about Me in front of strangers?!”

20] The answer came quite cheekily but also quite firmly from Judas Iscariot: “If one observes very closely the world and nature, it seems that God always considers how favourable the location will be if He wishes to show something out of the ordinary! If we climb a very high mountain, for example Mount Ararat, we will see nothing but bare rocks, snow and ice. Why is it that no grapes, figs, apples, pears, cherries and plums grow there? It is my opinion that Jehovah does not regard that spot as sufficient favourable for Him to produce these sweet miracles there as well! Therefore it seems as if Jehovah Himself closely considers whether or not a locality is favourable, otherwise He would surely have placed these succulent sweet miracles on Ararat as well!

21] I also believe, that I do not diminish Your divinity in any way if I maintain that You always regard one locality as having a more favourable effect than any other when a miracle takes place: take for instance Nazareth, where You surely did not overburden yourself with miracles. As Jehovah you could also easily transform the great African desert into the most blissful and productive farmland, were You to regard this region as favourable! However, since that area is still a desert and will most probably stay that way for a very long time to come, I believe that Your Divinity will not suffer any setback if the great African Sahara desert remains unchanged for a long time in the future. - This is my opinion, although my brother Thomas will probably not be in agreement with it!”

22] Thomas comes closer to Me at My request and says to Judas: “Your words would be quite in order, if you also felt them in your soul and were similarly to regard and recognize this opinion as the absolute truth; but there is no trace of that in your attitude! According to your inner conviction the Lord is in still primarily a wise eclectic who understands how to select one aphorism from the many teachings known to him and who has also mastered all aspects of magic to such an extent that, given certain opportunities and favourable conditions, He can never be unsuccessful. However your concept is somewhat similar to Satan’s related idea, that a magician of that stature, who understands how to bend all the most secret forces of nature to his will, must in the end truly be a God!

23] This now reveals that the Lord Jesus of Nazareth totally meets your requirements and that you also have no hesitation in removing the old God of Abraham, Isaac and Jacob completely from the throne and in placing this magician on the throne instead! The thought that you should regard the spirit of this holy Man from Nazareth as one and the same as the One who once thundered

His laws to our forefathers on Sinai, is not even the trace of half an idea in your heart.

24] As nothing appears to change with you, I can not do otherwise than admonish you at every turn when you take the opportunity to show off and to loosen your always treacherous, vicious, double-edged tongue. Anyone who thinks and feels in one way and allows his tongue to say something to the opposite effect, is a traitor in the sanctuary of truth. You should therefore accept the reprimand and in future never think and feel one thing and say something completely different! That is the way of fierce wolves which wear sheep's clothing in order to simplify their task of sinking their killer claws into an innocent, gentle lamb. Understand me well as I can read your mind and I only admonish you when you speak your mind loudly as I can then immediately see that you are a consistent liar because you invariably say things which differ from your true thoughts and feelings!. I am certainly not your enemy because you are a sick soul, - my quarrel is with the illness itself!"

Chapter 123

Judas is reprimanded

01] Judas Iscariot says: "If this is how things stand then I must unburden myself because the Lord has always given others the opportunity to cleanse themselves completely of their wickedness and deceit. If this privilege is permitted to strangers, why is it denied to me?! I actually belong to your group and have always shared your joys and sorrows with you!"

02] Bartholomew finally says: "With foreigners it was entirely different! Wrong was endemic in most of them for many years. Basically they could do nothing to prevent themselves being wicked and evil; but when they heard the enlightening words of eternal truth, these words began to simmer, then to boil within them. The people began to purge themselves of their old impurity and to become clean. But you, Judas, have already been standing for a long time in the full glare of spiritual truth and, to prove its complete authenticity, you have already received thousands of examples of the most compelling evidence both in the words you have heard and in the variety of all kinds of miracles you have witnessed! However all of this makes no impression on you as you would rather perform miracles yourself, so that you, like the Pharisees in the temple, are able to earn as

much gold and silver as possible. You yourself do not need a God, except perhaps one who can provide you with a supply of money, so that you can live on earth in supreme comfort and without any regard for the realities of life described here by God - carrying on in your sinful ways until you die!

03] As that is the nature of your innermost thinking, there is no advantage in the unburdening yourself of the thoughts in your innermost being, since it can not improve you and does not provide us with any way in which we, by our words and actions, might be able to create a new heart within you - and without a new heart you will stay as you are.

04] If the Lord's almighty word is unable to change you, what can a human postscript achieve?! You should rather return whence you came and not bother us in future with your utterly trivial chatter! That is all I wish to say!"

05] Judas wished to reply to this strong reprimand, but Cornelius said to him: "Just speak when someone asks you to do so; otherwise be silent and do not disturb the Lord's work! If you really want to talk, go some way into the nearby forest and address the trees and the bushes. They will not answer back which could anger you and finally even offend you greatly! Or go down to the lake and talk to the fish and they will also approve of everything you say! Invariably, you understand little or nothing of the matters discussed here or the events which have taken place and your sullen stupidity, together with the continuously revived selfishness and greed which it generates, is above all a distraction as we give the necessary deeper consideration to the great truths of life revealed by the Lord our God!"

06] At these words Judas Iscariot retreated into the background and did not say another single word as he had immense respect for Cornelius and he knew only too well his enthusiasm and empathy with Me and My teaching.

07] When everyone had calmed down again, I said to them all: "To him who has, even more shall be given; but from him who has not, even that shall be taken away which he had! {Matt.13 12}

08] You have now convinced yourselves that worldly greed and avarice are evil therefore shield your hearts carefully from these faults! This is the reason why a greedy heart can not possibly comprehend spiritual matters and can also not be enlightened to achieve this end or to understand what is necessary for its salvation.

09] All of you have now absorbed quite difficult lessons although you have only been in My presence for a few days. On the other hand that disciple has now been

with Me for nearly half a year and his eyes and ears have witnessed all manner of miracles and teachings - and still he cannot grasp the truth! The reason for this lies in his excessive greed for money which has its roots in the fact that he is extremely lazy and lethargic.

10] A truly diligent person easily provides for his own daily needs, and even leaves something over which will be useful to him in his old age. Even if he has not been able to save, the fact that he willingly gave some of his surplus assets to the poor and needy ensures that he will still be provided for when he is old.

11] However, a lazy person loves idleness and wishes to ride on the backs of his diligent neighbours. He therefore becomes a liar, a swindler and a thief in order to pile up his own fortune and be able to live like a king.

12] In consequence of this greed he cloaks his soul in darkness so that it can no longer grasp purely spiritual concepts and even if his soul is enlightened by a supremely bright spiritual light, it will soon change into a self-centred being, composed only of coarser substances and again obsessed by materialistic considerations alone.

13] The way in which the spiritual makes the transformation into materiality, has already been shown to you in the process which brought this grazing donkey into existence and I do not have to give you any further explanation. Because those of you who understood this have done so without difficulty or hesitation while those who did not grasp it easily and immediately, will not do so for a very long time and assuredly never in this world!

14] You should therefore all ask yourselves, what progress your understanding has made! He who has it has it; those who do not, will not have it for a long time. For those whose soul is spiritual, spiritual values easily gain ground; but for those in whom the soul desires materiality, any understanding of spirituality in its supreme purity is impossible!”

Chapter 124

The upbringing of children

01] (The Lord:) “There must be differences between one person and another; but nobody has been placed in this world with such a neglected soul, that it must

adopt materiality alone. The reason is that not a single human soul is transformed into the flesh without the benefit of free will and individual intelligence.

02] The main reason for the destruction of the human soul lies principally in its early, normally ape-like upbringing. The little tree is allowed to grow as it will, and this makes every possible contribution, together with untimely pampering, to the trunk growing in a crooked way. Once hardened off, all efforts to straighten it the tree again are of little or no use; similarly, once a soul has become misshapen it seldom straightens completely again!

03] Therefore you all should keep your children straight in their youth when they are supple, and in a short time there will be almost no materialistic souls to be found which can not understand spiritual matters or readily show compliance by behaving correctly on the path to God's true way of life! Remember this well as it was for this reason that I have shown you the incarnation of a soul in the mother's womb!

04] Until its seventh year, a child is far more animal than human as the human element generally remains dormant. Because a child is far more animal than human, it also has many animal needs, but only very few truly human ones.

05] They should only be given necessities! They should become accustomed from an early age to all kinds of privation and good behaviour should never be excessively praised. One should also however not bear down too hard on the less capable or less well-behaved children but preferably treat them with appropriate love and patience.

06] Cultivate all their good and useful traits and do not encourage vanity or love of self in a well-behaved child or allow it to regard itself as better than its peers. Furthermore, with some children, especially those who are in some way physically attractive, their vanity and pride should not be inflated by giving them beautiful or expensive clothing, something which these children already love by their very nature. One should keep them pure, but never set them up as domestic idols, so that right from birth they will find that correct path which they would normally only follow in the later years of their youth – just as you have all now achieved this aim in My presence for the first time.

07] The virgin will achieve her state of honourable motherhood completely chaste and disciplined. The youth will reach manhood with a mature masculine soul and awareness in his spirit and will be a blessing for his issue, for the earth and for all its creatures.

08] If you pander too much to the animal desires and passions of children, you open in them a new, wide gateway to all the vices, which will enter like an army into their world and bring destruction with them. Once they are there, you will vainly try to combat them with all kinds of weapon but you will achieve nothing against their might and power!

09] Therefore look after the little trees so that they grow straight towards the heavens and carefully prune any excess growth as once they have maturity and strength, but are badly misshapen as a result of violent storms, then you will not be able to straighten out these trees using force of any kind!

10] Earlier you saw the cluster of fiery tongues with your own eyes. In the loose and free state which characterises its soul it had not by a long way been decided that the cluster would become a donkey mare; it was only after the subsequent intervention by the angel that the parts began to combine to form one organism with the final result that the shape of a donkey had to make its appearance.

11] Since however the donkey is already perfectly complete, transformation into another animal is almost impossible! There is in fact nothing which is impossible for God; but in that case this donkey would first have to be completely dispersed and all the basic elements would have to recombine to form a different organism, a process that involves the acceptance of specific new characteristics and excludes many of the others of those required for the being we call a donkey. This way would surely incur a hundred times more trouble and effort than the creation of a completely new being, which had never before walked on this earth, using primordial thoughts in the correct ratio.

12] Similarly, it is also much easier to develop something from a child, as a grown man or an elderly patriarch will only accept a small change or even none at all.

13] Therefore take special care to ensure the correct and proper upbringing of your children and it will then be a simple matter for you to preach this full gospel of Mine to the new nations. The good seed will then be scattered onto good, clean ground and will bring forth a hundredfold harvest! If however you allow your children to grow up in the way apes bring up their young, they will have the same value to you as weeds, just as young apes have no value to the older ones. Whatever their elders may gather, the offspring will wantonly consume or destroy; and if the older apes try to stop their wicked behaviour, these tender young animals will immediately bare their sharp teeth to them and chase the older ones away.”

Chapter 125

The life of Judas Iscariot

01] (The Lord:) “You have a prime example in this disciple (Judas Iscariot). He was the only son of a very rich man and a foolish mother who loved him to death. Both parents spoiled their son to the extent that they denied him nothing and gave him everything he desired. In the end the result was that the son, when he was strong enough, chased his parents out of the house and indulged himself with loose women, as was his inclination.

02] In no time the son had squandered his parents’ fortune. Both became beggars, soon dying of grief and shame.

03] The son, now also impoverished, withdrew somewhat into his shell and finally asked himself the question: ‘Yes, why did I become like that? I did not give birth to myself, far less did I conceive myself nor brought myself up - yet everyone shouts in my face, that I am a wretched scoundrel and a villain, who by his dissolute and evil behaviour squandered his parents’ hard-earned money, made them beggars and even brought them to an early grave!

04] How can I help it? All this might have been quite bad on my part; but what could I do if my parents did not educate me well enough?! What should I do now? Poor, no money, no home, no work and no bread! The easiest course would be to rob and steal and it would also be the quickest way to achieve a result. However it is not to my taste to be caught as a clumsy thief and then bloodily punished! Robbery looks even worse! But now I know what I shall do! I shall learn a skill, even if I only return to the stupid old pottery which made my father rich!’

05] No sooner said than done! In Capernaum he went to a pleasant potter as an apprentice and diligently learned his art within a short time. The old potter had a daughter who soon became the young artist’s wife.

06] Just as our Judas was wasteful earlier on, he now became hard and miserly as a master potter. His wife quite often had to endure the hard side of his character. He made good products and started to visit all the markets, but left his people at home in need, working until they sweated blood. Back from market with good earnings, he gave little to his diligent workers; but if he came in with only a small profit, the consequences were hard felt in his frugal house.

07] To earn some extra income to augment the income from his pottery, he leased a fishery business and a few years ago also took up natural magic, as he quite often saw in Jerusalem how much money some of the Egyptian and Persian magicians earned. He did not however make a success of the venture despite spending a great deal of money on it. He also took some lessons from a few migrants from Essene, who led him to believe that, if they wished, they could even immediately create a new world with all its features and content.

08] But he soon realized that he was the one who was being cheated and turned his back on his fine new masters. During that year he heard of all the things I was doing, and that the high standard of my ability exceeded everything that had ever previously been called ‘miracle making’ on this earth.

09] This then was also the actual reason why he joined Me. He left everything behind, solely with the intention of learning from Me how to perform miracles and consequently how to bring in a great deal of gold and silver.

10] My teaching is of little interest to him. When he pays attention to My words it is only because wants to hear an explanation as to how and with what tools I perform one miracle or another. In fact he never hears anything which is useful to him and is therefore always in a sullen mood.

11] Moreover, in this world, he will find My estimation of him is very low. One treacherous action, followed by a fit of the darkest desperation will cause him to commit suicide, and a rope and a willow tree will be his sad end on this earth! He is someone who wishes to tempt God and this is and must always be the crime of sacrilege. However, anyone who dares to commit a crime against God will not fail to commit one against his own person. First, a crime against God and then one against himself!

12] I am moreover also saying to you, that in the hereafter those who take their own lives are unlikely ever to see the face of God! I could even show to you the proof backed by a mathematical calculation but it is truly not worth the effort. It is sufficient that you believe the facts which I have given you regarding the consequences of suicide. Its cause is invariably a kind of stupidity born of doubt and is the consequence of any sacrilegious crime against God or against His commandments.”

Chapter 126

The consequences of inappropriate upbringing

01] (The Lord:) “People indeed consider the laws of God to be quite correct and just; but there are also others who, to judge from their behaviour, do not wish to know anything about them but pure and simply live for this world. It is of course impossible to trade with these people and if there is a chance, it will only be the worst kind in the world. Anyone who does a business deal with them will be thoroughly cheated and outwitted in advance. Those who involve themselves with these worldly people in order to profit from them must be quite stupid as they would otherwise have investigated their prospective business partners more closely before making a deal with them.

02] However, one who is only at most half as stupid still has a better heart even if he is somewhat excessively motivated by profit. The effect of his stupidity is that he is unconvinced in his beliefs and has very little faith in God. He always thinks and says to himself: ‘First let me become very rich! After that I will become the best person in the world and acquire all the means available to me to obtain better and clearer knowledge of the mysterious being that is God! I will then perform every conceivable manner of charitable work for the poor of this world and they will speak my name for thousands of years to come! Let the rich people of this world be my servants and everything else will then suddenly follow!’

03] A fool like this motivates himself with blind hopes like these. He makes plans, tries them out and approaches the rich and powerful with his ideas but they use their sharp worldly minds to discover any benefit for themselves in his inventions. The stupid speculator is taken in by them and is at the same time cheated in a manner which screeches to the heavens to be recognised, while he personally remains completely in the dark.

04] With all his plans plundered and his hopes completely dashed he now stands there with no resources and with no knowledge as to how to escape. Faith in God and greater trust in the power, goodness and support of God were in him previously almost zero. The deception, which cost him everything he possessed, made him lose all contact with the world. His mind is too stupid and, despite all his attempts and all his efforts, he can not find any way out.

05] What is the result? Desperation and with it a burning weariness in his being, as prospects which are even somewhat tolerable prospects appear to be available to him! In this feverish state of mind a fool like this normally takes his own life by committing suicide. This action frequently causes his soul immense harm, as you

can easily deduce from the fact that he seeks for a long time to continue the process of self-destruction, as he is consumed by deadly self-contempt, without which he could not commit suicide. Nobody has ever been born with a stupid mind intentionally – that can only arrive as the result of bad, inappropriate upbringing.

06] Anyone who truly loves his children must assuredly be convinced above all that it is important that their souls are not influenced in such a way that they are embroiled by materiality. If their souls are brought up in the right way, they will be able to accept the spirit within themselves very quickly, with the result that they will never become stupid and that means there will of course never be any question of suicide.

07] When children are brought up like apes, especially in cities, the outcome can not be otherwise. Accustom your children from their early days to search for the true kingdom of God in their hearts and, in so doing, you will have adorned them more than royally and given them the best and most magnificent legacy for the present and for all time to come!

08] Great success in life will never be achieved by pampered children! Even if nothing bad happens to them or they do not turn out badly in another way, a certain weak side begins to develop as time passes, which no other person is allowed to offend, or even to touch. If this weak side is disturbed, touched or even offended, then the weakling will reach breaking point. He will become quite violent and nasty and will try to take his revenge on the offender in every conceivable manner or at the very least threaten him in a horribly serious way that he must avoid similar jokes in future, as if not he will find that he will have to deal with the extremely dire consequences.

09] This weak side is not basically something bad which emanates from free will or cognition but it is nevertheless a flaw in the soul, a spot where it can easily be injured, not only on this earth but also for a long time in the hereafter.

10] You should therefore take extreme care that no weak character traits develop in them, because they have the same effect on the soul as the so-called chronic illnesses which leave partially healed scars. If it is always fine weather and there is also a good breeze, they remain dormant and the person who suffers them feels quite healthy; but if the air starts to change heralding bad weather, the scar tissue in the flesh immediately begins to become active and will often drive the victim to despair with the pain.

11] Just as it is difficult for a doctor to cure this old scar tissue, it is often even more onerous to heal these old flaws in the soul. If the ship's captain wishes to

protect his ship from leakage, he must not sail to places where there are all kinds of rocks and coral reefs but rather choose locations where the water is of adequate depth. In the same way a mentor of children must be a helmsman must have a really good knowledge of life, must not steer the little ships of life into any kind of rock-strewn shallow waters on this earth but must venture immediately into the inner depths of life so that he can protect the little ships from the threat of dangerous leaks and be crowned a true helmsman of life!

12] May good fortune attend a man who takes these words to heart; as they will certainly bless him and his family!

13] As we have now also usefully discussed this secondary issue which was brought up by the appearance of My disciple Judas Iscariot, let us return again to our consideration of creation and apparent mortality and take a closer look at the latter subject in particular!”

Chapter 127

The fear of death

01] (The Lord:) “The occasion when a thing, a being or even a person comes into being always involve a joyful element, but visible deterioration and degeneration, especially of a person, is a rather sad event which fills everyone’s mind with melancholy.

02] My own question is however: Why is this indeed so, if people still retain any belief in the immortality of the human soul?! The reason is more profound than you might think. First and foremost this sadness originates from the fear of death but there are also many other reasons, which I can not reveal to you all at once so as not to confuse you both now and later when we consider other issues.

03] Once a soul has been completely reborn and has taken up all the real activities of life, all the sadness and all the empty fear of death or of leaving this life of course belongs in the past but for souls which have not yet achieved the required level of perfection in their inner lives, there is always a tinge of a sadness over the death of a close relative and, in themselves, a trace of the fear of death. In this world they can only completely rid themselves of this fear, when their soul has entered their spirit and the spirit has matured.

04] Consider a completely pampered child, if it has not been progressively accustomed in due time to increased physical activity, how terribly sad a face it will make, if after its thirteenth birthday it is forced to work hard for long hours, even within the limitations of its own strength! It starts to be tearful, extremely sad, very sullen, full of annoyance and even anger directed towards those who have begun to compel it to work without a break.

05] Just compare it with another child of the same age, which has been kept busy from very early youth with serious work appropriate to the development of its strength! How happily and comfortably will that child romp around the whole day, without even becoming tired!

06] Just as a lazy soul has a great aversion to any serious or sustained work, that same lethargy gives rise to fear of death in the soul, and even to fear of one of the more threatening illnesses.

07] You will also sometimes have met quite industrious and busy people who have no great fear of death, certainly by comparison with the work-shy ones who are by comparison more pleasure-seeking and full of the joys of living. In these lazy souls this fear does not evaporate, until they have undertaken serious work.

08] Of course you think that this fear is only a result of doubtful knowledge and understanding of the hereafter but I say this to you all:- Absolutely not true, this is in itself only the result of a deep-rooted work-shy element in the soul, and because the soul secretly suspects that, after severance from the body, its continuing existence will be extremely active, it becomes quite disconsolate about this thought and lapses into a kind of fever, which brings with it some uncertainty about its continuing survival – consider this point for a moment and we shall then continue our examination of this very important matter!”

09] On hearing My words, Mathael stands up and says: “With Your permission, I wish to add a few words to ensure that the subject is properly understood!”

09] I say: “Please proceed to tell us what you know and how you understand the subject as your knowledge and insight are based on the best possible foundations!”

Chapter 128

The severance of the soul from the body on death

01] At this, Mathael began to speak and his words were as follows: “Dear friends and brothers, I do not know how it came about that at times from my earliest days I could see spirits and could even talk to them. This was then also a major reason for me to enter the temple as I was told that within its walls the spirits who were often quite troublesome, would no longer have any influence over me, and that from that moment on I would also not see them.

This now happened and the assessment was accurate in that when I dressed myself in the consecrated garments of the temple, my visions of these spirits stopped completely! How and why I can not say; but that is completely true and indisputable.

02] Although I had been freed from this plague by the walls and the raiment of the temple, the spirits still knew how to avenge themselves in another manner. My subsequent dreadful state of possession by a devil was surely a tragic consequence! Everything else is already known about my extremely unfortunate condition and I do not have to waste another single word in talking about it. However, I still remember some details of my former state when I saw spirits, and if I now give a few instances to you my new friends and brothers, I believe that at least on this occasion I shall serve you well even if in a small way.

03] When I was about seven or perhaps already eight years old, five people suddenly died of an epidemic like a plague. They were a neighbour’s wife, two of her elder daughters and two otherwise completely healthy young girls.

04] It was however strange that this unusual epidemic only killed otherwise very healthy adult women and young girls. When in the neighbour’s house the wife became ill, the two daughters and the two young girls having died on the previous day, the neighbour came to us full of despair and sorrow and implored us to help him, if at all possible, to save his wife’s life. My father, who owned a very fine property near Jerusalem and lived there most of the time, also acted as a doctor during emergencies and it was therefore for him a call of duty to respond to his unfortunate neighbour’s request. I was not allowed to stay at home as you will readily infer from the fact, that I often recommended quite good remedies to my father as the voices of my spirits often entrusted them to me.

05] My father was very confident that I would be joined by my spirits in the neighbour’s house, who would suggest a cure for the critically ill wife and so I was *nolens volens* (if I wanted to or not) taken along. My father was not mistaken as I actually saw a number of spirits - certainly a mixture of good and bad. This time however there was no recommendation of a healing remedy and a great spirit

wearing light grey pleated clothing, said to me, when I passed on the request from my father for a cure: 'Look at this woman who has passed away! Her soul is already hovering above her chest cavity, which is the usual way the soul exits the body!'

o6] I now looked more closely at the dying person. From the pit of the chest a white vapour arose, continued to expand above the chest and also became increasingly more intense; but I could not detect any human form. When I looked at it quizzically, the large, light grey spirit said to me: 'Just observe how the soul is departing from its earthly dwelling for ever!' I said, however: 'Why is it that this departing soul has no shape while all of you who are also souls have very proper human images?' The spirit said: 'Just wait a moment; when the soul has left the body completely it will gather itself together properly and will then become quite beautiful and agreeable to look upon!'

o7] As I watched the vapour continue to spread and thicken above the patient's chest cavity, the body was still alive and groaned now and then, just like someone who is troubled by a bad dream. After about a quarter of a Roman hour, the vapour cloud, about the size of a twelve year old girl, hovered about two hand-spans above the body of the dying woman, only connected to the chest by a finger-thick column of vapour. The column was of a reddish colour and now and then it would suddenly become longer and then shorten itself again. However after each of these lengthening and shortening cycles, the vapour column became thinner and the body twisted by visibly painful convulsions.

o8] After about two hours in Roman time, the column of vapour freed itself completely from the chest cavity and at the lower end it looked like a plant with a fibrous root. At the moment the vapour column became completely separate from the chest and I observed two phenomena. Firstly, the end of the body's death throes and secondly, the instant transmutation of the very white vapour cloud into the easily recognisable image of the neighbour's wife. She was immediately shrouded in a white, pleated shift, greeted all the friendly spirits who were present, but also clearly asked where she now was and what had happened to her. She was also quite astonished to see the pleasant surroundings which she was now enjoying.

o9] As I could see nothing of these surroundings. I asked my large light-grey spirit where they were to be seen. The spirit replied: 'You can not see them from your own body because they are merely a figment of the life-time imagination of the person who has passed away and will only gradually assume a greater and more permanent reality!' I was discouraged by these words and the spirit then started to speak in a tongue completely foreign to me. He must

however have made a pleasant comment to the unfettered soul because there was a happy look on her face.

10] It seemed odd to me, that this free soul was apparently unconcerned about the fate of her earlier body and began immediately to converse quite fluently with the spirits - but everything was in a very foreign tongue. After a while the two daughters as well as the two hand-maidens who had died were led to her, greeting their former mother/mistress in a most friendly way but not in a manner which indicated that the ones were her two daughters and the others her former maidservants, rather giving the impression of a meeting of genuine, good friends and sisters. All of this took place in a foreign tongue completely incomprehensible to me. However, no one appeared to be at all concerned about their former bodies, which were certainly being honourably cared for, and it also seemed that they could not see any of us who remained behind as mortals.

11] Although it was strange that the soul of the dying woman, immediately after its exit from her body, could still express its amazement about the beautiful surroundings in the Hebrew language but afterwards when she had, so to speak, collected her thoughts and concentrated her mind once more, she made use of a language which, according to my poor knowledge, is not spoken in the whole world by any of its mortal inhabitants.

12] I therefore turned again to my light grey spirit and asked him: 'What are the five new arrivals in your kingdom discussing and what tongue are they using?'

13] The light grey one responded: 'What a inquisitive boy you are! They are talking in this specific language of the spirit world because you are present and they do not wish you to eavesdrop. They are aware, and rightly so, that you are here as someone who can see and converse with the spiritual side of his body just like a Burmese from the mountains of India. They also know and sense that their bodies are still here but they are as unconcerned as you would be about having discarded some old very ragged clothing. You could now show them all the kingdoms on this earth and offer them the prospect of completely healthy lives for a thousand years, but they would still never return to their bodies! However, the conversation they are having would not be understandable to you even if it was in your own tongue because they can now see at this very moment that the great promised Saviour is already present in this physical world, even if only as a tender child. When you are a man, you will recognize Him in Galilee.'

14] This was all the information which the light grey spirit quite courteously and generously imparted to me. That was certainly a very thought-provoking occasion which impressed me, a boy at that time, just as deeply and vividly as I see you all now to be. That the light grey spirit did not tell me a single untruth is proved by

the fact that I have now truly found You, My Lord, here and now in Galilee, just as that spirit told me I would.

15] I would just like to have a little explanation of the reason why the soul, at the moment when it takes flight, emerges as a vapour from the chest cavity and why it does not appear as a fully developed human form. - Lord, with Your loving grace and supreme mastery of all aspects of life, could You give us an explanation?"

Chapter 129

The sequence of events when the soul leaves the body

01] I say: "This you should immediately know so please therefore listen! The visible vapour cloud – which is distorted but nevertheless has the size and shape of a present-day human being - is the consequence of the profound distress experienced by the soul at the moment of separation, when the soul, because of all the fear and terror, becomes in a way unconscious for a few moments.

02] It is an extraordinarily stressful activity for the separating soul to try to maintain itself in the consciousness of its own existence. All its elements are subjected to exceptionally intense vibration, so violent that even the spirit's very perceptive inner eye can not make out any specific shapes.

03] An similar phenomenon from nature is to be found in the bass string of a harp. When it is firmly plucked it will quickly vibrate to and fro for a time and during that movement you can only see the string itself as a transparent nebulous thread. When the string stops vibrating, its true form again becomes visible in its rest position..

04] You have the same phenomenon if you consider a buzzing fly whose wings you can only see as wings after the fly has stopped flying and has therefore also stopped buzzing. When it is in flying mode, you only see the fly surrounded by a small misty cloud.

05] When the soul makes its exit at the moment of separation from the destruction of the torn, subsequently unserviceable body, it often vibrates with oscillations as great as a hand span and so quickly that you can accept its speed as one thousand to-and-fro and up-and-down movements in one single moment but when this vibration is taking place, even the most attentive spectator will find it

completely impossible to identify any kind of human shape. After a while the soul's movements progressively slow down so that the human shape again becomes visible. Once it has completely returned to its rest position, the state which it achieves immediately after the final separation, it can be seen as a perfect human shape, provided only that it is not been excessively distorted by the variety of sins it has previously committed. - Do you now understand all this?"

06] Mathael says: "My most wise Lord, how could I not understand that very clearly? You have explained this phenomenon so clearly that I can grasp it with both hands! But now, Lord, - please forgive me my thirst for knowledge - I would also like to know which tongue the five souls used to speak to each other! I myself am able to converse in various languages but despite that I could not understand one syllable of the words they spoke to each other. Is there any similar tongue in use in this world?"

07] I reply: "O yes, the priests in Burma know this language (Sanskrit), and it was this tongue which was the primordial language of the first people on this earth – your own, old Egyptian, and amongst others even that used by the Greeks – have their origin almost in their entirety in this one primitive language of mankind. Do you think that you would understand father Abraham, Isaac or Jacob if they were to be here now talking as they once did? You would certainly not understand one word! You already have difficulty in understanding the writings of Moses, who was nearly a thousand years more recent than Abraham, so how much less would you comprehend the primordial fathers themselves! Indeed, there have been many changes for the Jews, including the language, but without the chaos of a second Tower of Babel. Do you also understand this?"

08] Mathael says: "Lord, I am now clear about that as I believe are all the others. I would therefore entreat You on behalf of all those present, to teach us more!"

09] I reply: "My own teaching shall not be withheld but you yourself have a great variety of experience with regard to dying and you should therefore speak to us about the most remarkable occasions for the benefit of your brothers. If anything is unclear to you or to someone else, I will enlighten you.

10] I have previously shown you the process involved in entering this life up to the point of transition caused by the renunciation of materiality. The death of the body still frightens every creature. I have explained the reason for that in a few words and there will be another opportunity to give you more detail - For now, please continue to speak!"

11] Mathael says: “Lord, to answer Your most gracious request I will of course tell you more about several cases which I have witnessed myself with the insight which stems from my soul!”

Chapter 130

Observations by the prophetic Mathael on the execution of robbers committing murder

01] (Mathael:) “When I was just a boy twelve years old and already able to think and to speak seriously like a man, several murdering robbers of the worst kind were sentenced to be crucified in Jerusalem. There were seven of them. At that time it caused a great sensation, not only in Jerusalem but also far and wide throughout the country. In those days, a certain Cornelius, a senior Roman commander, was *interim* governor. He was exceedingly angered by these arch villains, since they had killed their captives with tiger-like ferocity, torturing them to death in an indescribably horrible manner merely to give themselves sadistic pleasure. The longer they were able to torture them the greater their desire to continue. In a word, the appellation ‘devil’ would be far too good and honourable for them!”

02] Here Cornelius interrupts him and says: “My friend, do not omit a single word of your, for me, highly prized story! I must however tell you at this point in order to substantiate the story which you have accurately begun to tell, that I was that Cornelius! Now you may continue; until now your words have not included a single untrue syllable!”

03] Mathael continues: “I quietly suspected as much, as your face is still familiar to me after all that time. This makes my story even more credible as we even have a noble personality in our midst who will speak out and who is certainly a most trustworthy witness! Please therefore hear me out!”

04] Because the seven robbers in question were such wicked devils, Cornelius decided to deal with them in a most gruesome fashion as a deterrent to others. This included a preparation for death lasting fourteen full days and during that time the tortures which they could expect to receive were read out to them daily in the most glowing colourful terms. Incidentally, during this nightmarish time

they were quite well fed so that they would experience one of life's pleasures and to ensure that the gruesome death awaiting them would seem to be even more repulsive.

05] I visited these criminals with my father five times, and in the end saw them giving off hot vapour and smoke as if they were half-charred, glowing wooden logs and these substances exuding from them gave off, at least to my nose, an intolerable stench which was assuredly unlike any other smell on this earth! The longer they were exposed and the closer the fateful day came, the more penetrating the emissions and stench became. It is understandable that these seven devils began to change colour more than chameleons.

06] Finally their dreadful doomsday arrived. The henchmen and their lackeys came and the seven were publicly stripped in the presence of thousands of people except for a covering on their private parts and they were then bloodily flogged. I could only witness the execution from a distance, but I could still see how during their punishment a large number of black bats left their bodies like a swarm of bees and flew away. Creatures like small flying dragons also emerged from their bodies which had begun to give off much less vapour and smoke.

07] When I looked more closely I quickly and easily saw that this hot vapour and smoke had combined to form all kinds of horrible shapes, which then rose up and flew away just as the previously described black bats had done as well as the small dragons which had emerged. How many of these creatures from hell must have taken their leave of the bodies of these seven during the previous fourteen days?!

08] After the seven have been flogged in a most barbaric manner, I noticed that their previously very devilish looking faces had begun to look somewhat more human and that the delinquents became weaker and more fearful; they appeared to me more like drunks who had almost no idea what was happening to them. The whole spectacle seemed quite strange to me - how the nature of these formerly brutish men began to change and they became like lambs.

09] After the flogging seven crosses were brought with the intention that each criminal was to carry one on his shoulder to Golgatha, which had already been for a long time the general place of execution for the Romans. However not one of them was able to carry this heavy instrument of death for even one step, despite being prodded, beaten and abused. A large cart was brought in drawn by two strong oxen; first the crosses were loaded on with the criminals on top and everything was then tied together with ropes and chains before it was driven out to Golgatha.

10] Apart from me and my father, very few people had followed because of the too dreadful cruelty inflicted. When the cart arrived everything was untied, the criminals were thrown off dripping blood and one by one they were lashed very firmly to the crossed beams using very coarse ropes entwined with thorns. The crosses were then placed in holes which had been previously carved into the stone. It was only then that the criminals began to howl and lament their fate in a most terrible way!

11] They must have been in unbearable pain as in the first place their flesh had been completely torn to pieces by the flogging, secondly because of the ropes entwined with thorns, and lastly by the coarseness and roughness of the wood! A cross like this, however solid in construction, is still left as rough as possible and must cause any normal healthy person tied to it the most unspeakable pain through contact with his hands, feet and body, but far less than the effect on criminals whose skin has already been comprehensively flayed. I have only included this in my description of the scene which I observed very closely, in order that you my brothers now in the presence of the Lord, can more easily understand the sequel, but also at the same time to illustrate how the noble Cornelius carried out his sentence unchanged in any detail.

12] The longer the seven were hung on the cross, the more hideous their screaming and the more awful their blasphemy and their curses became until, after about three hours, they were very hoarse, had completely lost their voices and only a bloody dribble escaped from their mouths as they had bitten their tongues and lips to shreds. After a full seven hours they began to quieten down and it appeared as if nervous shock had stricken them all down simultaneously.

13] I must openly admit that however badly they behaved as true devils when they were free and there was certainly not one person in the whole of Jerusalem and Judea who would have pitied any one of the seven, in the end the matter did not seem to me to have had a very creditable outcome! Be that as it may however be, this was what the law prescribed and in the eyes of the world they deserved their fate!

14] The things we have now witnessed and heard from Your mouth, My Lord, no one had of course any inkling of at that stage and it was therefore right and proper for these seven to be punished with the greatest severity known to the law as a example to deter the many who trod similar paths. But however scandalously horrible the whole story was until now, it was all as nothing compared with the events which followed which I will now immediately proceed to tell you about.

15] Above the area of the chest cavity of each of the seven criminals, a strange cloud of absolutely coal-black vapour and smoke began to develop and continue

to grow and grow until it was twice the size of the men hanging on the cross. I also noticed a nebulous rope which appeared to connect the cloud of vapour which had been expelled to the body itself which was still feverishly and convulsively twitching. The black clouds of vapour did not, however, then take human form, but each became the most horrific, enormous, completely black tiger, striped however as if with blood. When these black monsters were sufficiently developed, they soon began to display their violent anger in a very terrifying way and tried to release themselves from their link to the body with all their might. This was however of no avail as the life cords restraining them were so resistant that they could not be torn apart by any act of violence.

16] The scene seemed to me to be too chaotic and too horrific, and since it was already a good hour after midday, my father and I went home, and only when we were on our way did I tell my father everything I had seen during the crucifixion. He confessed to me that he had not seen anything resembling my description, but he looked carefully into my eyes and deduced from the way they fixedly stared hither and thither that I must have seen something unusual. He accepted from the tone of my voice that I had not told him anything untruthful. He, as a doctor in an emergency and at the same time a philosopher and theologian, found much that was noteworthy in my words although, despite all his knowledge of philosophy and theology, could not make any more sense of my descriptions than I myself could. However he decided that we should return to the scene in the late afternoon, so that I could make more observations, and also to tell the Sadducees in a rather crude way, if the opportunity should arise, that they were as stupid as the biggest oxen and donkeys, if they denied the immortality of the human soul.”

Chapter 131

The Sadducee criticises Roman punishments

01] (Mathael:) “We ourselves had an archetypal Sadducee with all his family as a neighbour, who was as a person quite civilized, good and acceptable, but it was never possible to say a word to him about God or the immortality of the soul. He regarded everyone as being of very limited intelligence who believed in these things and he said of me that I had the talent to become a poet as I had such a vivid imagination. In a word, my father at times wasted a lot of effort on him, but it was all in vain.

02] This time my father asked him if he wished to come with us to Golgotha but he said: 'Not for the whole world! I am not able to watch an animal dying or even being slaughtered, far less human beings even if they have committed even more atrocities than those seven. If fierce animals were to threaten, well and good, we would hunt them down to put them out of action, and in so doing we will have served mankind well! That should also be the fate of those people who have no further value to a peace-loving human community! They should simply be killed - but they should not be martyred since they have no way to prevent themselves becoming fierce like wild animals! Their nature, temperament, complexion and upbringing are always the causes of their downfall.

03] If you say that their example is a deterrent to others, I can only begin to laugh since we peaceful and properly educated people do not need deterrent examples, while those who are the real targets will not be so foolish as to come here and look complacently at the seven examples which have been chosen to deter them!

04] Most certainly these examples will have the praiseworthy effect, that the other criminals who have not yet been caught - perhaps a thousand in number - will subsequently inflict much more gruesome cruelty than before on those who fall into their hands! In particular, a Roman is to be congratulated if he is lucky enough to become a victim of the criminals who are still free! I would truly not wish to be in his skin for all the treasures of the world! This must be the only advantage of excessively gruesome martial law!

05] Who remembers the times before the Romans came?! The nature of our laws was always serious - but at least reasonable - and we never heard anything about great cruelty. Now the wise gentiles have blessed us with their very sharp political and martial laws, those pompous worldly do-gooders and conquerors of countries and cities, and despite the tenfold reinforcement of the Roman guards, horrors are committed on the roads of our promised land which a civilized man could not hear described without fainting ten times! Therefore you two should just go alone and look at these seven examples of true Roman cruelty which will soon merit a seventy-fold response from the other side!

06] People should stay as people since everlasting nature has elevated them as humans to a higher plane than its own! However, if man with all his highly praised intelligence in the end becomes an even more gruesome animal than all the fiercest ones in the woods, then mankind has lost its way and it is high time that we should all go to the fierce wild animals in the woods to learn natural human values from them! Just go to Golgotha, the most accursed place on earth, which is as saturated with the blood of people as a butcher's shop is with the blood of cattle, lambs and goats! What you will learn there will certainly not be of much value in anyone's estimation!

07] You recognize a God and believe in the immortality of the soul and yet you can light-heartedly look at how deformed and very lost people are painfully tortured to death for a whole day by even greater brutes! Believe me these seven would never become so evil without the severity of Rome' influence, as they were now of course trembling in their skins! Who made them like that? The very ones who are torturing them sadistically all day long!

08] And you as holy Jews believing in God can watch while the most wicked ones torment and torture the less wicked ones?! That certainly makes you rather nice people and desirable neighbours! In my donkey stable it is by far more humane and civilized that in your house with your belief in God! Understood?' - With that he left and we went on our way."

Chapter 132

The end of the murderous robbers on the cross.

01] (Mathael:) "Within half an hour we were back at Golgotha and nobody else was there except the guards. But the condemned men presented a very dreadful picture and I do not wish to speak too much about the awful appearance of the seven half-dead corpses. However their souls, which were still not detached from their bodies, were making every effort to destroy and tear the bodies asunder. Theses black tigers, bloodily striped with dark red blood attacked their own bodies and sank their teeth into them; but as a result they were made to feel the painful response from their bodies as their nervous systems were still active. With each bite into their bodies, they all grimaced painfully and immediately put their paws onto the wounds where they had inflicted the bites on the half-dead bodies.

02] We watched these manoeuvres for about an hour, and I had to tell my father what I had seen happening with the seven. But the captain of the Roman guard noticed this as he must also have been watching my wandering eyes for quite some time with the greatest attention. He came to us and asked us in the Roman tongue what we had seen as we had both, but more especially me, looked intently at the scene and I had had to report to my father. We were to reply to him in his own language, otherwise he would be forced to ask us to leave.

03] My father talked to him in Greek, with which he was more comfortable than with Latin, although both of us understood Latin quite well because in Jerusalem

even a child had to know three languages if he wished to converse with the many foreigners. My father explained to the guard captain that he was a doctor and that he and his son who was also a student conducted medical diagnoses and made psychological studies. He also told him that he encouraged me to describe all the symptoms in great detail and that he was simultaneously explaining various matters to me according to the teachings of Hippocrates.

04] However the captain, thirsty for knowledge, was pleased by this and requested my father to give his explanations in Greek as well so that he too could profit from them. Now we were caught! The part about my father explaining matters to me was only included as a ploy to put the captain off his guard, as it was clear that the nature of my reports about the psychological aspects of the scene to my father, would certainly be such that the captain would have laughed in our faces, if he even bothered to listen. What were we to do now? Both of us were helpless!

05] But now I saw a spirit, standing in the air on a cloud as he descended, and in his right hand he carried a large, shiny sword. 'What will he do here?' I thought to myself. But the captain saw the enquiring look in my eyes and immediately asked me if I could see anything unusual. And I answered him very brief and a little gruffly as that was then my way: 'Certainly, - but if I were to tell you, you would still not believe me!'

06] The captain of the guard tried to insist that I tell him more but it was already getting late and from Cornelius an order arrived to use axes to sever the feet from the legs as was the Roman custom and, if anyone was still alive, to finish him off with blows to the head and chest. Our captain now had strict orders to carry out and we were able to continue our observations unhindered.

07] I now looked at the great spirit which was dressed in a dark sky-blue pleated garment, and wondered what he was doing at the scene. Listen! As the leg breakers waited for the command to smash the legs of the seven and to end the life of the one survivor still alive with the blows prescribed, the mighty spirit raised his sword and severed the thread-like links attaching the black tiger souls to their bodies.

08] When those dreadful souls had been freed from their bodies, they suddenly became a little more human in their appearance and walked on their hind legs but absolutely silently and with a very sad and sorrowful expression. The spirit then said to them sharply: 'Go to the place of your evil love; it will draw you in its direction! Your reward is commensurate with your deeds!' However the seven souls shouted out: 'If we are already damned there is plenty of time for that! Why was it necessary to torture us, if everlasting damnation awaits us here?!'

09] The mighty spirit said: ‘Everything depended on and still depends on your love! Change that according to Jehovah’s ordinances which are known to you and you will be your own saviours; except for yourselves no one in the whole of God’s infinity can save you! The life is yours, and the love is yours; if you can change your love, then that act will transform your whole life and your whole being! Now leave this place!’

10] Hearing these sharp words spoken by the great and mighty spirit, the seven, howling horribly, left quickly. However, I was impudent and asked the great spirit what would finally become of them.

11] The spirit rose again and merely said: ‘Their individual wills shall decide! With them it was not a lack of upbringing, nor a lack of cognition, nor were they possessed - except by their own evil wills. The vermin you saw escaping when they were stripped and flogged were not demonic intruders, they were all the output and creation of each of their own evil wills. Therefore the judgement is fair as it was handed down to seven perfect devils, for whom this world held no teachings, no scripture and no prospects! But here with us in a place where everything is revealed, their destiny will be as they wish it to be out of love. The opportunities, even if only illusory, will be there in plenty to tempt them to more evil but also to betterment. Understand this, young man, and also explain to your father, who has not been granted the necessary vision!’

12] Having spoken these significant words, the mighty spirit disappeared and the leg breakers began with their work. With five victims no blood issued from their gaping wounds but some still escaped from the last two. They at once received the axe blows to end their lives but that was a completely futile exercise as once the good or evil soul has departed, the body itself is certainly completely dead.

13] After this not too invitingly pleasant activity, the executioners went home and the corpses were handed over to the undertaker and his servants for disposal. The method of disposal was however was then different and still is, the only restriction being that they were not allowed to be buried. Normally they were cremated using wood which had been cursed or boiled dry in poisoned water and only then thrown to wild animals as food. But the fierce creatures in the wild which devoured it normally then perished, which was the reason why the undertaker would simply boil the corpses in foul water and sell it for quite good money to people who wanted to kill wolves, hyenas, bears and foxes.

14] This, My Lord, is again a short account of some of my experiences during my youth. Everything is clear to me, except the appearance of the souls which lacked any human form and before that the countless number of despicable vermin which left the criminals as bats and small dragons. The mighty spirit did indeed

gave me an explanation that they were the output from their evil wills; but how this all came about is an entirely different question, which only You, My Lord, can answer and clarify! Please resolve these matters for us, My Lord, if that is Your divine will!”

Chapter 133

The appearance of the souls of the murderous robbers

01] I say: “You have presented the account of your personal experience in a very good, truthful way. The reason for the bestial appearance of the souls of those seven major criminals lies the loose way they are put together, but of course only to the extent that the effective parts of the soul’s make-up in the body either clinging together or changing places, just as a bundle of worms will wriggle randomly hither and thither, continuously seeking a more comfortable resting place. It is immaterial when they have found that position, whether they are a good type or a bad one, as their outer form will assuredly adapt to become appropriate to one or the other.

02] Look at these different plants; one has healing properties, the other is poisonous! Look at their shapes in the light of our sphere, bright as the sun! See how smooth, delightfully soft and modest the shape of the healthy plant appears to be by comparison with the angular, shredded and in parts quite suspiciously smooth appearance of the poisonous plants and yet both species are composed of the same primordial substances, they stand in the same earth, they absorb the same dew, precisely the same air and the same light! Yet the healing plant is healthy, the poisonous one is quite deadly! The reason is to be found in the different ways their elements are assembled.

03] You have already seen a little while ago how the completely identical glowing tongues or the hovering fiery snakes, invisible to the naked eye because they are too tiny, have changed into a perfect, quite acceptable donkey. Do you believe that by selecting another order for the assembly of the primordial substances into an organic form, it would have been just as easy to produce a tiger, a camel, an ox or an elephant or anything else?! Most certainly! Yet another cluster arrangement would also have a complete different nature and characteristics and would display some hostility towards other clusters. The reason for this is, that each differently organized individual form has as its one principal ongoing

aspiration, the conversion of everything else which is somewhat weaker to its own specification.

04] This property generates love, inner warmth, aspiration, greed, hunger and thirst. If this greed, which is the same as the desire to dominate, sometimes becomes excessive and tries to integrate too many other souls as subordinates within its original order, the victim often becomes too powerful that it compels the acquisitive organic order, to join its own good order or even a better one – but just as easily a worse one, a poorer one or finally a very poor one!

05] But what is the result? Mathael, we are now coming to your vision of the tiger-like criminal souls! These souls were excessively controlled by the greedily absorbed primordial soul substances which were not compatible with their existing order and it is only those absorbed primordial substances which have converted the souls to their own exceedingly evil state and have thus changed human souls into true tiger souls, also creating all the vermin which you saw leaving the bodies of the frightened criminals in large numbers. But now tell Me, all of you, if you have understood all the aspects of this important teaching!”

06] Most of them say: “Yes, Lord, we understood Your teaching at least to some extent; but to boast that we feel completely at home with it, would be a lie. From the earlier creation of a donkey we have seen and noted how the spiritual primordial substances combine to make a thing or a being. We could see the grass grow and how a donkey, in some way from within, created itself from the tongues of fire. Yes, by Your goodness and mercy we even know, what and who these tongues of fire are, where they originate and how in their relationship they can combine with others to create a distinctive idea and shape. We well how Your countless primordial thoughts overflow in infinity and that, although similar in outer appearance, they are nevertheless in themselves very distinctive, some lighter, some heavier, depending on whether there is any concept within them which might be somewhat deeper, more serious or of higher quality, and how those that are alike cling to each other and begin to form an organism.

07] As we have said, all this we understand quite well; but there is still something which greatly puzzles us, which You, Lord, could resolve for us, please. We surely do not all have to tell You where the problem lies since You know all our shortcomings which we ask you to rectify graciously, if You deem it necessary! If that is not of any great importance to us in Your view, then we are more than satisfied with what we have and have understood.”

08] I reply: “To understand the secret of the kingdom of God in all its profound depth, you must all first be reborn in the spirit but that is now impossible for you. Only when the Son of Man has returned whence He came, will He send the holy

spirit of universal truth to you; he will arouse you fully, perfect your hearts and awaken the spirit of universal truth within you, which means, in the heart of your souls. By this act you will be reborn in the spirit and see and understand what the Heavens contain in their deepest recesses in the brightest light.

09] But the things I am now showing and explaining to you are merely preparation for what the spirit will bountifully reveal to you. There are many things which I still might tell you, but you would not be able to endure any more right now. The spirit of universal truth will however come down and guide you in universal wisdom! Since you now know this we shall immediately begin further important preparation for that coming and our Mathael with his wide experience will tell us another little story from his past life.

10] You, Mathael, can go to work again and tell us the story of your personal experiences in Bethany! We still have four hours until sunrise and there is therefore still time to learn and experience many things. You, Mathael, may immediately begin to speak!”

Chapter 134

Mathael visits Lazarus’ dying father and the strange natural phenomena on his way to Bethany

01] Mathael says: “Lord, am I also allowed to mention the strange natural events which I in the company of my father observed in the middle of the night when travelling eastwards to Bethany?”

02] I say: “Certainly you may; since this plays a vital part in the experience you had seventeen years ago in Bethany! Therefore, just begin right now!”

03] Mathael says: “My Lord, I can see that nothing is unknown to You in the whole of the infinite sphere of creation! I certainly do not have to tell You the story; but for the benefit of our other friends and brothers it pleases me to speak of these higher things, especially as I can see that my audience believes me. Everything which I will tell you now is of a character which looks to have a very mystical and fairy-tale quality. Be that as it may, everything you will hear is true, so please give me your full attention once more!

04] Listen! It was already late autumn. The high mountain peaks were covered in fog, and an unfriendly northerly wind whirled the dry leaves from the trees through the air; only in the east were there still some places, where the lovely stars looked down on earth like falling tear drops. This was the scene which I and my father, who was a great lover of nature even with regard to its much less friendly effects, made observations until midnight. When we prepared to go inside to take our rest, we saw someone walking quickly towards our house carrying a lantern made from a sheep's bladder in his hand. A few moments passed and a rather sad, still quite young, man stood before us.

05] Knowing that my father was a doctor, he said in a sorrowful voice: 'Good friend and doctor! I come from Bethany; my name is Lazarus and I am the son of old Lazarus, whom I love above all! He quite suddenly fell ill today and it looks very bad! Our rabbi, who in emergencies is also something of a doctor, does not know what to do for him! He himself sent me to you as you are an extraordinarily good doctor who has helped sick people in cases where no other doctor could offer any remedy. Please come and cure my suffering father if at all possible!'

06] My father said: 'If some other doctor has judged an invalid to be close to death, we will have to perform miracles again! There would be no problems if they were possible immediately and universally! I will go to him and see what can be done, taking my only son here, who must be at hand since he has the gift to see spirits and can also converse with them in extreme cases. If you had brought horses you would have got here sooner and we would return more quickly with you, perhaps resulting in an easier cure. If the Hippocratic signs of death are already there, no cure is possible as no herb has ever been grown, not on the Alps and even less in any garden, to combat death's power!'

07] The messenger from Lazarus was content with this answer and greatly regretted not having brought any horses Nevertheless we quickly set off on our journey as, even walking quickly, our destination was about an hour away.

08] As we made our way, absolutely silent and deep in thought, the fog in the east disappeared completely and the sky became lighter and lighter - after about a quarter of an hour it was as light as half an hour before sunrise. This puzzled us so much that, despite our haste, we were obliged to stop and try to find the source of this strange light.

09] Finally it all became as completely light as day and above the eastern horizon something that was almost a real sun rose, but much faster than the usual one, or - as one is accustomed to say - the every-day sun. But when this quickly ascending light appeared, the lower end of the eastern horizon did not begin to become visible.

10] This light phenomenon became a column and within a few moments the top shone as brightly as the mid-day sun and soon gave out so much light and heat, that we were forced to seek shelter underneath a fig tree which still had a dense covering of leaves to ensure that we would not be blinded or perish from the heat. Soon this column of light became thinner and thinner and the light and the strong heat which it gave out, disappeared.

11] After less than a quarter of an hour the light was gone, as was our eyesight as, when the light had gone out, the darkness was so intense and our eyes so weakened, that we were not able to make out our guide's lantern properly.

12] After a few moments our eyes started to recover and we could again hardly see the road by the very weak light of the lantern as we walked. What had happened nevertheless delayed us by a good half hour and my father immediately asked me, if I had seen any spirits when the bright light was shining.

13] I said to him in all sincerity: 'In the light, which was anyway much more difficult to look at than the midday sun because of its extreme brightness, there was nothing to be seen, but that was certainly not the case with us on earth. A large number of figures appeared but were indistinct - they were all moving purposefully towards the west; their movements thus in tune with the phenomenon of the light itself. There was only one single spirit figure which came very close to us and was completely visible. It had a serious expression, like that of an old man, and appeared to be greatly comforted by the presence of the light. However, when the light began to disappear from the skies, the spirit figure also disappeared quickly also, it seemed to me, moving westwards but more in the direction of Bethany!' I saw nothing else and was therefore unable to tell my father any more.

14] Our guide was surprised by my gift of clairvoyance and believed my statement since he thought that my fantasy and powers of imagination could not possibly have reached a poetic level so inventive that I could so easily produce a story like that from my sleeves. In this he was right since I was never very innovative and as a boy or youth I had almost no fantasy or power of imagination but I did have a great deal of talent for learning foreign tongues.

15] After this small talk we finally arrived in Bethany at Lazarus' very decent house where we found the sick man already making his last convulsive movements, to calm which it is said there is no known herbal cure.

16] Around the bed stood the two daughters of the dying man, both in tears but very attractive, and also quite a number of aunts and cousins who sobbed and wept as was customary at those times. Our guide, as the son of the house, also

wept and in his sadness forgot to ask my father if Lazarus could still possibly be helped or not.

17] It was only the little rabbi who came to my father and ask if there was still anything which could be done so that the old man might regain consciousness even for a short while. My father did not answer the question immediately but asked me very quietly how it was with the old man and whether the soul had already begun to leave the body.

18] I innocently told my father what I saw: “The entire soul is already half the size of a man and is hovering above the body in a horizontal position only connected to it by a thread of light the thickness of a hair which in our experience is unlikely to be there for more than a minute and will break at any moment. It is however strange to see that the immense column of light, which we saw on our way here with our own eyes, is once more present above the head of the soul, giving out the same powerful light and also a warmth which feels very welcoming. The soul does not avert its eyes from the column of light and it appears as if the soul is greatly comforted by its presence.”

Chapter 135

The rabbi's attempt to revive the corpse of old Lazarus

01] (Mathael:) “When my father heard my words, he turned immediately to the already somewhat impatient little rabbi and said: ‘My friend, in my opinion of this case, it would be a pity to waste even one drop of the strongest life-giving balm as his soul is already hovering the size of a man above the body which is already dead for all practical purposes. Begin to sing your sorrowful psalter and tell the people as their priest that there is no earthly remedy!’

02] Hearing this, the rabbi made a rather sour face and asked my father how he was able to reach this conclusion. My father was never a man blessed by too much politeness and said dryly to the little rabbi: ‘How and why I can see or know this is none of your business; just play your part and I know exactly what I should do!’

03] At this moment the soul became completely detached from the body and a few very serene, wise-looking spirits received it in their company and gave it a marvellously pleated garment apparently made from the whitest linen. One of

them took the column of light, bent it around the waist of the now free soul and it was then transformed into a belt as bright as the sun. At the same time a mighty spirit put a equally brightly shining hat or halo on the soul's head and said: 'Brother, may you be for ever adorned with the light of the wisdom of God shining from within you!'

04] With that all the noble spirits there present together immediately left the house with the free soul. I also straight away reported this to my father who said to the rabbi: 'Now, as the soul of the old man has entirely departed from his body, you can go to all these others who are almost blinded by their tears and announce that the old man is now completely dead?!'

05] The little rabbi said: 'Why is that! I will now place a drop of a life-giving stimulant on his tongue, and we will soon see, if his soul – with the proviso and on the assumption that this is a special soul in human flesh – has already left his body! According to my tried and tested intuition, no man has a soul which survives in a special spiritual life after the life-span of the blood and the nerves has ended. Man, once he is dead, is completely dead like a rock or a dry piece of wood, and I swear to you by all things holy, that there is then nothing left alive in a man. However, there are arcana (secret remedies) in nature, which can resurrect in a corpse. I will now do that and prove to you as a stubborn Jew, that the soul has not left the body; also that it is unable to leave as no real soul ever dwelt in it!'

06] Here the rabbi took a golden phial from his pocket, showed it to my father and said: 'Look at this my friend! This bottle contains the soul of a person who is already dead!'

07] My father said with a smile: 'Just go ahead! All my large estate, which you may know of, is yours if the dead man moves at all even for only a short while after your drops are administered. Your arcanum is familiar to me. I also have it, and it has served me well with people apparently dead but in their case the soul still very much remained within the body. Therefore this elixir is very useful with dead people where there is no evidence of Hippocratic symptoms; but once there is a well developed Hippocratic presentation on the face of a corpse, then the soul has left, and you can pour in the content of ten thousand of these little bottles and still the body will not move but remain completely dead, lying there without any feelings like a rock or a dry piece of wood. But now keep on going with your genuine Persian fern herbal oil and, as I have told you in front of many witnesses, my property is completely yours from the moment when this dead man, whose body is already beginning to give off a very slight odour of putrefaction, makes only one single movement after the administration of your drops!'

08] The little rabbi is somewhat concerned hearing these quite forceful words from my father, but, nonetheless, goes to the dead man, opens his mouth and puts ten drops instead of the usual one, two or at the most three drops on the already completely dry tongue. He closes the mouth again and waits now with great concentration for the corpse to move even only a little bit. However, after a full hour has passed and then another and when the dawn had already started to break, the body still showed no sign of any movement.

09] My father now asked the little rabbi if he was still of the opinion that the dead will start to move under the influence of genuine Persian fern herbal oil and perhaps even start to speak.

10] The little man says: ‘Let us wait for another hour until sunrise and the dead man will surely start to move and he will also speak!’

11] My father says, again smiling: ‘Carry on, I will not interfere. On the contrary I would gladly sacrifice my property to revive this old man who is well known to me as an honourable person and is devoted to God! Should you lose to me, I do not ask anything of you, except that you should believe in the true God of Abraham, Isaac and Jacob, who will live for ever, and in the complete immortality of the human soul!’

12] The rabbi replies: ‘Yes, my friend, this I will do; but I know in advance, that you will lose! Secretly I belong to a reasonable Sadducee sect and wish to consign the clerics in my temple to the wilds of the vast sandy desert in Africa! However if you really should succeed in winning, I will gladly serve the temple again to the best of my ability!’

13] Everything was quiet now and we all awaited with great anticipation the moment of resurrection of old Lazarus.”

Chapter 136

The spirit of Lazarus bears witness to the Messiah

01(Mathael:) “Meanwhile young Lazarus came to my father and asked him whether the rabbi’s arcana would indeed not succeed in reviving his father again.

02] My father said: ‘I am terribly sorry my dearest friend but I, both as a doctor and a human being, must admit the truth to you in its entirety! In any event, of what value is it to keep someone in suspense with false hopes which can never ever be realised! To console you I can give you much better news, namely, that I am giving and am permitted to give a very positive and truthful assurance, that your father is alive and that he has in truth never died!’

03] Young Lazarus said sadly: ‘Look there at the bed! He is not alive and is as dead as dead can be!’

04] My father said: ‘Yes, he is for sure; but that was not your father, only the flesh which covered your father! My son, however, who is able to see spirits clearly, can tell you something else. Go and ask him about it, and you will find great happiness in hearing his description of the vision he had here!’

05] The son of Lazarus now duly turned to me and asked me what I, as the doctor’s son, could tell him by way of consolation. And I told him, in minute detail and at great length, what I had seen. There were many listeners around me, but only very few with believing hearts as young Lazarus had. The more I told him about my vision, the more joy lit up his face. This was also noticed by his two sisters who were still in the flower of their tender female youth and they asked him what had suddenly made him so happy. Lazarus pointed to me and said nothing.

06] The two young women then came to me and modestly asked in a few words what I had told their brother to cause him suddenly to put aside his sorrow and now be as cheerful as if no tragedy had ever befallen their home. They said I should also tell them the same!

07] At that time I was a little devious and said to them: ‘It will not be in the least harmful for you girls if you have to mourn a little! I will tell you nothing but at the appropriate time you will be told by your brother Lazarus!’

08] After that the two girls did not ask me any more to tell them what I had told their brother. They nevertheless became less tearful and my father turned to the rabbi as the sun was now a completely crimson ball above the horizon and said: ‘Now my friend, how do things stand with your Persian fern herbal oil drops? The dead body still lies there motionless like an old piece of wood! How does that come about then? The sun has already risen and everything is quiet and dead calm! Who won the bet, you or I?’

09] The rabbi said: ‘My 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

anything without good reason. Even if I do not quite grasp your reasoning, I will still believe because you believe, and because you surely know why! I therefore believe you out of respect and will act accordingly. You have won this important bet and I am your prisoner!’

10] My father said: ‘You are by no means my prisoner but a completely free man in the name of Jehovah!’

11] The rabbi then asked my father: ‘My friend, what must I do to win your friendship completely?’

12] My father said: ‘It is already yours! Believe from now on and in your belief the true light will shine on you!’

13] I now went to my father and told him what I just have seen, namely that a great spirit who had come into the room, had beckoned to me and said that the children of Lazarus should prepare themselves as their father’s spirit would return once more to bless them and to make them an important promise. I also asked my father to tell the three of them and he did so. The son of Lazarus and both his still very young sisters, girls aged fourteen and sixteen years, were very happy with the news.

14] It did not take long before the spirit of the dead Lazarus in its bright heavenly splendour entered the room and all three of them could see him and also hear his voice.

15] The brightly shining spirit said to his son: ‘You are an adult; be a good foster father to your young sisters! Let no evil thoughts penetrate to your heart because, just look at me, I live and have not died! What happened was what the Lord wished to happen. He has chosen our house and the miracle of all miracles will take place within these walls.

16] The Lord already walks this earth in the flesh as the son of poor parents. He, the Everlasting One, the Most Holy, has already begun the great task of redemption. He wishes to become a eternal Father to all men of good will. From now on the people of this earth shall not have an invisible, forever inaccessible Father, but One who can be reached and is always visible. Furthermore, this God, who created everything which everlasting infinity embraces, will visit this house on a regular basis. Therefore protect your hearts from impurity so that this house may become worthy to receive Him, the One whom heaven and earth can not constrain!

17] You can see that I live but you must also ensure you live, as I now live, forever in God, my Father and your own! For now, please receive my true blessing as your father, which I give to you now, no longer in the flesh - which lies there on the bed like a shabby old coat and awaits its redemption as food for the worms - but as a perfected spirit in the Paradise of God, the kingdom of pure spirits! Keep the commandments of God, praising and loving Him above all things and you will already on this earth bring in a more generous harvest than the one which I now enjoy in the splendid Paradise of God! May God the Lord go with you, Amen!

18] Having spoken, the spirit disappeared and the three children were full of a joy which I can not describe.”

Chapter 137

The cowardly rabbi who broke his promise

01] (Mathael:) “Those present were joyfully astonished to see the incomprehensible and uplifting cheerfulness of old Lazarus’ family. Except for me and the three children nobody else had seen anything but nevertheless everyone suspected something. Some thought that the three must have been comforted by a vision. A few Pharisees who were also present thought that the children had gone out of their minds through too much grief while the little rabbi thought that my father had bewitched them in a very secretive way.

02] I then intervened with the little man and said loudly: ‘My man, do you not remember the commitments and the promises you made to my honest father’s face?! How can you judge God’s extraordinary mercy in this way?! Be careful that Jehovah does not punish you this very moment! You are not a man but a wretched animal!’

03] My words made such an impression on the little rabbi that he became as pale in the Hippocratic sense as the corpse on the bed and his whole body began to tremble.

04] My father, noticing this, went to him and asked what had happened to make him as pale as a corpse so the little man told him in a trembling voice all the bad things I had said to him.

05] My father said to him however: ‘It serves you right! Why did you not keep faith with my beliefs as you promised me so clearly you would?! With God and His spirits jokes are not allowed! Do you understand this? Either you believe, even if only because of the experience of others whose word can never be denied, - or you stay as you are!

06] What you are, be that entirely, either an angel or a devil! The worst answer of all however is to wish to lead a double life, an angel and a devil in one and the same person! Is it true that the entrance of the two Pharisees who arrived brought a glow to your head and to your heart?! You became fearful and, as a one-time follower of the Sadducee sect, you began to dance to their tune, just as the Greeks make their bears dance for us to the music of their pipes; but then you forgot the one to whom you gave and broke your word! What will you do now, you wretch?’

07] The rabbi covered his face and went away, most probably returning to Jerusalem to his room, to reflect on all his mortal sins. What then happened to him until now I simply do not know. My father and I myself have seen him in Jerusalem on several occasions, but he has always resolutely kept his distance and avoided us. Whether that was out of rage or some kind of shyness, I also do not know. He never returned to Lazarus’ house either, although he had forgotten his magic phial - as we easily found out as young Lazarus and his sisters visited us quite often afterwards.

08] Now, Lord, this is the story of me and my father in Bethany and I have related our experiences there as truthfully and as accurately as I can. At that stage everything was of course a baffling puzzle to me. Much of it is now much clearer and only the two apparitions are still a riddle which, despite Your many explanations, I still do not understand. Firstly the bright meteor in the night sky at midnight and the spirits accompanying it westwards, and secondly the similar, pure spiritual light above the head of the soul as it already floated freely above the corpse.

09] With this soul I also did not see an actual vapour cloud beforehand, merely the same quite fully developed shape of a human being, only attached to the body by a very light purple thread which later sheared off completely. After that the soul was immediately completely free and stood in a brilliant white pleated garment made of the finest linen among some wise and mighty spirits, as I mentioned earlier.

10] How these events and apparitions are interconnected, I and all the others too, would certainly like to hear from Your own mouth! My Lord, please explain this to us!”

Chapter 138

The life story of old Lazarus

01]I say: “I will explain it to you; but you must all be very attentive, otherwise you will not understand the whole matter! This is because this kind of death is quite unusual, has not occurred for a long time and will not happen again for an even longer period of time.

02] Old Lazarus was a mighty, primordially created angel spirit who came to earth in the flesh of a man by the power of his own will and he became incarnate under the most difficult living conditions imaginable anywhere on earth. From the cradle until his forty-seventh year on earth he had to endure trials and tribulations, the details of which can not easily be recounted here. How many times did he have to combat life-threatening dangers! Those of you who are familiar with the life story of Job, can only imagine what happened to our Lazarus.

03] Several times he received the highest honours in this world and became very wealthy. He had a wife and the most beautiful, 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 men in Bethlehem. His gold and silver together with his very beautiful pearls and precious stones could not easily be carried on a hundred camels. However, his great good fortune on this earth was only of short duration. His treasures dwindled year on year as, because he was a good and excessively indulgent person, he was quite often cheated in a major way. Finally a fire broke out in his house built of cedar wood and he was unable to save any of his treasures except the lives of his wife and children and was forced to live on charity for three years.

04] During these three years his wife and all his five dear children died. He himself was stricken down by leprosy from which he suffered for a full year. Finally a doctor from Egypt came with an secret remedy and cured him completely from the disease. After that, still a handsome man of thirty-four years of age, he was set upon as he went on his way by a stealthy band of drug takers from outer Persia. He was taken there as a slave without any consideration and sold to an extremely hard taskmaster.

05] Since he was the most loyal of all his master's slaves and had endured all his master's severity with the utmost patience and devotion, his master called him after ten years and said: 'I have watched you when I was a hard taskmaster to you, saw that you were very loyal to me and did not shy away from major problems or hard work to bring me in quite frequently a substantial return. If I asked a great deal of you, you always did more and that was quite often to my advantage. I am a hard taskmaster - the whole world testifies to that opinion of me - nevertheless I have good eyes and I am not lacking in insight and recognition. Because I am not like that, I now set you completely free! You can now safely return to your home in your own country. In addition, as a token of my appreciation for your loyal service, I am giving you one hundred camels, ten of my most beautiful female slaves and ninety servants. Furthermore to ensure that you can make purchases in any place, live well and wheel and deal with others, my treasurer will pay you a thousand bags of gold and two thousand bags of silver! This is how a hard task master rewards a very loyal slave and a completely loyal servant, which however I have never unfortunately had before, who should receive double that amount! Come safely home with everything you have received as a gift from this hard taskmaster!'

06] Lazarus bowed deeply in front of his master and wished to thank him. But the latter said in a serious way: 'A friend, who has earned his reward as you have, is not obliged to thank the giver when he has received his just deserts! Therefore go in peace; so may it be and so may it come about!'

07] Moved to tears, Lazarus left the room and when he reached the large palace yard, everything was ready: Camels, the ten female slaves and the ninety servants; and all the strongest camels were loaded up with gold and silver.

08] Lazarus mounted his camel and the march began. After ten quite cheerful days on route, he reached Bethlehem, stayed at an inn and enquired about his former property. But this had been sold as government property, in accordance with Roman law, as the legal owner, despite all the proclamations by special heralds, had not responded to any summons. As more than three years had already elapsed, the new owner had received full title to it. For seven years he had only been a tenant in the eyes of the law and if the dispossessed previous owner were to return by the end of the seventh year, he could still exercise his right of repossession - he was only obliged to pay the tenant the highest offer price plus interest, as the tenant was considered to be a manager without a contract and had to be rewarded for his work in running the estate, as the law provided. However, after seven years the tenant had full, indisputable title as owner of the property. This was also the case in Bethlehem with Lazarus' property. The tenant was now the undisputed owner, protected by Roman law, and our Lazarus had to move on having achieved nothing at all.

09] For a whole year he had to lodge in an inn, until finally a sizeable parcel of land, belonging to a Greek, came on the market in Bethany. Having paid fifteen hundred bags of silver Lazarus became the full owner and, in his forty-seventh year married one of his most loyal female slaves who also was a Jew. With her he fathered young Lazarus and his two sisters. After ten years he also granted full freedom to all his servants from Persia but not one left Lazarus and fifty-three of these servants are still alive today. After two years they had all already converted to the Jewish faith and this was an even more valuable and agreeable outcome for Lazarus. The wife died only two years ago and she was a fine example of female tolerance and devotion. Since then the three very well-behaved children have managed their own lives and, except for God, they have no other needs and do good works for the poor.”

Chapter 139

An explanation of the spiritual phenomena when Lazarus died.

01] (The Lord:) “Old Lazarus completed his earthly life so very well that not only did he lose nothing of his former heavenly perfection, he made such great gains, so that when our thoroughly tested angel departed this life, he had surmounted every obstacle in the most exemplary manner. For this reason, therefore, myriads of the most perfected angels united to influence the natural spirits of this earth in such a way that they were obliged to perform at the same level of activity as the spirits of nature on the sun. These extraordinarily active myriads of spirits concentrated in a small space, were the source of the light which was observed by you, your father and young Lazarus, precisely at that moment when the angelic soul and spirit of old Lazarus began to unravel itself from the bonds of the flesh.

02] The spirits you saw accompanying the light as it moved towards the west, are not especially part of the phenomenon except in that they had also become unusually excited by the extraordinary activity of the spirits of nature which are normally under their command and, not knowing what was going on, were driven to make partly random movements as well as others which were keenly observant as well as some which were prompted by fear.

03] That the tableau could be seen as it went from the east towards the west, to use your own words, signifies an important death here on earth, reflecting the fact that everything on earth awakens in sequence beginning in the East with the

sunrise and falls sleep with the setting sun. At the same time, however, evening on earth is in direct contrast to the spiritual morning and, vice versa, morning on earth contrasts with the spiritual evening. The reason is that when earthly mornings dawn, most people probably begin to worry about worldly matters, while there are often enough truly profoundly spiritual evenings, frequently with no dusk, which are actually already formal spiritual nights. It is only in the evening that many people, tired of the worries of this world, reluctantly start to think that the temporal world has taken flight and they then turn to God - this at least is the equivalent of a spiritual dawn.

04] This explanation should be clear enough to you and you now know the reasons how and why there is a spiritual and physical connection between the phenomenon of the light at night and its accompanying spirits.

05] Now we return in our minds to the room where old Lazarus died! You did not see there any distorted vapour cloud floating above the corpse – it was already a complete human image. The reason for this lies in the great love of activity which is evidence of an already more perfected inner spiritual life entirely devoid of any fear about the great activity to come in the endless kingdom of the Heavens. The soul will not then tremble with fear and therefore the human shape of the soul is already immediately perfected as it begins to leave the body and its relaxed condition is easily visible, but of course only to those who possess the rare ability to see it.

06] The small, extremely thin thread which links the soul to the body indicates its almost total lack of empathy with earthly matters and therefore also facilitates its easy and painless release from the body. The same phenomenon of the light above the head of the soul evidences primarily the supremely powerful will of the soul itself and represents itself as a column of light above its head by means of its extraordinary activity in accordance with the ordinances of Heaven - a column which signifies inflexibility as well as a light which is always the product of correct action in compliance with the divine order established in God's Heaven and which moreover constantly permeates and imparts full enlightenment to the cognitive ability of the soul, so that its will does not act blindly but always has the brightest insight.

07] However, as righteous thinking mainly originates in the heart, in the same way that the seat of love and the will are only to be found there, the light of will-power in the free soul, which during its earthly life acted in unison with the reasoning ability in the mind, now becomes visible as a girdle encircling the cloak of love and justice, patience and tolerance covering the loins of the free soul. Meanwhile, the head covering bears witness to a new gift of the purest light from the heavens, which is only given to those who have however already assiduously

accepted true heavenly wisdom on this earth and as a result have become human beings full of love, wisdom and true heavenly righteousness. The cap of light covering the head is then a product of the will to acquire wisdom possessed by all the primordially created angels in Heaven and bears witness that he who wears it on his head is now an entirely perfected being in the image of God and is indoctrinated in all the wisdom and all the cognition of all the Heavens.

08] A spirit from Heaven who has also followed the way of the flesh in an earthly life has as much understanding on his own as all the other primordial spirits combined who have not yet followed that path, because this halo is also a complex agglomeration of all the intellects in Heaven, just as a human soul is compounded from every particle of earthly intelligence, a fact which surely has endless implications.

09] I am of the opinion now that you all understand these somewhat unusual phenomena. However if anyone still has a doubt he should ask now and he will receive enlightenment! Heaven shines a bright light on those who are righteous and of good will. Therefore ask Me without fear if there is something which you still do not understand!”

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Chapter 140

Regarding naive questions

01] Cyrenius says: “Lord, we are all unable to thank you enough for this infinitely important lesson which we have all received from You, and I do now understand a great deal more than before! There is also nothing which is unclear to me in the last rich experience related by viceroy Mathael. It is only the status of the two or three mighty angelic spirits who received Lazarus that is still not completely clear to me! Perhaps we could at least know the names of these saints and also perhaps more details of the circumstances regarding Lazarus’ words to his children when he later returned to this earth. The story was otherwise most unusual although to be frank I would be very pleased to know how and where the body of old Lazarus was buried and what later became of the little rabbi. Also more information about the famous fern herbal elixir would not be undesirable. Would You, My Lord, give us some further details?”

02] I say: “My friend, these are just unimportant side issues, which we should not regard as essential to the understanding of the main theme as they do not really

have anything to do with it and have almost nothing in common! What significance has the names alone of the angel spirits who met Lazarus?! They do not need a travel document to satisfy any law neither do they need any worldly court to protect them. Of what use can the names be to you?! But as you insist, they were the archangels Zuriel and Uriel and way in the background also Michael in the guise of John the Baptist, about whom Zinka has already given us much information.

03] But there were also many other spirits present, which Mathael could not see, since they are still completely pure spirits and can not be seen with the eyes of the soul but only with the innermost eyes of the purest spirit himself - an ability which Mathael has never acquired. After all that, what is the significance of the burial place of Lazarus' body or the little rabbi or the fern herbal oil which alleviates rigid cramp conditions and kills worms in the stomach if it is genuine - if it is not it has no effect whatsoever! Therefore let us leave it at that as all this is only of very little or no value to us. Let us return in our minds to our bid to improve cognition and knowledge but only in spiritual matters!

04] Therefore ask about something spiritual, perhaps relating to Mathael vision in the spirit world, instead of pursuing subjects which are as insignificant to the spirit as the snow which covered the wild plains on this earth a thousand years before Adam! What materiality is and how it originated, survives and is regenerated, has already been made clear for you to grasp with both hands and we therefore should only occupy ourselves with spiritual things. Of what value to mankind is all the knowledge and science the whole world possesses if man does not know himself down to the deepest depth of the root of life, in particular within his soul, and in the scope of his spiritual life and existence?!

05] Can he ever be able to become truly happy, even if he has obtained all manner of earthly goods, if from time to time he has to ask himself: 'What will become of you after death? Will you continue to be aware of yourself or will it all be over for you for ever?' If the fearful questioner does not obtain satisfactory answers, either from someone who is more experienced or, more improbably, from the dark vaults of his own life on earth into which the spiritual light of truth has never penetrated - what then? Will the serious questioner, no matter how rich he is, enjoy his great treasures and his wealth? With only minimal awareness of love of life, certainly not! Of what value can it be to man, to gain for himself all the treasures of this earth, if he suffers damage to his soul in the process?

06] Let us therefore rid ourselves of everything that can be destroyed by rust or by moths! Only the spiritual remains unchanged for ever while everything appertaining to materiality is frequently subject to innumerable changes until it

has reached a spiritual state. Therefore ask about the spirit and the soul but never about earthly things!" { Matt.06 19; Jas.05 02}

Chapter 141

The “wrath” of God

01] Then Cyrenius said, somewhat embarrassed: "Lord, I am the only one who has asked You anything, and it looks as if You, as My God, Lord and Creator, have some grudge against me as a result."

2] I say: "How can you misunderstand My words to this extent? How can I bear you a grudge when I continue to describe to you very seriously and very truthfully the essential things in life that all of you and every other human being should know? Consider just how limited your power of judgment is even now. When will it fully develop? How can the purest original love of all loves, which is in God, ever harbour a grudge?"

03] Whenever you read about the wrath of God you should take these words to mean the eternally unchanging and inflexible seriousness of His Will; and this resolute will-power in God is the innermost core of that same very pure and mighty love which is the source of infinity and all its works in the same way that a baby chick hatches from an egg - surely, this love can never ever bear anyone a grudge in all eternity! Or does one of you think that God could be consumed by his anger, as a foolish man would be?"

04] The old senior chief Stahar comes to Me, saying: "Lord, forgive me if I permit myself to comment on one point regarding the wrath of God!"

05] If a man endowed with a firm belief in God studies early world history, he could not completely escape the conclusion that God let mankind feel His wrath and His vengeance with quite pitiless severity if man broke the rules.

06] 'Wrath and vengeance are Mine!', says the Lord through the mouth of the prophet. That this is so, is amply demonstrated by Adam being cast out from Paradise, by the Great Flood in Noah's time, God's approval of Noah's curse on one of his own sons as well as the later destruction of Sodom, Gomorrah and the ten cities at that locality which today we call the Dead Sea. At an even later date there were the plagues which befell the Egyptians and the Israelites in the desert;

also the bloody wars ordained by God against the Philistines, the captives in Babylon and, finally, the total subjugation of the People of God under the thumb of the gentiles!

07] Lord, any one who even devotes a little of his attention and his mind to a consideration of God's behaviour towards sinners, who are after all exactly as we are, can only reach one conclusion - than Jehovah has empowered Himself to exercise wrath and the utmost vengeance in the fullest measure!

08] Of course it could be said: This reflects the serious attitude which God adopts regarding His people's upbringing and even entire nations, as He holds His disciplinary rod in His hand! These beatings and blows certainly do not appear to come from the hand of a very loving father, but rather seem to be inflicted by a punctilious judge granted power over life and death as well as pestilence and fire, even if the reproaches are in some ways quite justifiable!

09] This is just my opinion and its validity depends on whether world history tells us the full truth. However, if all the distressing stories of God's deeds are only fictional, than this aspect we call "the wrath and vengeance of God" can indeed be at the core of His everlasting and most untarnished love. I only put this point forward since You Yourself, My Lord, have earlier drawn attention to the topic of wrath and vengeance!

10] It will most likely be as You, My Lord, have told us earlier. It is however strange that it frequently happened in times gone by if the wrath of God was predicted but people did not improve themselves and did not repent their sins, that the most merciless martial punishment was inflicted at both national and local levels, not just in a general way but in specific instances too. Now it would surely be helpful for us to be enlightened at this time as to how these actions can be reconciled with very pure love, devoid of wrath and vengeance!"

Chapter 142

The first pair of human beings

01] I say: "My friend, the way you have just spoken about wrath and vengeance, justice and God's love, is similar to the way a completely blind man speaks about the harmony and splendour of the colours of the rainbow!

[2] "Have you really not yet understood that all five of the books of Moses, as well as all the prophecies and the writings of David and Solomon can only be understood and grasped by inner spiritual comparison?!

03] Do you seriously think that God drove Adam out of Paradise using an angel carrying a blazing sword in his right hand as a weapon to ensure his expulsion? I say to you that even if this was the spectacle which confronted Adam as an apparition, it was merely a comparative reflection of what actually took place in Adam's own mind. It therefore amounted to a step in his upbringing as well as a move towards the establishment of the first religion and the primordial church of mankind on this earth.

04] However, on earth there was never a material Paradise where grilled fish swam into people's mouths. Then as now they had first to be caught, cooked and only then eaten, but with moderation. However if man was industrious and collected the produce which the earth offered and retained the surplus in his storehouse, then every place which was cultivated by man was truly a Paradise on earth!

05] What would have been the outcome for the spiritual development of man, if he were to have lived in a truly lethargic, gastronomic paradise with no worries at all. The best fruit would fall into his mouth while he lay on the softest lawn and he would only have to wish and all his desires would immediately be granted. He had only to open his mouth and the tastiest morsels would drop into it?! When would a man with this upbringing reach his necessary independence in life?! I say this to you: According to your idea of paradise mankind until now would be nothing else and know nothing more than a herd of sizeable greedy oxen or a shoal of voracious polyps at the bottom of the sea.

06] What was therefore represented by the apparition of the angel with the flaming sword? What does this word picture mean? Man was naked and up to now no man has ever entered this world wearing clothes. Even if he, like this donkey here, had not lived through childhood years during which his body would develop and even if he was quite tall - Eve herself was not small in stature - he nevertheless remained a child regarding direct experience of the natural world on this earth and was therefore mainly taught by the lessons of life as he lived it.

07] During the warmer days in spring, summer and fall he was able to endure the weather in his nakedness but in winter he started to feel the cold, and he asked himself within his heart which God was increasingly arousing in him using both His spiritual and physical influence: 'Where am I? What has happened to me? Earlier I felt so comfortable and now I am cold and the cold winds are painful to my skin!' Obviously he had to look for shelter to protect his body from the winds

and he began to cover himself with all kind of foliage from the trees. This enforced activity stimulated his thought processes and they progressively became more logical.

08] However, he also became hungry as the branches of many of the trees and bushes were now bare. He walked long distances as he searched for food and found trees which still offered plentiful supplies of food. He gathered the fruit and carried it to the cave which he had selected to be his home. He thought to himself with his greater fresh experience of life ‘At this time the earth is cursed and you as a man can only gather food by the sweat of your brow!’

09] However, after the first human being on this earth had endured one winter in the cave on these heights forming the north-easterly border of the Promised Land to which our Galilee also belongs, he and his wife found time to probe their own minds and examine themselves more closely. He felt the need for more companionship and in a dream he was told what to do and afterwards he began by fathering Cain and soon afterwards Abel and Seth.

10] It was Adam’s wife who first gave him the incentive to procreate as it was Eve who had a vision regarding the procedure. We do not wish to pursue this subject but I can tell you, My friend Stahar; that everything progressed quite normally and nothing supernatural occurred. Moses however still perceived that everything that had happened only took place because that was Jehovah’s wish. God’s spirit showed him that all the completely natural guidance in travelling along the path of experience was provided by Me and that means by My spirit. Moses therefore chose suitable images to illustrate that God was constantly at the side of the first pair of human beings and also personalized My influence by selecting very focussed, but nevertheless pertinent images, as was customary at that time but was also essential as these images offered necessary guidance to this nation and to mankind generally.

11] It is moreover readily understandable that God and the angels realized and fully appreciated that the first human couple should live and further the development of their lives in one of the most fertile places on earth.

12] When later natural phenomena, which were specifically planned, forced the first humans to leave their first garden to look for food supplies elsewhere on earth, this also did not happen as a result of any kind of divine wrath. The only motivation was love of humankind, and the effect was that man was again aroused from his increasingly lethargic sensuality so that he became active once more and went in search of wider experience.

13] When Adam and his wife and his sons discovered that nearly everywhere on earth there was some source of food, they started to journey further afield and in so doing became quite familiar with Asia and Africa. This enriched them by adding a wealth of experience in all aspects of their lives. Secretly guided by the spirit of God they returned to their first Garden of Eden remaining there as it became the starting point for the process of populating the world..

14] Tell Me from your heart: Do you detect any sign of the wrath or vengeance of God in all this?”

Chapter 143

The Great Flood

01] (The Lord:) “God in His wisdom can certainly display antipathy if already fully grown and partially mature people should wantonly and wilfully rebel against His ordinances. However the love of God is again there to serve a specific purpose and with great patience love knows how to find suitable ways of opposing mankind’s perverse ambitions and how to guide men back to the path of righteousness. This means that My final goal for mankind must always remain attainable and there is no compulsion for man to react like a machine in his initial response to some almighty act of vengeance by His God.

02] Even these measures should not be regarded as a consequence of divine wrath, as they are only caused by man’s inappropriate behaviour. Yes, God set down for the world and for nature their necessary and incontrovertible “must” laws in His ordinances but man also has similar laws which govern his behaviour and his physical presence. Whenever man tries to rebel against this order of life and change the world, he is not punished by the spontaneous wrath of God, but by the stringent and rigid divine ordinances which he has failed to observe and which cover the very things which must remain as they are.

03] You are now asking yourselves whether the Great Flood should also to be regarded as a natural and necessary consequence of inappropriate behaviour. I tell you that it should! I instructed more than a hundred prophets and emissaries to warn the people not to act in any way which might conflict with natural or divine laws. For more than a hundred years I earnestly pointed out the terrible consequences of inappropriate behaviour in the flesh or in the spirit. Their wicked wantonness went so far that in their blindness they not only mocked the

messengers but even killed many of them and so they formally declared war on Me. However, I did not become angry or vengeful as a result but merely allowed them to continue to follow their chosen course of action and in that way experience the sad fact that unreasonableness and ignorance – both in themselves responsible for what they are - can in no way oppose the greatness of nature and God's ordinances if, in their blindness, they see fit to do so.

04] Look, you are free to climb the rock located there towards the south which is the height of five hundred men and then deliberately throw yourself head first over the edge! In accordance with the essential laws of gravity affecting all bodies, this impetuous act will most probably cost you your life. Ask yourself if that fate would befall you as a consequence of My wrath and My vengeance!

05] Over there towards the East you see high, densely wooded rock-strewn mountains. Take an army a million men strong and set fire to the trees, burn down all the forests so that the mountains will then be completely bald. What will the consequence be? The many spirits of nature that will now be naked and deprived of their active lives will begin to display their anger and go berserk in the free air. Innumerable flashes of lightning, very violent cloudbursts and incessant hailstorms will ravage the land far and wide. All this naturally follows deforestation. Tell me whether there is any evidence of the wrath and the vengeance of God!

06] When a million men seriously endeavour to level mountains or to fill in great lakes or to construct broad highways to facilitate warfare; when people clear the slopes of whole mountain ranges, over a distance that can only be covered in several day's travel, to a height of a thousand metres or dig four to five hundred metre deep moats around the base of mountains, and in so doing tap into the earth's hidden reservoirs so that the mountains begin to subside into the vast cavities which are now drained and the water begins to rise so that in Asia it rages like the sea, almost engulfing the highest summits - add to this the fact that, along with the mountains, many hundred thousand acres of the healthy forest land are destroyed, releasing myriads of earthly and natural spirits formerly fully occupied caring for beautiful, lush vegetation but now suddenly free and with no tasks to perform - ask yourself what an uproar there would be among the spirits in the air space above. What storms and what enormous cloud-bursts, what deluges of hailstones and what innumerable flashes of lightning were therefore discharged from the heavens onto the earth below for more than forty days, and what enormous quantities of water must have flooded nearly the whole of Asia – all of this for natural reasons! I ask again, was that also God's wrath and His implacable vengeance?

07] Moses described this event, as he did everything else, in the manner then commonly used, that is, by way of pictorial images. In selecting these he was inspired by the Holy Spirit and always allowed My divine foresight to prevail but this can only be done by drawing genuine and tangible comparisons.

08] Can you continue to call God a God of wrath and vengeance, because you and many others have never understood His many important revelations?

Chapter 144

The causes of natural disasters

01] (The Lord:) “I say this to you: Just live for fifty years always correctly respecting God’s divine ordinances - and you will never again have to see, hear, taste or endure any calamity!

02] I am telling you this: All calamities, epidemics, all manner of disease among humans and animals, bad weather, lean and unproductive years, devastating hailstorms, widespread destructive floods, gales, great storms, plagues of locusts and the like are merely consequences of inappropriate behaviour by mankind!

[3] If man were, as far as possible, to live within the rules of the ordinances set down, he would not have any reason to expect any of these disasters. The years would pass by like a string of pearls, each one as blessed as any other. The habitable regions on earth would never be afflicted by too much cold or too much heat. However, there are always clever and exceedingly shrewd people who undertake projects far in excess of their needs, for instance, by erecting buildings which are too large, or undertaking unwarranted improvements, or levelling whole mountains in order to construct highways to make war, or destroying hundreds of thousands of acres of the finest forest land, or digging too far into mountains to extract gold or silver or, lastly, living in continual dispute and discord with each another, while, in contrast, they are constantly surrounded by a hordes of intelligent natural spirits who take responsibility for the weather as well as for the purity and wholesomeness of the air, the water and the soil on earth Is it then any wonder if this earth is visited more and more by an infinity of evils of every type and description?

04] Miserly and avaricious people fit locks and bolts to their barns and even keep armed guards who watch over their surfeit of treasures and possessions. Woe to

the intruder who might approach them without any authorisation as he would certainly be punished immediately in a vicious way!

05] By this, I do not mean to imply that nobody should be allowed to protect his hard-earned property; I am speaking here of instances where there is an unnecessary or excessive surplus. Would it not be preferable to build barns which are open to all the poor and the weak, even if they were to be supervised by their wise benefactor to prevent anyone taking more than enough for his needs? If, in this way, avarice and acquisitiveness were to disappear from the earth - listen well to what I am saying - all the lean years would similarly vanish from our world.

06] You ask how this is possible. My answer is: In the most natural way in the world. Anyone in the least familiar with the inner workings of the whole of nature's kingdom will not only quickly have the insight but will also grasp the facts with both hands.

07] There in front of us, we still have the health-giving plant and there, a little further on, the very harmful poisonous one. Do not both of them obtain their nourishment from the very same water, the very same air, the very same light and its warmth? And yet, one plant is full of healing properties and the other full of deadly poison!

08] Why is that so? Because the medicinal plant, with its well-ordered inner nature, is consistent with its own good qualities and influences all the adjacent natural spirits in such a way that they, in peace and harmony, nourish it and conform to it both within and without its being. In this way, the whole plant develops both wholesome and healing properties, and in the sunlight during the day the vapours which it gives off and the natural spirits which surround it for some distance, both exert a most beneficial influence on humans and animals.

09] With the poisonous plant, whose nature is of a selfish and desperately angry character, the surrounding natural spirits are contaminated by the same traits and become totally perverse. They then conform to the plant in a similar fashion and give it nourishment, their whole nature then becoming homogeneous with the plant's original character. The surroundings and the vapours it exudes are also poisonous and harmful to man while animals, with their sensitive nostrils, keep away from them."

Chapter 145

The influence of evil on good

01] (The Lord:) "To an even greater extent, an avaricious and greedy man is an exceedingly large poisonous plant which has far-reaching influence. All the natural life spirits surrounding him for some great distance, the vapours exuding from his body and his whole external life sphere will conform to his inner nature. The corrupted natural life spirits around him will seek to convert to their own evil, avaricious and greedy ways, the natural life spirits which venture into their vicinity and are still untainted.

02] Since these natural life spirits remain in constant conflict, not only with man, but also with the animals and the plants, the water and the air, they invariably cause much friction, many disputes and unnecessary jockeying for position in the elements - air, water, earth and fire - and in the animal kingdom.

03] Anyone who wishes to consider a practical example of this should go to a very good man. All the animals surrounding that man will have much gentler natures. Dogs are the best example as within a short time they will fully adopt the character of their master. The dog owned by an avaricious man will certainly also be avaricious and when it is feeding it is not a good idea to approach it. Go to a generous, gentle person and you will notice, if he keeps a dog, that this animal will be very good-natured and it will prefer to abandon any claim to the food bowl rather than involve itself in a vicious battle with an uninvited guest. All the other domestic animals belonging to a gentle and kind-hearted owner will be significantly more compliant and, indeed, even with the plants and trees which he owns, other people with sharp senses will observe a significant difference.

04] On the other hand, consider the servants of a miser and judge whether or not they are in general becoming greedy jealous and parsimonious and for that matter back-stabbing, false and deceitful! Even an otherwise good, generous person, if he spends a long period in the company of a miser who is up to his ears in gold and silver, will finally also be convinced of the necessity to save money and start to think deeply before performing any charitable deed.

05] Add to this the fact that, on this earth, the effort required by the bad to change something that is good to conform to its own nature is much less significant than the other way round!

06] Consider a rather bad-tempered man who wants to destroy everything in his vicinity in his fury and anger! Thousands of quite placid people looking at him

might finally become enraged themselves and begin to wish to take hold of the ill-tempered man and shake the anger out of him - if only their sharp, clutching fingers could find some place to grab his skin. Why does one furious person incite thousands of others to violent opposition and why are the thousands of well disposed people unable to influence the one exception to become eminently good-natured?

07] All of this is due to the fact that, especially on this earth with regard to the upbringing of children, the temptation to succumb to bad and evil influences is much greater than vice versa – and this must always be the case. The reason for that I have already explained to you in general terms and I do not need to repeat Myself.

08] Look again at these two plants and imagine that you have a very large brass cauldron in which you intend to prepare a brew of a health-giving tea using a thousand of these medicinal plants. The intention would be that anyone suffering from a chest complaint who drank from it would soon start to feel the beneficial effects as the good natural life spirits would soon put to rights the small number of evil ones in his body.

09] However if we take this particular poisonous plant and throw it into the cauldron where a thousand plants are being boiled to make a health drink, the effect is that this single poisonous plant will turn the entire remedial infusion into a deadly poisonous brew. Woe betide the invalid who dares to take a sip of this tea! The truth is that it would certainly cost him his life, and he would be beyond help in any natural way!

10] Consider also the opposite case! If we boil a thousand of the poisonous plants in the same cauldron to make a deadly tea and finally add just one of the remedial herbs to the brew with the thousand poisonous plants! How quickly all the good remedial natural spirits will be converted to the deadly toxicity of the other thousand!

11] The conclusion from all that is as clear as sunlight. On this earth it is true that, for the reasons given, evil much more frequently overturns good so that it conforms to its own evil nature than vice versa.

12] Imagine now a large number of bad people in a region, or even in a whole country, and ask yourself, bearing in mind what you have already heard, if in all seriousness it really depends on God's wrath, if there are all kind of evil influences at work! I say to you, especially to my friend Stahar, that all of this uniquely depends on the way of life and the behaviour of the people in that place. The wrath and vengeance of God has nothing to do with it at any time, except that

I have ordained the nature of things and that order must of course remain unaltered, as long as this earth exists. Otherwise our earth will dissolve and be unable to provide mankind with a place in which to dwell in his trial life.

13] The solution is therefore to embrace all the good things in life with serious intent and with all our power and strength, so that there is no way we can be swallowed up by the proliferation of evil.

14] Try therefore to perfect your inner life by the faithful observance of my teachings, so that the poisons of the world are no longer able to harm you!”

Chapter 146

The wonderful little healing plant. The nature of light, darkness, good and evil.

01] (The Lord:) “For the moment let us again return to our cauldron of poison in which a thousand poisonous plants are brewing! Understand that ten thousand, or for that matter, a hundred thousand of these medicinal plants will not be able to detoxify this vessel filled with poisonous tea! But on this earth, in the Indian High Alps and also in Sinai, a very small plant grows. .If only a very small piece of it, about the size of the average blade of grass, is thrown into the poisonous brew, it will transform all the poison instantaneously into the most wholesome remedial tea!

02] ‘How is this possible?’ You ask, wise Stahar, quite surprised. I am able to tell you that this transformation takes place in a very natural way. The reason will immediately be clearly explained to you and all the others.

03] Imagine that there is a moonless stormy night, as black as coal or a raven, during which it will seem to you that the whole of infinity is equally dark. Although it at least for the time behaves like a deadly poison in its effect on the vision because it robs the eyes of their ability to see, this darkness can be instantly dispelled by the smallest spark of light from the sun and become a bright light.

04] Can you already judge where this is leading us? You can certainly exercise your mind and make suppositions, but you can not know for sure! As you can not possibly know, please listen!

05] How can a spark of sunlight chase away all the darkness, and why is darkness unlit the first place? The air is made up of the same spirits during the darkest night as it is during the brightest day!

06] Once the sun has set, the natural spirits of life soon find their rest, each one as an individual, and since they rest within themselves and their light little shells do not vibrate, the human eye of the flesh can not detect their presence or their existence. The image received by the human eye is therefore that of a dark night completely without light.

07] You will of course say that the wind also blows at night and therefore the natural spirits of life are not at rest! No, you are mistaken and have no concept of the specific activity within a natural spirit! The wind of course blows at night and these spirits are therefore not at rest - but their movements are not as individuals within themselves as they are merely moving as a group in the same direction, compelled to do so by a superior spirit. If however at some point a natural spirit or even all the members of a large group of these spirits - these are the fiery tongues that you and all the others here have seen – are aroused so that they vibrate within themselves in an extraordinary way, that place will become extremely bright and light as seen by the human eye. This signals the moment when they begin to form clusters and the significance of that is that something is being created.

08] At the same time, however, an unimaginable number of natural spirits of life in all the surrounding area are also aroused and the whole vicinity becomes light and bright. The more the nearby spirits are aroused by the active cluster of natural spirits as it vibrates, the brighter the light everywhere, and this causes the whole assembly of spirits forming the cluster to strive in unison to achieve the same result; while the light of the sun offers highly tangible evidence of this through the effects of its life-giving power as they influence the world bodies which are sufficiently close to it

09] It is not only the free natural spirits of life on the planets which are aroused to creativity by the sunlight, but also those present in the free firmament of the ether where the free natural spirits of life as they agglomerate can often trigger creations which you could never even dream of in your earthly imagination.

10] As you have now seen, a single spark of light supported by the power of sunlight can instantly convert an immensely large dark space into bright light, in the same manner that our little medicinal herb can turn a large cauldron full of poisonous tea into a wholesome drink, because the natural spirits of life in the medicinal herb are correctly organised to be intensely active and are therefore

able to force the more lethargic and disorganised spirits which make up the poisonous plant to be instantly aroused to behave in an orderly way.

11] The same effect is achieved by a person who is truly perfected in his life, firstly in the effect he has on his neighbours but in a wider context in the way he influences the natural spirits of life around him which are still free.

12] Good and well-organised people will also have a positive influence on their fellows who are themselves more good or less good, and the latter will be affected as if they had been given the remedial herb. However if these people who are by nature quite good should come among basically evil and hedonistic people, whose evil nature is evidenced by the hair on their teeth, they will easily be ruined as well, since the power which controls their inner life can not act as a counterbalance. On the other hand, the man perfected in himself resembles the small medicinal herb in the large cauldron full of poisonous tea or the little spark of sunlight in the vastness of the night.

13] When you have digested this properly, you will finally fully understand, how all the evil among mankind on this earth does not stem from the wrath and vengeance of God, but only has its origin in the way of life chosen by mankind, just as good often originates from just one single perfected person.

14] As I have guided you back to the correct path by giving you this lesson, it is again up to you to ask Me about something else which might appear to you to be strange in the story of old Lazarus as he lay dying. If one of you back there still has a small question, he should speak out!”

Chapter 147

The origins of heat and cold

01] Mathael says: “My Lord, that one will apparently be me! In all seriousness I still have a trivial matter in the back of my mind which I can not make sense of however hard I concentrate!”

02] I say: “Yes, yes, you are the one I had in mind. Tell us what is troubling you!”

03] Mathael continues: “When I and my father left our house together to go with young Lazarus to Bethania and saw the large column of light on our way there, we

were also struck at the same time by the considerable warmth in the air. When however the apparition of the light phenomenon totally disappeared, there was sudden total darkness and it became noticeably cold, so much so that I began to shiver through and through. I am unable to figure out the reason for this drop in temperature but, My Lord, if it pleases You, I would appreciate an explanation!”

04] I say: “The reason for it is so close at hand you could almost stumble over it! If you rub two pieces of wood against each other they will become warm, then hot and finally ignite and start to burn. Why does this happen? This is because the natural spirits of life present in the wood and inside its cells and organisms are awakened and aroused from their silent, dull state of inertia in an excessively forceful manner. They begin individually to vibrate violently, light and fire appear causing the still lethargic spirits nearby also to become agitated so that all these spirits then vibrate together with the utmost intensity until finally, in a word, they ignite. If the excitation should cease or the fire go out, all the natural spirits quickly cool down. The more violently they are stimulated, the more quickly they tire, are brought to rest and become cold.

05] A glowing piece of wood or a glowing coal, even if is burning very fiercely, is never nearly as hot as a piece of metal giving off the same glow. The reason for this is that the natural spirits inside the metal have the ability to become much more stimulated than those in the wood. If therefore the coal and the metal are cooling down in the same ambient temperature, the metal will cool more rapidly than the coal and when it has completely lost all heat it will feel significantly colder than the completely cold piece of coal.

06] If it is very hot and sultry on a summer’s day, the natural spirits of life start to move and this increasing activity also augments both the warmth and the sultry atmosphere. If this becomes greater or more intense, that is because these spirits begin to exert pressure on each other and soon become visible to the naked human eye in the form of fog and clouds.

07] You are aware that on these occasions the clouds become more and more dense and that finally there will be lightning flashes in the clouds, it will start to rain heavily and sometimes even to hail, an effect brought about by the spirits of peace with whom you are already familiar.

08] The more violent and vivid the lightning is during a storm, the colder the air will be afterwards - which is the result of the aroused natural spirits coming to rest, a position they are of course forced to adopt by the mighty spirits of peace. The same effect was seen with your mighty column of light and that is the reason the air became quite cold afterwards. – Is this clear to you now?”

09] Mathael says: “ My Lord, thank you for this clarification; I now understand completely!”

Chapter 148

The inquisitive boy falls to his death

01] I say: “If that is so you still have to tell us about the case of the young boy who fell from a tree and died shortly afterwards, and at the same time about the person who committed suicide by throwing himself into the lake and consequently drowned. However, be brief and just tell us the salient points!”

02] Mathael immediately began to talk and said: “I just ask you to have a little patience; since I want to tell you about both cases at the same time and therefore need to gather my thoughts a little!”

03] I said: “Do that. I will however put the correct ways and means in your mouth without preliminary preparation!”

04] Mathael said: “If that is so, then I do not of course need long to collect myself and I will immediately begin to relate both stories as faithfully and truthfully as I can as they are both still quite fresh in my memory!

05] Everyone loudly says: “Now then, high viceroy of all the nations around the Pontus up to the Caspian Sea, we are all especially glad to hear your account; as you are an unsurpassed master of the art of story-telling!”

06] Mathael says: “To tell stories well one needs above all some linguistic skill and a great love of the truth. He who speaks the truth always has an advantage over the writers of fairy tales! Nevertheless, what I have to tell you in accordance with the wishes of the Lord, is one of the many happenings which I experienced in my early life from the cradle until my twentieth year. My tongue will relate it to you just as I saw it during my seventeenth year with my father, who was always with me and became very wise because of my visions. The two stories are as follows:

07] It was the time of the Jewish Day of Atonement when, as you well know, a goat is slaughtered on the banks of the River Jordan as a sacrifice to atone for all the sins of the Jewish people and is finally cast into the lovely Jordan with all

kinds of noise, ritual prayers and even curses. It would be a futile and worthless exercise to waste any more words to describe the scene as these ceremonies are all too familiar to even the most humble Jew.

08] You might however be less aware of the fact that, at that particular sacrificial rite, there was an exceedingly large crowd of onlookers including many Greeks, Romans, Egyptians and Persians. In a word, there was no shortage of inquisitive onlookers!

09] The fact that the young boys who were there also wanted to see this spectacle is understandable to you, and it is equally understandable that curiosity drove boys with a poor view to climb the trees. It did not take long before finally the accommodating trees were filled and the boys on the branches began to quarrel. They were quite often asked to be quiet, but these well-intentioned reproaches were of little or no avail.

10] My father and I were sitting on our camels, which my father had received as a present from a Persian whom he had cured of a serious illness; both were Bactrians with double humps and these are much more comfortable to ride than those with one hump. We therefore had a good view of all the proceedings. Not far from our vantage point there stood a beautiful tall cypress and on the already naturally weak branches three boys sat and they were quarrelling. Each one of them was trying to shift his weight to the strongest branch he could find.

11] Now this was quite an old tree that really only had two branches sufficiently strong to trust to support one's life. The three boys quarrelled over the two strong branches, while the third was forced to be satisfied with one of the thinner ones. The third boy therefore crouched on his branch, which was more like a twig, at a height of some ten metres above the ground.

12] This situation persisted for about an hour until, towards midday, quite a strong wind began to blow causing the top of the cypress to sway dangerously while the thick smoke from the extremely hot sacrificial altar was being blown straight into the faces of the three boys and this smoke forced them to cover their eyes to prevent them from shedding streams of pointless tears.

13] I watched the boy sitting on the weak branch in this extremely perilous position. When his face was being, so to speak, heavily menaced by the smoke, I suddenly saw two sizeable bats flying around his head. They were as big as two fully grown doves and their beating wings drove even more smoke into the poor boy's face.

14] I drew the attention of my father to the situation and told him that I felt something unpleasant was about to happen. I also told him of the apparitions and said that the two bats did not appear to me to be natural, especially because they sometimes seemed to become bigger and than smaller again.

15] My father guided the camel on which he sat towards the tree and called to the boy that he should quickly climb down as he would otherwise have an accident. Whether the boy heard my father's quite loudly spoken words or not, I can not really tell. My attention was focussed on the scene I have described and my concern was that the boy sitting on that very suspect branch was increasingly rubbing his eyes with both hands as they were plagued by the smoke and that he must have been almost blinded by it.

16] When my father saw that his shouted warnings to the boy were futile, he left the dangerous tree, came back to me and asked if the same apparition was still there. I confirmed truthfully that it was and emphasized to him that the boy, if he did not descend immediately, would surely and inevitably have an accident. My father said: 'Yes, my son, but what can we do?! We do not have a ladder and the boy will not leave the tree when we call him. We are therefore forced to wait and see what the Lord God will permit to happen to this disobedient boy.'

17] My father had just spoken these words, when the weak branch broke after flexing too frequently both to and fro and up and down, bent by the continuous movements made by the boy. The boy of course was now unsupported and fell some ten metres with his full weight head first onto a rock lying beneath the tree, smashing his skull, breaking his neck and causing him to die instantly.

18] All this caused a commotion among the crowd and they all pressed forward round the fatally injured boy. To no avail however as the boy was already dead?! The Roman guards finally pushed the crowd back and my father, who was well known, was invited to examine the boy, to ascertain whether he was really dead or whether there was a possibility that resuscitation could be tried in an attempt to bring him back to life. My father examined the shattered skull and the broken neck and said: 'No herbal remedy and no ointment will be of any help! The boy has died not just once but twice and he will never again live in this world!'"

Chapter 149

**The spiritual apparitions during the accident
The suicide of the Essene cursed by the Temple**

01] (Mathael:) “Simultaneously my father asked me if I have seen anything else remarkable about the boy.

02] In Greek I said to him: ‘The large two bats came together above his chest to form a very sad looking monkey, and are now trying to release themselves from his body. It appears however that they are still strongly drawn towards it and that it is for the time being impossible for them to separate from the body. The longer they attempt to do this, however, the more they become one being - look, now they have freed themselves and have risen into the air as one independent entity which still crouches and jumps round the body as if it is looking for something!’

03] ‘Is this not the boy’s soul?’ said my father

04] I replied: ‘I absolutely do not know the truth myself! Should a boy abandoned like this not in all seriousness have a better soul?! Now this strange apparition is still sitting beside the bloody shattered head and behaves as if he is licking the blood from the open wound. It is however having no success all! It merely sucks at the barely visible blood as it turns to vapour and in so doing its own appearance becomes a little more human. Now helpers are coming who probably wish to remove the corpse! I am curious to see if this ape-like being will accompany it!’

05] At this moment four bearers arrived with quite a long pole, bound the corpse to it with strips of linen cloth, lifted it high and carried it away.

06] I said: ‘However, the apparition has remained and is looking round like someone in a large empty space, where there is nothing to see. It appears not to see those of us here in the flesh. It is now cowering at the place where the boy fell from the tree and looks as if it wishes to go to sleep. In all seriousness, it must be the boy’s soul!’

07] My father said: ‘Now, fortunately, the ceremony to sacrifice the goat is nearly over! It only remains for them to pass sentence on those, who have been excluded from the atonement because of their excessively blatant and evil sins and it will then be over! Every year it is always the same old story - for me it is as devoid of any ability to bless, empower or improve me, as it is, I also believe, for everyone else!’

08] My father then fell silent, listened to the sentences passed and became quite annoyed when the first curse was inflicted on the Samaritans and only then on all

the gentiles, the Essenes, the Sadducees and, and in a lighter way also on the unrepentantly incestuous, those guilty of murdering brothers, fathers or mothers, those who had violated animals or had committed adultery. Then the harshest sentence was finally handed down to the critics of the temple and its sacred relics.

09] After this certainly not very edifying ceremony, during which every curse caused an immense tear to appear in the vestment worn by the high priest, they all returned to the city. There was only one person, probably more deeply affected by the judgemental curses, who remained standing beside the pond, which was not far away from us and was in fact a deep hole created by the River Jordan. Some foolish people spread the fairy tale that this hole, which has a diameter of about two hundred metres, drained all the Great Flood waters from the whole surface of the earth in one year and a few days. It is true that this pond is very deep but it is surely not bottomless.

10] My father was quite suspicious about the way this person was staring with very glassy eyes and a confused face into the black pond, standing on a prominent rock. He asked if I could see anything unusual round or above the man.

11] I told him the full truth: ‘I can see nothing but I can not deny that I do not like this person at all! I believe it would not be wrong to forecast that he will soon investigate how deep the pond is, using his own body!’

12] I have intentionally told you the story in the precise words I used at the time, although my father never approved when I started to joke a little about quite serious matters – I had quite a special talent for that. I therefore ask for your indulgence, My Lord, if I here and now continue to use the same words as I used at the time!”

13] I say: “The way you are speaking to us is appropriate and in accordance with my wishes. Besides, I Myself am putting these words into your mouth! Just continue to speak as they are all listening to you very attentively!”

14] Mathael continued, saying: “I had hardly finished speaking, when the man raised his hands and said loudly: ‘The high priest has cursed me because I was an Essene but I have abandoned the temple to learn another, better wisdom, although I was however unable to find it elsewhere just as I had been unable to find it previously in the temple in Jerusalem. I regretfully returned to the temple, prayed and made a sacrifice; but the high priest rejected my offering, called me the worst kind of desecrator of a holy place and cursed me for eternity, tearing his vestment seven times as he did so. On this Day of Atonement I had hoped for a reversal of the curse but to no avail! He merely reaffirmed the old curse and damned me before God and society! I am cursed! - So be it that I am cursed!’ –

He shouted out these words in an exceedingly loud voice, then threw himself off the cliff into the water and drowned.”

Chapter 150

The souls of the two unfortunates in the hereafter

01] (Mathael:) “It was not long before I saw something like a grey human skeleton floating and moving slowly on the surface of the water, accompanied by very strange looking black ducks, about ten in number. Below the ankles, only the feet had a little flesh remaining and everything else was skin and fleshless bones, which seemed most odd to me. To begin with the floating skeleton had its face turned upwards but after about an hour it turned over and started to use its hands and feet like a skilful swimmer, seemingly also fending off the black ducks. However, they were persistent and did not wish to allow the gruesome looking swimmer to escape them.

02] The puzzling figure drifted around in this way for a good hour on the surface of the pond in all directions, sometimes moving more quickly and then more slowly, even diving a few times beneath the surface and re-appearing again. I would have taken this monstrosity for a water animal if my father could also have seen it to confirm my view. Concentrating his very sharp eyes intently on the water, he was nevertheless unable to see anything. This forced me to conclude that the floating dead skeleton must be something supernatural, therefore a soul or a spirit. After an hour it was very still and the black ducks behaved as if they were nipping off some last pieces of flesh from the skeleton.

03] Since nothing of any importance was happening, we returned to our monkey, who had just started to get up, then tried to stand on his two hind legs and even to walk hesitantly. But the walking went badly. After every five steps the ape put his front legs on the ground, then quickly stood up again. All the time he was looking round everywhere and his eager searching invited the conclusion that the apparition was either afraid of something or that it was extremely hungry and was badly in need of some suitable food. As it progressed with these efforts to walk and stand it reached the pond mentioned earlier, where it soon saw our skeleton floating around accompanied by the weird ducks.

04] When our monkey, or the soul of the fatally injured boy, saw the skeleton, it gave out a loud shrill cry and looked intently at the skeleton. After doing this for

about half an hour it stood erect like a man and I could clearly make out his words in a lisping voice: ‘This was the unfortunate father of my miserable body! Woe to him and to me as the wrath and judgement of Jehovah has befallen both of us! I still can be helped; but how can he be rescued?’

05] Here the monkey paused with a very sad expression on his face while in the pond the black ducks were still quite content to continue plucking at and pushing the skeleton which was showing little sign of life. This again continued for half an hour and by then all the people had left except for a few Romans and Greeks. They were however engrossed in a business discussion and took no notice as we quietly observed the scene.

06] My father then asked me whether I could see anything else. I said no and added briefly: ‘Nothing at all!’

07] He then said that we should go since every noteworthy or remarkable event had already taken place and because we should not concern ourselves with any further action Jehovah might decide to undertake with regard to the souls.

08] I said however: ‘Father, we have already devoted three hours to these two souls and I have gained nothing from the quiet, sad spectacle unfolding before my eyes. May we therefore spend another hour here and perhaps something interesting will still happen!’ My father was quite content to accept my suggestion and we stayed. Within a few moments of the end of our conversation the situation suddenly looked very different.

09] The monkey was suddenly possessed by a violent rage, stood up to its full height, jumped onto the surface of the water and began to attack the weird ducks - and woe betide any one he managed to catch! In a split second the monkey tore it into a thousand pieces! Five of them he slaughtered before the other five made themselves scarce.

10] After the evil ducks had flown away, the monkey lifted the skeleton out of the water and laid it down a short distance from the pond on a rather pleasant stretch of lawn where I could still see them and he said: ‘Father, in your great misery, can you still hear my voice, can you grasp my words?’ The sitting skeleton nodded its totally exposed skull and in so doing gave his son a clear signal that he was able to understand him.

11] The monkey increasingly assumed a more human appearance, stood up as if he possessed considerable power and said in a voice which was now very clear to me: ‘Father! If there is a God, there can only be a good and just God! This God does not curse any man as, if mankind is this God’s work, man could never be a

bungled absurdity but only a masterpiece! However, if He were to be a master craftsman who is able in all seriousness to curse His own work, His standing would rank below the worst bungler. Even a bungler does not condemn his own work, but regards it as worthwhile. Should God, as the grand master of all master craftsmen, be able to curse His own work?

12] The practice of cursing and condemning was invented by mankind and arose as a result of the blindness and immaturity of human nature. The errors which are made by a newly created man are attempts by the now independent entity to exercise the freedom of his will. Man's behaviour is part of an effort to determine his own destiny in the sphere of cognition as well as in the sphere of free will, as this is an established order which has been evidenced by an endless series of major creations by the one wise Creator. It is only in that order that the existence of all creation is and can remain conceivable now and forever more.

13] The act of invoking curses by man comes from an evil segment of his darker side; they destroy those who invoke them as well as their fellow men and finally bring entire nations to the depths of deprivation, misery and despair. You, my poor earthly father, were killed by the tenfold curse invoked by the high priest, although this was undeserved before God. In the depths of your self-doubt you took your own earthly life and it was your fate here to become the miserable victim of the arrogance of a man who considers himself to be God. However I have received God's blessing, as well as the necessary intuition and power, to remove the tenfold curse by the high priest which tormented you in the form of those black water-fowl. Now you are in the open and on dry land. I will now do everything possible however to help you in your great misery and deprivation to the maximum extent that my life's strength permits!

14] During these words the former ape-man increasingly looked like a human being, and when the other had stopped speaking he had taken on a fully developed, quite graceful human shape and was dressed, as if out of thin air, in a light-grey pleated garment. Next to him something was lying on the ground wrapped in a cloth. The now quite handsome boy unpacked it, took out a long dark-grey shirt, saying: 'This is for you; allow me to help you put it on!'

15] The skeleton man nodded his agreement. The boy put the shirt onto his body in an instant and wound the wrapping cloth which was of a slightly lighter colour around his forehead as a kind of turban, and the skeleton began to look somewhat better as a result. The boy was now emboldened and grasped the old man under the arms to help him to stand upright but he was unable to succeed.

16] After several attempts, the boy now already the size of a youth called out loudly in a penetrating voice which even my father pretended to have heard,

although the articulation was poor: ‘Jehovah! If You are out there somewhere, please send me and my father some assistance! He has not sinned but those who claim for themselves the reputation of divinity in order to obtain even greater respect and value from this world, those people have committed a cardinal sin. They have crushed him as if he had been struck by a stone falling from the clouds, and now he lies here as a soul condemned by the world! Will You therefore also condemn him for eternity? Give him at least a skin over his bare bones! I am horrified by my father’s terrible nakedness! Help us, Jehovah, please help!’

17] Soon after these words two mighty spirits appeared and touched the skeleton on his temples. In an instant the victim had tendons, skin, a few strands of hair and - it seemed to me - even eyes, but they were very hollow looking and deep set. However, neither of the spirits uttered a single word and they then immediately disappeared.

18] The boy who was now looking quite pleased tried again to make the old man stand on his feet and this time he succeeded. When the old man was upright, the boy asked him if was able to walk. The old man confirmed that he could in an extremely croaking hollow voice so the boy immediately supported him under the arms and they both now moved off towards the south and disappeared from my view.”

Chapter 151

The Lord’s explanation of the condition of the souls of the two unfortunate victims

01] (Mathael:) “These were the two events at which I was present. I certainly do not know what happened to those two in the spirit kingdom and despite Your earlier explanation I also do not understand the significance of the two bats which appeared when the boy fell from the tree and later combined to form the image of a monkey., Nor do I understand why the soul of the suicide appeared to me to be a complete, almost lifeless skeleton floating on the surface of the water. Where did the ten black ducks come from and why did they torment the skeleton? How could the ape-like figure of the boy overcome the ten evil birds? What does the clothing signify, what was its origin and how did it affect the two different souls?

02] Indeed there are many elements which could give rise to many questions but for me the ones which are especially important are those I have posed, all of which are in themselves evidence of my lack of knowledge. These points are however of particular interest and Your kind explanation would be much appreciated. If anyone else here also wishes to have any lesser apparitions explained to him, he will surely be allowed to put his questions too?!”

03] Cyrenius said: “My friend, I felt quite strange when you were speaking! Human life seems to me like a stream on top of a high plateau flowing along quietly and harmlessly. Then, at the edge of the plateau, the stream which was previously so tranquil suddenly drops precipitately with a thunderous roar and awesome finality into an abyss of unpredictable depth and drills a deep pit for itself in which to rest - but it does not find any rest! The powerful forces generated by its own fall drive it further and further away from the point where it came to rest and the stream is compelled to rush onwards until at last it is consumed by the omnipotence and immeasurable depth of the sea.

04] My Lord, Please console us by explaining to us these very frightening moments in our otherwise beautiful life! Take the man who, in our brother Mathael’s words, jumped in despair into the pool of water, with which I am quite familiar, to end his life. How frightening the change immediately after he jumped! The shock then appeared to be dampened down but how did that happen? What uncertainty, what misery! Lord and Master, give us some comfort in Your explanation of the events that brother Mathael has clearly described in such dreadful detail!”

05] I say: “Of course we are seeing here two terribly sad moments in life and they certainly have a very serious side. What are you willing to do to rescue a life which has been influenced by the world to be totally dissolute, driven only by its own hellish cravings so that you are in time to return that life to the right path and prevent it melting away and becoming lost? Should not a life like that be taken in hand in a very serious way?

06] It is true that the moment the problem is addressed is very repulsive for any spectator! The transition through a very narrow opening is of course not as pleasant to contemplate as, for example, the face of a radiantly healthy virginal bride; but it guides the essential man back to life, this time to a true and eternally indestructible one! For that reason a moment of life, so solemnly serious, in the end offers a man who understands it, more comfort than the radiant spring face of a virginal bride. However, now we will proceed to explain the scenes described by Mathael!

07] Mathael initially saw two large bats flying around the boy when he fell from the tree and immediately lay dead on the ground. The first point is that the boy was a descendant of this earth alone. However, the pure children of this earth, as you have heard in many of My explanations and have clearly grasped, are both in soul and body a complex which stems from the entire organic creation of this earth. Proof of this is found in the very wide variety of food for their bodies consumed by humans, while the choice of food for animals is very limited. For man to feed all the particulate intelligence of which his soul is composed, absorbing the appropriate soul food from the natural intake he consumes, he is enabled to take a wide variety of nutrients from the animal, plant and mineral kingdoms because the substance of the soul's body is fed and matured, just like his body in the flesh, by the natural foodstuffs consumed.

08] Now it also depends from which previous sphere in creation, arranged in ascending order, a man has received his soul if he is purely of this earth. Especially with children, one has then also to consider the possibility that their souls still carry traces of those species of early creatures within them, before transformation to human form. If a child is correctly brought up from birth, the elements stemming from the original creature are soon converted into human form and become more and more embedded in it. However, if a child's upbringing is neglected, the original creature increasingly gains ascendancy in the soul even seeking to force the fully developed body to revert to that original state. The result is that with some coarse people it is quite easy to recognise which form undoubtedly predominates in their soul.

09] When I said earlier that the boy's body and soul purely originated from this earth, you will therefore readily understand, taking into account the neglect in his upbringing, why his soul was already visible as two bats while he was still in the tree and before he fell. The reason for this was that he had lapsed into spasmodic unconsciousness partly due to his very strenuous efforts to cling to the tree and partly due to the suffocating effect of the thick smoke. It was his unconscious state which kept him in the tree for a while, although he himself already knew nothing of what was happening.

10] At the moment of death, as long as a soul is not completely separated from the body, that soul will remain totally unconscious and this state is a result of its anxiety and confusion. The soul feels like a man who has been bound face outwards onto a shaft which is rotating at high speed. The man may look about him as much as he wishes but he will be unable to see any object clearly. Initially he might see a hazy matt-coloured circle around his body but as the rotational speed increases and consequently his eyes are increasingly unable to focus, he can be engulfed in complete darkness.

11] Just as the eyes must be at rest to see an object for what it is, so the soul also requires a certain inner tranquillity to achieve secure, clear self-consciousness. The more a soul is restless within itself, the more its clear self-awareness vanishes. If the soul should become highly agitated, then it loses that awareness until it has returned to a state of rest. When people are dying, this moment comes to them with greater intensity and in inverse proportion to the level of perfection in life which they have achieved. However, a soul perfected in life does not experience this rather sad moment, as Mathael clearly saw at the moment when old Lazarus died, as that soul was never restless in any way.

12] The boy in the tree was for about a quarter of an hour nearly completely dead in the flesh and knew nothing about his condition; his soul and his body were therefore both engulfed by intense darkness. A soul which becomes too restless begins to divide itself in an orderly way into the smaller creatures from its original life and this explains the apparition of the two bats. It was only after the boy's brain had been shattered that he lost all contact with his anxious soul, which then in turn became more tranquil and the two creatures from his original life combined to form the last creature from that life to appear, a monkey. However the monkey required a longer rest period before emerging completely and even longer before it achieved self-recognition and self-consciousness. That is why it cowered for a while where the boy's body fell, driven more by instinct than a knowledge of what had happened.

13] Gradually consciousness and self-awareness returned and the monkey, looking increasingly human, began to stand upright. Its constantly improving perception of its surroundings enabled the soul to sense the nearness of the unfortunate soul of his earthly father. Leaving the spot where he crouched and prompted by his intuition, he moved over to the pond and fully recognized the soul of his father, burdened and tormented by its tenfold human curse.

14] His love for his father was rekindled at that moment when his question about God and His true justice came to mind. After that he justifiably became very angry about the curses which men in their boundless arrogance dare to fling at their poor fellow men many of whom are actually much better than they are. The monkey man, now much more perfected, became confident of his own strength and began to attack the ten devils in the form of black ducks which had been invoked by the curse and were tormenting his father's soul beyond belief.

15] With this increased confidence the monkey man jumps into the water and, driven by his love for his father, he begins to play havoc among the ten devils invoked by the curse. In a few moments they are destroyed and when the job is done the monkey man now looks almost completely human.

16] Now his love also begins to implant new roots of life in his father's dead soul. This fills the son with even more love and strength which he uses to pull his father away from his place of death and destruction onto dry land where, through the son's love, a solid resting-ground for the father's future existence takes shape and begins to look inviting.. However, as the son's love grows, the light from him also becomes more intense and enables him to recognize the limitations of his own strength. He now properly turns to God, asking Him to help his father. Help is not long in coming; clothing is provided together with the strength to advance to a better and more perfect way of life. There, the father's soul is nourished by the son's ever growing love, attains once more spiritual flesh and blood and, finally, is enabled to recognize God and accept His ordinances – a task always exceedingly difficult where suicide is involved."

Chapter 152

The various types of man committing suicide and their condition in the hereafter

01] (The Lord:) "However, there are different ways of committing suicide. When someone takes his own life because his own arrogance has been excessively humiliated by someone else and there is no possibility for him to take revenge - that is the worst kind of premeditated suicide. It is never possible for a soul to make amends completely for this type of suicide. A thousand times a thousand years must pass before a soul like that can be brought to a point where its withered, loveless phantom bones can at least be covered in a thin skin, far less an incarnation (Author's footnote:- Here in the sense of fully enclosing the skeleton of the soul in spiritual 'flesh') of its whole being as incarnation is in reality a product of love and in its turn it re-awakens love.

02] If somebody looks at a maiden, who is very complete in the development of her body and is brimming with voluptuousness, he is immediately obsessed with her image. His heart will immediately glow with love and he will express the desire to call this maiden his own. Why is that so? Because the maiden's fully developed figure is purely a product of a great deal of love! The substance which is the basis of love can and must also arouse a similar feeling in her fellow men.

03] If on the other hand we were to consider another maiden who is terribly thin and I were to say to you, that she would not greatly arouse the heart of any man. He might secretly feel sorry for her, but it would still be difficult for him to fall in

love with her. Again, why is this? Because her bones are covered with too little of that substance which is purely a product of love!

04] A soul that even on this earth has already been pure love, immediately appears in the hereafter to be most attractive, well developed and perfect as far as form is concerned. An avaricious, very selfish soul, however, appears to be very thin in the hereafter. There is still however some flesh and blood left because this soul at least has some love of itself, whereas a suicide is completely devoid of any love and his soul will necessarily appear as a skeleton in the after life. The only question that is open is whether it is a human skeleton or the skeleton of some animal!

05] We have already mentioned that there are several kinds of suicide, and I have specifically dealt in detail with the worst cases. A suicide of the worst kind does not appear in the hereafter in the form of a human skeleton, but as the skeleton of a dragon or a serpent or some other fierce wild animal. Why? You can easily think that out for yourself! A soul like that will never be able to achieve full perfection in its life.

06] Then there are those who commit suicide out of jealousy because of a maiden who, by no fault of her own, preferred another man to the jealous fellow who, when they met, tormented her with all kind of reproachful words, accusing her of infidelity which she never even thought to commit. A suicide like this arrives in the hereafter as the skeleton of a wolf, a dog or a cockerel because the inner nature of these animals rules the mind and the will of a fool like that, because those are the precedent origins of his soul which best represent the present main characteristics of his suicidal soul. These suicides also find it very difficult one day to achieve even a small degree of perfection in life.

07] Again, there are other suicides who have secretly committed a serious crime which they know to be punishable by a dishonourable and painful death. They know that their crime must come to light. What usually then happens? Driven by his terrible fear and his deserved pangs of conscience, a furtive criminal like this descends to the depths of despair and hangs himself. This soul will appear in the hereafter in the shape of the skeleton of its predecessors, creatures such as, for instance, salamanders, lizards and scorpions, all huddled together in a heap and surrounded by a wall of fire, usually in the shape of a giant fiery serpent. The wall of fire is part of one and the same soul as the other creatures from which the soul stems and is an element of their intelligence.

08] In summary, once a soul, because of a bad upbringing, is without any love, even love of self, the whole soul is permeated by hell as life's most vicious enemy. The soul within itself then becomes inimical to its own life and being and

continually strives to end it in some painless way. Faced with this enmity, life in the end must itself fall apart and the soul can not possibly appear in the hereafter unless it has been dispersed into its individual primordial life forms, and even then only if they appear as fleshless skeletons which are merely evidence of the inevitable judgment.

09] With both man and animal, bone is the element which is most judged and most devoid of all love. As love can survive in bones as little as it can in stone, bones remain as a residue, even if only as soul substance, building blocks which can never contain love. It is still however easier for human bones to accept new life than it is for animal bones, far less the skeletal shells of insects or the gristle, cartilage and bones of amphibians.

10] Just imagine what will happen if one of these suicides enters the hereafter. What a difficult and lengthy process it will be before that soul can even begin to take the shape of a human skeleton and then to be covered with a skin and even with flesh, all of this from within itself.

11] In your minds you are now asking whether that soul will also suffer any pain. I can tell you; at times the worst, most searing pain and at other times none at all. When the soul is aroused in some way by approaching spirits which intend if possible to restore life to it, the soul suffers a terrible, burning pain all over but as soon as it comes to rest again, it has neither feeling nor consciousness and does not therefore feel any pain.

12] There are still many more ways of committing suicide which are not so detrimental in their effect on the soul as the two I have just described. However, no suicidal act can have favourable consequences for the soul.

13] The case described by Mathael was still one of the more acceptable types and the resuscitation and restoration of that soul therefore proceeded quite easily and quickly. Nevertheless, there will always remain a flaw in that soul which means that a soul with this provenance can hardly ever achieve the full status of a child of God. The soul of a suicide can seldom reach the first, outermost and thus the lowest order of Heaven, not even reaching its fringes.

14] For the most part only souls from all the other worlds reach the first stage, the heaven of wisdom, but they are joined from this earth by the souls of those wise gentiles who have lived a decent, just life, but who do not wish to hear of My person in the afterlife. If in time they absorb some of this knowledge, they can certainly enter the second or middle heaven. They can never enter the third, the innermost and highest heaven, the true heaven of love and life. There the only

ones accepted are those who have already attained the full status of a child of God."

15] I think that also these ways of dying as related by our brother Mathael have been explained sufficiently. If, however, something is still unclear to one of you, he or she is free to ask. There are only two hours left before the sun is due to rise above the horizon when we will all undertake something completely different. Therefore any one of you wishes to say something should speak now!"

16] Everyone says: "Lord, that is all clear to us. Such a vivid explanation can not leave anybody in any doubt!"

Chapter 153

The stones of wise men

01] I again say: "As we still have a few hours left, Mathael should tell us about one last death scene, very memorable in its way. Before that however, as it is already dawning, Raphael should bring the ball of light back to its correct location and at the same time produce those granules which were promised to Cyrenius!"

02] Raphael soon completed that task and brought Cyrenius seven of the globules of light, each the size of a ripe pea. The globules which Raphael gave Cyrenius were so very bright that no one could look directly at them. Each one had the luminosity of more than ten thousand lamps burning very brightly and was therefore already so bright that it could light up a large hall on its own if positioned on a high central plinth.

03] Cyrenius did not know how to preserve these seven light globules and asked Me for advice. I again called upon Raphael to bring Cyrenius a suitable container to keep them safe.

04] Raphael was soon at hand to give Cyrenius a box made from pure gold and loosely filled with asbestos. He placed the seven globules inside and closed the box with a lid which was decorated with symbolic, high quality workmanship. After the seven globules had been safely stored away, he handed the box to Cyrenius and said: "Keep them yourself! None of these very precious stones should ever decorate a king's crown and that will ensure that another king's

desire to own a similar crown can not become a reason to make war. The outcome would be that thousands of people would tear each other apart like raging wolves, hyenas or bears, just to possess one of these globules of light!”

05] Cyrenius thanked Me and also Raphael who, however, immediately declined his gratitude and redirected the thanks to Me.

06] I said however: “It is good that this matter too has been brought to a conclusion! The globules promised to you, Cyrenius, are now in their storage container and you must never attempt to make use of them on this earth and never be boastful that you own them, not even in the presence of your closest relatives! If you want to make a prophecy, place the box on the pit of your stomach and you will then be empowered to receive the brightest visions. It should however be a fact which is known only to you that your ability to prophesy is enhanced by your ownership of these globules! People will pay attention to your predictions and act in compliance with them, but no man must ever discover the origin of your gift! If you have heard of the stones used by wise men, you now have them yourself in the form of those seven globules - but they are only for you and for nobody else!”

07] Cyrenius says: “My Lord I will however pass away one day and what will then become of these seven globules?”

08] I say: “At that time of your life pass them over to Josoe and rest assured that he will know what he must do to dispose of them to ensure that they positively benefit the whole world! However let us discontinue the discussion of this topic. You, brother Mathael, must begin your story which thousands of times greater in its value to all of you than a hundred thousand of these luminous pebbles! Be brief so that today’s very memorable sunrise will not interrupt your narrative!”

Chapter 154

The widow’s poisonous proximity in her daily life

01] Mathael bows and immediately begins to give the details of a memorable death, the story being as follows: “In a small place between Bethlehem and Jerusalem a strange widow lived. She was married twice. The first husband died after only a year. With him she had one daughter who, apart from the fact that

she was deaf and dumb from birth, was otherwise fresh, healthy and very cheerful, which is seldom the case with deaf mutes.

02] After she had been a widow for a year, a second quite robust man courted her and duly married the widow, who was at stage still very beautiful. But the man did not last much longer with this woman than his predecessor as he only lived for two years and a few months and died just like the first one in state of general emaciation.

03] This scared off all the other men from then on and in future no one dared to pay court to her. With the second quite strong man she had no children, while the deaf-mute daughter made positive progress and by her fifth year was as big and strong as any other girl in her twelfth year. She had a very beautiful face and every man looked at this deaf-mute girl with great pleasure and a certain longing.

04] The widow lived afterwards for another twenty years, remaining very beautiful and even quite attractive, and her daughter enchanted every man she met as there was no more beautiful or more attractive girl to be found in the Land of the Jews! This girl was at the same time quite intelligent and well brought up and knew how to communicate with others quite well using sign language - but always in a really artistic and elegant way so that every man was very happy to converse with her. Many wanted to marry the girl, but under the law deaf-mute people were forbidden to marry. A sensible justification for this prohibition eludes me but there was nothing to be done to change the situation.

05] The widow was quite wealthy, owned extensive properties, had many servants and hand-maidens and was very charitable to the poor. She would have liked to have married again; but as nobody now courted her and she also did not dare to look at anyone, partly out of fear and partly out of her own resolve not to commit the unwilling murder of a third man. She stayed single, led quite a moral and withdrawn life and comforted many people in distress.

06] At one stage a Greek doctor arrived and tried to cure her of her strange attitude but she sent him away and said as she told my father later in the following words, if my otherwise good memory does not deceive me -: ‘My parents were good god-fearing folk and as a girl I was known as an example of one who lived puritanically. Prior to my first marriage I never knew a man. How the bad trait of which I am accused, could ever have invaded my otherwise well disposed mind is a riddle to me. I am, however, Jehovah be praised, very healthy in other ways and therefore do not need medicines. My condition is therefore God’s will for me to endure with contentment! You, false Aesculapius (Publisher’s note:-Aesculapius was the Greek and Roman god of the healing art), must go away, otherwise I will breathe on you, and you will also be hopelessly

lost, regardless of the fact that you are a doctor and wish to help me. As I can see, you are not even able to cure yourself of the hideous goitre on your neck, or of the limp in your left foot! A doctor should himself be perfectly healthy if he wishes to help the sick! The fresh appeal and obvious good health of a doctor must give confidence to sick people enabling them to believe that the doctor has some knowledge. If the doctor presented himself as a cripple and tried to help a healthier person, he would be laughed at universally and if he then became objectionable in someone's home, he would be expelled immediately!

07] When the doctor had heard this assessment, he left the house growling and grumbling, but returned after one year, enquired about the health of the beautiful widow and started to seek her beautiful hand in marriage.

08] The widow became impatient however and from a distance of about three paces she expelled her breath towards the doctor and said: 'Go and do not come any closer! If you inhale this breath you are a dead man; less than a year will pass and you will be rotting in the ground!'

09] The doctor however laughed and inhaled the air she had breathed out expelled with great pleasure in his desire to show the beautiful widow how little he was afraid of the trifling toxic threat from her breath as he was convinced that it would not harm him at all. The best part was that even the widow herself did not believe in the slightest what she was saying, but merely tried to exploit its deterrent effect as people were spreading rumours about her and nobody therefore dared to approach her too closely.

10] However, the people were not so wrong after all. If our widow was not passionately excited by something, her breath was clean and healthy; but as soon as she became a little agitated, it was not possible to stay close to her. Any man, who inhaled too much of her breath, did not live longer than a year and was a child of death. He became emaciated and nothing any well-qualified wonder doctor could possibly prescribe for him served any useful purpose. The sickness progressed relentlessly onwards and the sick person invariably fell victim to it! The same fate was experienced by our Greek doctor who soon afterwards started to waste away and within eight months he was transformed into a wretched, totally emaciated corpse, by comparison with which a three thousand year old Egyptian mummy would still look quite well fed!

11] Our widow soon found out about this and from all sides it was whispered in her ear that she would be taken to court. The widow's heart was very much perturbed by this until finally she herself began to ail and sent for my father, who of course took me with him, as his indispensable clairvoyant, to find out if there was something to be established about this strange woman through my gift. We

went carefully to the house of this unusual woman and found her lying in bed completely exhausted. Her deaf-mute but otherwise heavenly, very beautiful daughter and a couple of handmaidens were with her for support.

12] It should be noted here, that her strange breath only affected men and was not harmful to women or girls.

13] My father said when he came into the room holding his breath a little: ‘I am the doctor you called from Jerusalem - what does the lovely widow require of me?’

14] She replied: ‘What does a sick person need from a doctor except that he should cure her?! Help me if you can!’

15] My father said: ‘Allow me to observe you for a little while, then I will know if you can be helped or not!’

16] The widow said: ‘Do whatever you think is right!’

17] My father then to me in the Roman tongue: ‘Pay attention and find out if there is anything to be seen around here as there may be a very special reason for her illness!’

18] I immediately looked everywhere intently, but initially I was unable to make out anything that was of a spiritual or uncanny nature. After about an hour I did however notice a bluish cloud of smoke appearing above the widow’s bed and I asked my father if he could see it too. He denied that he could but inferred from my words that there was already something extraordinary happening. I continued to observe the apparition with the utmost concentration and discovered a large number of finger length rattle-snakes and vipers which were swimming around inside the cloud of blue mist like fish in water. The beasts writhed in a horrible manner, coiled into rings and flashed their steely fangs in an extraordinary way but not one of the large number of snakes attempted to leave the clearly defined hazy cloud. I immediately drew my father’s attention to the apparition and told him that, in my opinion, it was not at all advisable to approach the bed too closely. My father agreed with my opinion, but then asked me whether I could ascertain if there was any way that the widow could be helped.”

Chapter 155

Snake poison as a curative remedy

01] (Mathael:) “As I stood there, completely absorbed in my inner vision, I heard a voice as if someone was whispering in my ear: ‘Catch a rattle snake and a viper, chop off their heads, boil the bodies thoroughly and give the soup to the widow to drink. Then advise her that the courts of justice of which she is so endlessly afraid, can not possibly have anything against her and she will immediately regain her health! In future, however, if someone should begin to waste away having inhaled her poisonous breath, see to it that he drinks a brew made from these snakes as this has the property of being able to cure the old Aesculapian emaciation. Soon he will recover completely! These snakes are to be found in abundance on the southern slopes of Mount Horeb.’

02] The advice which I had very clearly heard, I conveyed briefly to my father. He was however beside himself with elation and immediately said to the widow that she should not worry as he was sure he had a remedy to help her. First and foremost, however, she was not to be in the slightest way concerned about courts of law with regard to the Greek doctor, as he assured her she should not feel in the least guilty about his death. He said that he himself was quite familiar with Roman law and did not consider that a prosecution case could possibly be made out against her.

03] This very serious portrayal of her innocence calmed the widow down to such an extent, that the bluish haze above her bed disappeared completely. I immediately told my father, who was overjoyed, and he immediately sent to Mount Horeb for the snakes. Some of the best snake catchers and charmers lived there and within a few days several samples of each type had arrived. They were of course already decapitated and properly sealed in clay, so that all the air was excluded and they were prevented from decaying. On Mount Horeb a kind of oily yellow clay is to be found and human corpses can be preserved in this substance for hundreds of years without degenerating.

04] After the snakes had been brought by camel, the quantity required was cleansed of the clay, and then put on a fire in a good cooking-pot and boiled for about three hours, during which time the widow still lay in bed and knew nothing about it. The time which elapsed from sending the request for the medicine to Horeb until the actual moment of preparation was four days, during which time my father had to console the widow several times a day and promised her full recovery within five days. As a result the widow visibly improved day by day and already wanted to rise from her bed on the fourth day. My father did not wish her to get up and kept her away from the preparation of the snake brew. If she had seen something of the preparation method, her acceptance of the cure might have become very dubious. By keeping her in bed, my father ensured she saw nothing

and when he handed her the brew, she happily drank it down to the last drop and finally said that the medicinal brew tasted quite good.

05] After a couple of hours my father gave her a second and final portion of the brew and the widow afterwards began to feel so much better that it was nearly impossible to keep her in bed on the fourth day. However, the strict orders from my father were that she had to stay in bed for at least half of the fifth day after we arrived. She then left her bed fresh and completely recovered. She rewarded my father very generously and did not forget me either!

06] When we departed she asked my father confidentially if he knew the Greek doctor and if he could help him.

07] My father said: ‘Yes indeed, I knew that wretched charlatan quite well and he has surely never helped anybody - except into the grave!’

08] The lovely widow was quite content with this comment and sent us on our way with her best wishes. Father carefully packed the remaining sections of the snakes preserved in clay together with other objects and items of great value which were then loaded on a camel. We mounted our own camels and travelled home in high spirits.

09] Using this very strange medicine, my father subsequently healed many emaciated sick people and in so doing earned a great deal of money and a famous reputation. For that reason he was not of course very much in favour with the temple clerics or the Essenes. On the other hand the Romans respected him even more, gave him their full protection, praised his skill and his science to the heavens and gave him the honorary name Aesculapius Junior. Whenever the supply of snakes ran out, my father immediately ordered a new shipment from Mount Horeb and used his brew to cure these emaciating diseases. In all seriousness, nobody then died from them any more.”

Chapter 156

Spiritual phenomena when the widow and her daughter died.

01] (Mathael:) “A few years passed since widow was cured, during which time we heard nothing more of her. Suddenly, early one morning, on a Sabbath to be precise, a messenger arrived from our widow and requested my father to make

his way to her as soon as possible. It was said that our widow, and also her daughter, had suddenly become so ill that her circle of neighbours were extremely sad and none of them dared to hope that either woman would recover.

02] Despite the fact that it was a Sabbath, it goes without saying that we immediately mounted our camels and my father did not forget to take along the correct quantity of the strange medicine as he quite naturally assumed that the widow had suffered a recurrence of her previous illness. This was frequently the case with this type of illness and every doctor knows that a relapse is often a much more stubborn condition than the first occurrence of the problem.

03] After a couple of hours we arrived at our familiar destination. However from a distance about half-an-hours' walk away I noticed that the whole of the large house was enveloped in thick, blue smoke. The closer we came to the house, the more clearly I was able to see the familiar beasts swimming around inside the blue haze. 'Stop', I said to my father when we were still some sixty paces away from the house, 'To preserve our good health we should not take one more step in that direction if we do not wish to die in the near future as the evil blue haze with its extremely uncanny inhabitants now envelopes the whole house!'

04] My father, now completely puzzled, stopped suddenly. He sent the messenger into the house where the two sick people lay so that he could bring him back news of their condition. The messenger immediately hurried to the house and found both the women unconscious, struggling to escape the relentless onset of death.

05] When father heard this from the messenger, he said to him: ' My friend, I can not perform miracles, and I have therefore no other choice open to me but to turn around, and the quicker the better! It is not advisable to approach either of these sick women too closely!'

06] The messenger however asked us to stay for another hour as no one could know for certain whether either of the two women might regain consciousness again.

07] My father said: 'You would not of course know, but I am very certain! Everything in this world quite often displays in and around itself, sometimes in a wide circle, certain characteristics which a knowledgeable person can examine and establish with great certainty the composition of any object or organism and that is also the case here! I am able to tell just by looking at this house that neither of them can or will live for longer than one hour! Any attempt to save them would be futile!'

08] All you male servants in this household should try to find rattle-snakes and vipers, catch them, chop off their heads, clean them and boil them, then drink several portions of the resultant brew otherwise you will all be totally emaciated and will die within a year. The nature of the substances which is given off by these two female beings and about which you have no knowledge, is such that every man who approaches them too closely especially at this time and is infected by them, will completely resemble a mummy within a year and a half!

09] The messenger thanked us for this advice and wished to give my father valuable gifts but he did not accept anything and began to turn the dromedaries and the pack camel around, a task which is not always easy with these animals, especially if they are exhausted and hungry. Father was always a little irritated when preparing our mounts to turn around, but this time the delay was to the advantage of both of us. If the animals had responded quickly to our commands, we would both, but especially I myself, have missed out on one of the most thought-provoking scenes.

10] In time the volume of the blue haze increased at least by half, soon rising up above the whole of the large house like a giant ball. It was packed not only with the two snake species, but also with an exceedingly large number of all kinds of creatures some of them unpleasant but also others of a very gentle nature. They flew around the giant ball in the way cranes do when they take off and leave the ground. However, the whole ball was only held by two weak- looking strings or rather straps. The somewhat smaller half of the ball was lighter than the other larger half.

11] It seemed very odd to me that the quite strong early evening wind was unable to move the hanging balloon at all. While I looked at the apparition in amazement and reported everything to my father in the Roman tongue, I finally discovered ever increasing numbers of larger animals like rats, mice, rabbits, chicken, doves, geese, lambs, goats, hares, roe deer, stags, gazelles and a great variety of other animals, all fully formed and floating inside the large ball.

12] My father commented: 'My son, are you telling the full truth? This story is getting a little too colourful for me

13] I strongly emphasised to my father that I always only tell him about things I can clearly see before me - not one word more, not one word less. My father then fell silent and paid great attention to every word I spoke.

14] When I looked at this bizarre pictorial once-in-a-lifetime experience more intently and with greater excitement, the two straps which seemed to hold the great ball, suddenly broke and I was then watching two large separate balls

floating in the air, about the height of two men above the house. The wind as it continued to strengthen did not cause them to move at all and the two balloons floated above the large dwelling as if imprisoned at that spot.

15] I did not see any more of the lower animal orders in the separated balloons when they had parted company. One of them seemed to be a little smaller and was also brighter than the larger one. The smaller one contained a colourful mixture of all kinds of more gentle animals, while the bigger one also held wolves, bears and a number of foxes, which quite peaceably floated up and down in the company of the many gentler species. It was also strange that I could see everything clearly as if the scene was illuminated by the midday sun, despite the fact that darkness had already fallen significantly.

Chapter 157 The development of the images of the souls of the two deceased women

01] (Mathael:) “For about half an hour the position remained unchanged but then the situation started to become considerably different. The reason was that a quite natural looking flock of magpies flew by, probably a hundred or so. They began to disturb both the balloons very much. The many creatures within them began to combine together and soon only two gigantic, grey-white eagles were to be seen in the balloons, snapping quite aggressively at the intruding magpies. There was no hope for any which were caught as their balloon teasing was brought to an abrupt end! This story did not however last too long as all the magpies were soon devoured!

02] When I related this to my father in faithful detail, he said: ‘Yes, it certainly looks as if these were the souls of the two dead women!?’ Look at the scene again more intently and tell me everything you see as you have certainly never before described such a strange death scene to me!’

03] I said: ‘Father, whatever I see I will immediately describe in detail! The balloons are now becoming smaller in size and the gigantic eagles are turning into - to speak bluntly - two cows with no horns and I see a perfect human shape near the roof truss climbing up and down, holding bundles of hay in each hand. Surely he does not intend to feed the cows with it? But he does! Both cows have floated downwards so that they can easily reach the hay with their mouths and now they are quite casually munching away!’

04] That was how I told my father immediately what I had seen. After the hay had been eaten the person on the roof truss disappeared but was quickly followed by another, who did not in the slightest resemble the first one, carrying two buckets

of water. He gave the water to the cows to drink and between them they consumed every last drop.

05] After this vision the second person disappeared with the buckets but soon afterwards the cows started to spin round in a circle at high speed. The hazy balloons we had seen became completely invisible and because of their speed of movement I could no longer make out the shape of the two animals. However, as they rotated they became increasingly bright and finally glowed with the intensity of a setting moon.

06] Then the spinning stopped and the place of the cows was taken by two rather emaciated floating human shapes. As their backs were turned I could not make out the gender but judging by their height they were probably females.

07] After about a quarter of an hour I again saw a human figure climbing onto the roof truss with two bundles which he handed to the two images before he immediately disappeared again. Both figures quickly untied the bundles, took out light-grey pleated dresses and quickly put them on. It was only now that I recognized with certainty that the two figures were indeed the strange widow and her deaf-mute daughter. They seemed to be much slimmer but nevertheless it was undoubtedly them!

08] As the two perfect female figures stood on the roof truss in full view of me, the two male figures in light green coats appeared on the roof again and beckoned to the pair to follow them. This they did without the slightest hesitation or demur.

09] They travelled towards the midday sun and soon disappeared completely from my view. I nevertheless also clearly heard the words: 'To God the Lord alone all thanks, all praise and all honour is due as he has saved these two poor creatures!'

10] Whoever spoke those words, I do not know; but I heard them very clearly! They could not have been spoken by those two male figures, since they had already travelled far away over hill and dale. Someone behind me must have spoken these words, but who? – that is a very different matter!

11] Whoever had in fact spoken out has very little to do with our story. It is however true that the words were apt and meaningful! As both women had, all things considered, lived good and virtuous lives, were very charitable towards the poor and were also very God-fearing, it is difficult to understand why the voice especially gave thanks, praise and honour to the Lord for the rescue of this widow

and her deaf-mute daughter. This voice must therefore know or have known more than my own mind was in a position to understand.

12] You at least, My Lord, know what elements of this case remain puzzling to us! I therefore do not wish to ask any particular questions about these deaths as the whole story poses questions from beginning to end. My Lord, please therefore explain everything as I do not know where to begin to ask! Even the illness was in its own way quite puzzling, not to mention the apparitions during and after their deaths! The ascent of the apparently soul-like bluish haze above the whole house, the animals which it contained, then the separation of one large balloon into two smaller ones, the pestering magpies, the gigantic eagles and their transmutation into hornless cows and so on - in short, everything is a fable, which would not be believed by anyone if the tale was told in a light-hearted way! If therefore You, My Lord, would be so kind as to make this story a little more transparent as up to now it remains hidden from me by a triple thickness of Moses' blanket!"

Chapter 158

Poison in minerals, plants, animals and mankind

01] I reply: "Is this story equally unclear to all of you?"

02] All of them answered in the affirmative and requested an explanation.

03] I said to all of them: "You have read about the snake children yet your reaction to this story is as if you can see no light whatever! Consider that on this earth there are poisonous minerals, plants and also animals which are all well known to you! Poisonous minerals are very toxic, poisonous plants are for the most part less toxic and poisonous animals, taking into account the range of the species, only to a very minor extent. You have also heard that the human souls on this earth are a conglomerate composed of mineral, plant and animal souls. This is a matter which I have already quite often explained to you, although I have only spoken in general terms without specific instances and until now I have not pointed out any special exceptions. Here however we have one of the exceptional cases and I wish to make you all more familiar with the details.

04] You all know God's just and true ordinance and are also familiar with the exceptions to the rule as you are able to find them in your minds, in your feelings

and in your senses! However, whatever you are able to do, God can too. He surely knows His own everlasting ordinance in the best and clearest way, as well as all the possible very diverse exceptions to and violations of this order of life and He must therefore also be able to ponder and feel them intensely.

05] As you know, it is true that God must even implant in creatures which are already free as well as in those which are to become independent and also wish to become free, especially in the angels and mankind on this earth, the stimulus to rebel. The effect of this is to ensure that, for those who are chosen in this way, true uninhibited self-determination can become complete reality. From this it is however clear that rebellion must be just as well understood by God as His good and true ordinance of life.

06] Rebellious thoughts and feelings in God as well as in mankind have the same effect among disciplined thoughts and feelings as poisonous minerals, poisonous plants and poisonous animals. However, because they are also God's thoughts and God's feelings, they can not die away but rather they remain in the shape of fiery-tongued primordial intelligence formations, which can combine with their peers in a negative sphere to create their own range of beings.

07] The majority of all controlled material creation originated in fact from this primordial source. However as its purpose is not only to test the creatures of the spirit world in its poisonous effect on their lives, but also to serve as a salutary balm for their lives if the result is achieved that there is a satisfactory segregation of the excessively rebellious primordial concepts of materiality from the much more compliant ones. As has already been mentioned, the former then create toxic ranges of beings in all three realms of nature's visible, external, physical kingdoms. .

08] At first the poisons are found in their coarsest materiality in minerals and then, when their effect has already been somewhat reduced, they are absorbed into an appropriate part of the plant kingdom. Finally when their toxicity has been reduced to a minimal level they represent a danger in the better, more positive physical lives of some lower animal species. They can even under certain conditions damage, but not destroy, their inner, very positive, true life.

09] Now the powers specifically possessed by the souls of these poisonous beings together with their gift of intelligence finally combine to create a form - but only a female form - which then of course does not come into existence without quite a dangerous leavening of toxicity. These souls finally enter the way of the flesh through the widely practised act of procreation by copulation.

Chapter 159

The poisonous nature of the two dead women

01] (The Lord:) “Once a soul like this is living in the flesh, it introduces its poison into the flesh and blood of its own body, but this does not really affect the health of the body too much as it lives its life. This has been the arrangement since time began.

02] For a person of a positive disposition, however, it is never advisable to approach this type of person too closely. Although she can not directly harm his soul, his body can be damaged as it has not been adapted to be immune to this kind of toxicity. And now we are back to our widow again!

03] Her otherwise quite correct soul which made the transition in good order as she passed away, has however introduced its toxic primordial element into her body in the spleen and the liver. These organs behave normally and therefore benignly as long she is not roused to a passion by any outside influence but once a truly toxic person like this has become excited, it is high time for every man to withdraw immediately from her dangerous presence.

04] As the poison harboured in her body affects the nervous system, it penetrates the aura which surrounds that person’s physical life. Any man whose nervous system is exposed to infection in her toxic presence by inhalation or prolonged close proximity, is lost in body, especially if he is not aware of the antidote.

05] If the nerves have not all been excessively irritated, the brew previously described would be the antidote. The snakes should be drowned simultaneously in a large jar filled with olive oil and when the brew is drunk, the snake oil should be massaged thoroughly into the whole body at the same time. It is only in this way that complete recovery can take place, because the poison is induced to leave the nervous system and partly reacts with the primordial elements of the brew in the stomach or in the oil. It is now unable to affect or harm the nervous system again.

06] When you, Mathael, were invited to visit her for the first time with your father, the widow was made ill by her own toxicity because the Greek doctor had excited her too much. She could have died at that stage as easily as later because it is rare for people like her to die from any other cause than their own toxicity.

07] The blue haze, which was seen and within which a number of repulsive animals were swimming around, was a release of toxic ether and its visible inhabitants clearly indicated which spirits gave rise to this toxicity.

08] When your father with his clever eloquence had considerably dispelled the fears within the very excited widow, the evil haze returned to the now calmer spleen and liver while any excess went into the gall bladder and after four days was totally adsorbed by the antidote and excreted in the natural way. The widow now recovered fully. The voice which told you about the antidote was that of a spirit serving as one of the widow's spiritual guardians.

09] When you and your father were called the second time, the widow was very annoyed by her deaf-mute daughter, who, despite her affliction, had begun to fall seriously in love with a somewhat extrovert man. This situation made both the widow and her similarly infected daughter excessively excited and their toxicity affected them as if they had both been bitten by a thousand highly venomous snakes throughout their nervous systems. From that moment on, nothing could save their bodies - unless of course I had used My own power to intervene. Because of their intense agitation both souls nearly dissolved completely, which means that they regressed to their primordial elements which as they expanded to occupy a necessarily larger space, rose high above the house in which both women lay dying.

10] When total separation from the body occurred and as the calming process continued to affect the primordial elements inside the hazy cloud of spirits and they began to recognize their peers again, the entwined clusters in the balloon divided into two separate balloons, the larger of which contained the primordial elements of the widow's life and the smaller one those of the daughter's life. However, all the elements are now already much calmer and they increasingly continued to recognise and bond with each other. A higher order in the animal kingdom at once appeared to be present inside the balloon.

11] As the clusters of life continued to calm down within themselves, the earlier soul forms recognized each other more readily and they then changed into two female eagles. Soon a flock of magpies was to be seen attacking the balloons and they were the spirits of external life which had not yet re-united with the two souls. When this happened and the apparition became visible to you in an appropriate way, two cows immediately appeared. These are of course already akin to man but there was still something lacking of a primordial nature.

12] The two male souls, who were the widow's former husbands, recognize this deficiency and then rectify it in the best way. New life enters the bovine images and when the resultant turmoil has abated, a new organic order is created and

two perfect new human shapes soon appear. They are lovingly welcomed by the two male souls and this expression of love immediately provides the correct primordial materiality to provide suitable clothing for the two women. In this way the two souls which had previously been so fragmented again became enduring and complete human forms, fully equipped with the necessary cognition, as they clearly showed as they departed towards evening.

13] The last words of thanks which you, Mathael, heard at the end, was once more the voice of the same guardian spirit, which had given you two years earlier the correct antidote to cure the emaciating illness. That spirit understood the great difficulties which had to be surmounted in order to change a totally abhorrent situation and create instead true, divine, good order. This is also a case where a little poison can convert a large amount of balsam into poison, while it is nearly impossible to change a large quantity of poison into a curative remedy using only a little balsam. All things are possible to God alone and that therefore explains the final words to thank the Lord God which were uttered by the guardian spirit!

14] Have you now understood all this properly? Any one of you to whom something is still not clear should speak up and he will be enlightened!”

Chapter 160

Cyrenius' thoughts on the earthly order of the development of souls

01] Cyrenius says: “My Lord, Your wisdom and Your judgement have prevailed regarding this story and it is now totally clear to me. I see that the truly divine artistry emanating from You is part of the natural progression of Your creation; I see Your everlasting ordinance and I also see that all things are possible for You within Your established order. One thing remains obscure and even if I think about it very seriously enlightenment does not come to me.

02] I still do not understand why our human soul, before its transformation into a fully intelligent human form, must exist fragmented into thousands of plants, yes, or even minerals or an even greater number of animals. Before becoming a perfect human soul, it must be released by lightning and rain from rocks - and who knows from what else – its deliverance so to speak being achieved by flushing it out after a fire?! Afterwards this soul migration and amalgamation story meanders boringly enough through the whole plant and animal world, until

finally it is honoured, as its power as a human soul develops, to be slaughtered as at least twenty oxen accompanied by about one hundred sheep, calves and donkeys?! This is what we Romans call a *Doctrina dura* (a difficult lesson).

03] Is it then not be possible for God to immediately create a perfect human soul and then to clothe it with flesh and blood? Why does the boring process take so long? Look at our Raphael here! What is he lacking for a perfected life?! As a soul how does our mixed bag compare with his?! Does he not have a greater reserve of extra power and wisdom in his little finger than any of us has in his whole body?! I do not wish to witness the destruction of a thousand legions of the finest soldiers but in an instant he would crush them all to dust! This I what I call perfection in life! If that can be given to him by You, why not to a human soul as well?! Or was it also necessary for his spirit as a former soul to complete this immense journey on who knows how many levels? This, My Lord, is my dark side! Give me therefore sufficient clarification and I will not bother You further with any more stupid questions!

04] In his writings, Your Moses says: ‘And the Lord God made man from a lump of clay, and blew the breath of life into his nose. Man then became a living soul.’ According to this of course quite vague description - taking the words literally - if You as God indeed blew an already perfect soul into a man’s nose, the whole man would then be an already perfected soul in Your own image. However, each alternative is as obscure the next. Therefore I ask You – would you please shine some light on the subject for me?!”

05] I say: “Yes, My dear friend Cyrenius, I can not help it if occasionally your memory starts to fail you. This matter you now wish to have explained, I have already gone over at great length quite some time ago! You have simply forgotten. I will jog your memory a little and everything will then become very clear to you!”

06] Says Cyrenius: “Yes, yes, My Lord, You are always right! I am already completely clear. On this mountain and during this night everything has been explained to us down to the last detail and the visions hovered in front of us illuminated magically by the ball of light - namely the manner of creation and even the outflow of Your thoughts and ideas, their endless diversity and even our very own thoughts – all in the form of fiery tongues large and small! Yes, all of this we have not only already heard, but have also been able to picture it in the proper way!”

Chapter 161

Cyrenius criticises Moses' description of the Creation

01] (Cyrenius:) “Nevertheless, I still can not really align myself with Moses. His writings must contain many things of extraordinary magnitude and truth but who, apart from You, understands what he wrote?”

02] His description of creation is particularly obscure! At one point it says: ‘Let us create man in Our own image to rule over the fish in the sea, the birds in the sky, the cattle, all the earth and the worms which crawl on the ground!’ God created man in His own image, a male and a female. And God blessed them and said to them: ‘Be fertile and multiply; fill the earth and bend it to your will; rule over the fish in the sea, the birds in the sky and all the animals which move on the earth!’ God said: ‘Look here. I have given you all kind of plants which spread their seeds over the whole earth, as well as all kind of fertile trees which provide their seed as fruit for you to eat, and in addition all the animals on earth and all the birds in the sky and all the worms living on the ground, which eat all kinds of green plants!’ This is how it came about. God looked at everything that He had made and, behold! everything was very good! This took place throughout the morning and evening of the sixth day.’

03] With this text one might regard the history of creation as concluded; but, this is by far not the case! Later, after God the Lord had looked at His creation and found everything to be in the best order, Moses then has God creating the first human from a lump of clay or earth with God breathing a soul into him through his nose so that the first man would be perfect in his creation. However it seems that God had forgotten that man must also have woman!

04] In the earlier text it says however: ‘And God created a man and a woman’; but now in the later version Moses leaves Adam alone for a long time and only later when Adam is in a deep sleep do he have God create the first woman from a rib! Anyone who can make this connection in a logical way must clearly understand more than I!

05] According to the first text, God immediately instructed Adam and Eve to rule over the whole earth and all the creatures on it. He blessed them immediately as the words are: ‘And God blessed them.’ And therefore He must also have blessed the earth and its creatures as it is also written that God Himself found everything that he had created to be very good. However whatever God Himself regards as very good, can only possibly be considered to enjoy a supremely blessed state because of God's own satisfaction with it!

06] In the first text therefore the whole earth and the first human couple appear to be blessed in the highest degree! However, in the later text the viewpoint seems to be completely different: Earth has only one inhabitable garden, which must of course be rather large as four of Asia's mightiest rivers are said to have their source there. Then in that place the first man was made by God from clay alone and a living soul was breathed into his nostrils. He then saw and named the trees and herbs, the fish in the sea, the birds in the sky and every walking and creeping animal which there was on this earth.

07] The insects, flies, bees, wasps, hornets, butterflies, and a great variety of the smaller inhabitants of the air, which can in no way be called worms, Moses seems to have overlooked just as he also did many of the countless inhabitants of the sea which are not themselves fish. In the same way he only speaks of the birds which fly in the air and rather than list everything under the heavens and in the sea he only mentions the fish. This is something that I also find to be a little strange!

08] It is probably best to leave the subject at this point as if we use the word 'birds' in its broadest sense we can in the end take it to mean everything which lives in the air. At the same time the general concept 'fish' can be taken to comprise all the animals which live in water. However if you think Moses also stretched the concepts which he used sufficiently for them to be able to convey the full meaning which he wished to put forward, I am surely not able to make that assertion on his behalf!

09] Be that as it may I could nevertheless still go along with him but for the fact that in the preceding text on the sixth day of creation he has God create, just after His words 'Let us create man in the image of God!', a man and a woman, while in the later text God had used clay to form a man some time before, with the woman following on very much later using the man's rib. The earth as a whole also appears to be far less blessed and there is no mentioning of a blessing for the first pair of human beings - indeed on the contrary they are forbidden to eat the fruit from a certain tree and threatened, if they disobey, with death and the imposition of a curse on the whole earth. It duly happened that after the violation of this commandment the earth was stricken by an onerous curse permitting it to bring forth only thorns and thistles. It was furthermore said that Adam must die and that he would have to earn his daily bread with the sweat of his brow – indeed there not the slightest trace of a blessing or any hint of God's supreme satisfaction with His completed work which was mentioned in the earlier text! Yes, You our most divine friend, this is certainly another *Doctrina dura* (a hard lesson to comprehend), and even with the best will in the world one can not readily fathom it out!

10] To speak frankly: What You, My Lord, are and what You teach, I believe steadfastly than a rock but please distance me from Moses' great confusion! If it is possible for You to enlighten me in this regard, it would be appreciated; but if this is not agreeable to you for the time being or not foreseen in Your ordinances, then I am very little or even not at all concerned! I and everyone else here have been privileged to enjoy the perfect light which emanates from You and we can therefore easily do without Moses' after-glow. Of what value is a doctrine to us, if we can not understand its primordial truth?! It is better to hear one word of understandable instruction, than to have to listen to ten thousand words which nobody can grasp!"

Chapter 162

The creation of Adam and Eve

01] I say: "Your comments on Moses are not so wide of the mark, if measured on the scale of current earthly comprehension but, in the judgment of the spirit, Moses is something entirely different than he appears to you to be in your criticism of the text. Furthermore, comparing the texts of the two versions, the first one does not differ too much from the second, as you suggested, since the later text is more of a commentary on the earlier text and more accurately describes the ways and means - even if it is the spiritual path that is chosen – which brought about the creation of man.

02] The way creation should be understood in terms of nature, I have even tonight already explained, as far as it is necessary for you to grasp. Furthermore, Mathael who is quite familiar with comparative science has explained to you yesterday how Moses' scriptures should be understood; and I must again comment, My friend Cyrenius, that you really have a very short memory! A while ago I refreshed your memory, so that you are able to explore more freely with it, if you really wish. However with regard to your doubts about the description of the creation of man as set down by Moses, I will only add a few pointers to set you off in the right direction so that you and a few others as well, can use them to work out the real truth of the matter.

03] You should consider that everything that Moses is saying and wishes to say in his description of creation refers solely and primarily to the upbringing and

spiritual development of the first humans in general, and it therefore applies by inference to the very first human couple as well.

04] Furthermore, Adam's body has been created and given its shape in accordance to My Will and My established ordinance, as I have shown you a short time ago, using the ethereal elements of the finest clay on this earth. Once My Will had charged up his body with a wealth of experience and when it had reached the necessary level in its physical strength which compels it to transform itself into a fully active external sphere of life and when finally he fell into a deep sleep, exhausted by work and travel, only then had the moment arrived for a natural soul embracing all the levels in the natural world which are familiar to you, to enter the external sphere of Adam's life.

05] This soul, finding itself to be in the external sphere of his life, immediately began to create from the very attractive external elements in Adam's life sphere, or from the extremely rich vapours of life itself - just as even today the souls of some dead people will do if they seek to make a final brief appearance before mankind – and thus created a suitable companion in accordance with My will and My ordinances, a work completed within three days.

06] When Adam awoke, he was full of amazement and happiness seeing his image beside him, which of course well disposed towards him as it had to be because its body originated from his own being.

07] However he felt a pressure in the area of his heart even if it was quite a pleasant sensation and at times he also had an empty feeling - this was the beginning of sexual love - and he could never distance himself from the image which was giving him so much pleasure. Wherever he went, the woman followed him, and wherever she went, he was quite unable to let her go alone. He appreciated the woman's value and her love and therefore said to her in a clairvoyant moment: 'We, I as a man and you as a woman grown from my rib (near my heart) in accordance with God's plan, are therefore one flesh and one body. You are the most treasured part of my life, and so it shall remain, for man will leave his father and mother (the man's seriousness and care) and will cling to his wife!'

08] Where it is written that God covered the part of Adam with flesh when he removed his rib, hopefully none of you will be so stupid as to assume that God seriously wounded Adam by cutting away a rib in order to make a large woman from it. The ribs are an outer, rigid defensive shield to protect the soft, internal organs of life.

09] When David said: ‘God is our strong fortress and reliable shield!’, did he mean that God is really a solid castle build with bricks, or a large body shield made of metal?!

10] The same thinking applies to the rib from which Eve was made! The rib is only symbolic of the true essence of the matter which is Adam’s powerful love of life. That rib, which serves as a shield in this life, was chosen by Moses in his writings for the following reasons – firstly, since it protects life in man’s environment as his outer shield, it can therefore represent this quality figuratively and, secondly, because later on a good, faithful and loving woman can also be regarded as a shield to shelter and protect her man’s life, an apt metaphor for her man’s rib – and finally the ethereal aura emanating from external life is also a very powerful shield to guard the natural life of the inner soul, without which no human could survive for longer than a few moments.

11] Now this Eva, to judge from her tender physical presence, was created from the exceedingly abundant ethereal aura of active life surrounding Adam and as this aura comes from the area of the ribs and the chest cavity and then surrounds a man in all directions for a considerable distance, Moses, who fluently made use of appropriate imagery in his language, was quite right to have Eve originate from Adam’s rib and to have God cover the wound with her flesh. Eve was truly flesh which had its origin in the ethereal aura of Adam’s physical life and it was God’s intention to replace the portion which Adam had now lost. He therefore healed the wound with Eve’s flesh which was very acceptable to Adam and was in fact also his own flesh.”

Chapter 163

The fourfold meaning of Moses’ description of the creation

01] (The Lord:) “Look here, Moses must be read in this manner and must also be understood in terms of your knowledge of nature! Of course there is a deeper, inner, purely spiritual interpretation, which must be adopted as signifying that the whole story of the creation must principally be considered to be God’s endeavour to give mankind the necessary upbringing to ensure mutual recognition and love as well as for Him to be their ultimate goal. In this context God walks with Adam in spirit and instructs him, gives him laws, punishes him if he transgresses, and renews his blessing if Adam - or for that matter and in

general terms the first primordial members of the human race on this earth – recognizes and loves God and respects His ordinances as he progresses.

02] Even if this did not take place very frequently in the material world, it nevertheless did in the spiritual one and this can readily be seen to be natural behaviour in very pure, unspoiled, extremely simple people. You can therefore study Moses' writings four times if you will and always understand him well without discovering any ambiguity.

03] First: purely in terms of nature, when at certain times one can see necessary new creation emerging in accordance with God's eternal immutable ordinance. Natural scientists of all kinds can feast their minds and draw their conclusions which can never be other than extremely shallow. If they follow that path they can theorise but they will never reach firm and solid ground.

04] Secondly: a blend of the natural and the spiritual. This likewise very valid sphere suits those people best who strive to please God. In this state where both worlds go hand in hand, they are transparent in their deeds as well as revealing themselves tangibly and comprehensibly. (N.B: This category includes the 'Household of God')

05] Thirdly: the exclusively spiritual. In this area no consideration whatsoever is given to physical appearance in nature or to its transitory stability and changeability. This only covers the spiritual development of mankind and Moses emphasised this point specifically in his choice of comparative images from nature. Those possessing God's wisdom - to whom the development of mankind is entrusted - must understand this.

06] Fourthly and finally: the purely divine, where the Lord is the ultimate yardstick and everything is compared to Him. How this is to be taken on board and understood by you can not be grasped until you have become one with Me in the full renaissance of your spirit, just as I too am one with My Father in Heaven. The difference is however that all of you will become one with Me as separate individuals, while I and My Father, who is My love, are perfectly at one with each other as a single inseparable personality for all time.

07] I now hope, my dear Cyrenius, that you now have a higher opinion of Moses; or do you still think that Moses – whose work you are interpreting as if you were a blind man - did not understand what he was writing down?!"

08] Cyrenius replies full of contrition: "My Lord, let me be very still and quiet in my total embarrassment as I already feel very stupid and lacking in refinement. From now on I just wish to listen and say absolutely nothing!"

09] Cornelius comes up to Me and says: “My Lord, before the sun fully rises, please permit me one small comment and possibly ask a not too unimportant question which may turn out to be just a remark!”

10] I say to him: “Go ahead; whatever is troubling you must be allowed come out!”

11] Cornelius continues: “The scriptures of Moses will in future certainly be understood exactly in the way you have now explained them to us so clearly and we humans will probably be able to distinguish between the first, second and third categories by closer observation as there will always be comparisons available to us between spirituality and materiality. Apart from Yourself, however, who has the correct key to unlock all this?”

12] We understand your explanations quite well of course but as far as I know, Moses has written five books. They are couched in more or less the same style and spirit. Who can read them and who can understand them? Would it not be possible to give us a set of general instructions? I for my own part will from now on busy myself mainly with the Holy Scriptures of the Jews, as I was able to obtain a good copy from the temple, but of course I also wish to understand the meaning of the texts which I am reading.

13] I have complete mastery of the Hebrew language and fully understand the nuances in the words chosen for the scriptures. However, of what value are words to me in their meanings in the material sense, if I cannot fathom the spiritual element?! Therefore, My Lord, Please instruct us so that we can understand the texts we are reading!”

Chapter 164

The key to the understanding of writings of a spiritual nature

01] I say: “Yes, Cornelius My friend, In the sphere of physical life there are no existing rules or instructions to cover that; the only attribute which can provide you with a key to the spiritual understanding of the scriptures is your own spirit reborn in Me and in My teaching. As long as you are not reborn in spirit, no rule

is of any value to you; on the other hand, once you are reborn, then you have no further need of rules, since your awakened spirit will easily and quickly find its peers without following any general rule.

02] If however you wish to understand the sense of scriptures in terms of nature better than you have until now, then you have to become very familiar with the language of the Illyrians, which most resembles old Egyptian and is almost the same as primordial Hebrew. Without this linguistic knowledge you will never read Moses' scriptures properly or even correctly understand the meaning of his words. If you do not even understand the earthly images which have been chosen, how can you proceed to understand the hidden spiritual meaning, even with the benefit of many thousands of rules and instructions?!

03] The language spoken by the Jews nowadays is almost completely foreign compared with the original language spoken by Abraham, by Noah and even by Adam. But if you remain steadfast in your faith and love for Me, correct understanding will come to you of its own volition and this will happen after not too long a time has elapsed! It will incidentally do you no harm to read the Scriptures more frequently since that activity will encourage your soul to remain in an inquiring and thinking mode. - Are you happy with this answer?"

04] Cornelius says: "Certainly, My Lord and Master! Hope founded on good, safe ground is worth more than the full realisation of the hoped-for outcome. I will therefore rejoice in the blessings I have received from You. Please accept my heartfelt warmest thanks!"

05] After our Cornelius had expressed himself to be satisfied, the former commander Stahar came to Me at once and said: "My Lord and Master, the words which we have all now have heard from Your own mouth, are a teaching which we here now understand - but will someone else also understand if we convey this teaching to him? Considering everything we have experienced, heard and seen which was intended to enable us to understand your words, those who we will in future be educators have, comparatively speaking, not previously experienced, heard or seen anything at all! How will they be able to understand your teachings to their advantage?"

06] I reply: "My friend, were you not listening when I said to you right at the beginning, even with the force of a command, that you were not to disclose to any other person anything which you have seen or experienced during this night?! These matters must remain hidden from everyone else in this world! Anyone who is truly reborn in the spirit shall receive everything in any event. However, one who stubbornly remains in his state of worldly physical presence would regard this as a folly designed to increase his great anger, if he heard anything of it.

Therefore it is better that the world should know nothing about it; for you on the other hand it is essential to your strength of character that you understand the secrets of the kingdom of God, and that should be enough for the rest of the world!

07] The lessons you should teach in My name are already known to you for the most part. Everything else is a blessing for you, as you have been selected to be the people's teachers, in that you must unswervingly believe that I alone am the Lord and Master since time began. If you yourselves display true and invariably steadfast belief, you will also easily awaken the same feelings of unbending and active belief in your followers, primarily through the example of your own steadfast conviction. To ensure that you could demonstrate this with all the power available to you, it was however necessary that you should first know Me and understand that I went forth from My Father's dwelling and adopted your flesh in order to guide you along the true path of life.

08] Hopefully, if you have grasped this, you will also know what you are required to preach to the people when I send you out to perform this task. Love God, your everlasting Father above all and your neighbour as yourself and keep the commandments which God has handed down to all mankind through Moses - these points are the essence of my teaching when you preach to the people; nothing else is required.

09] However, everything else that you learnt here belongs only to you, as I have explained to you repeatedly. Now you hopefully know what you have to do and attend to in future. You may therefore return to your place!" Stahar duly complies.

10] Now King Ouran rises and asks Me: "Lord, Master and God! You know why I came on this trip! I have found what I sought and this pleases me greatly. It will certainly please everyone else who made the same discovery! Without teaching, nobody can find it! The question therefore arises as to who should teach and what does it take to be a teacher of the people! Should the teachers travel like messengers from town to town or move from country to country, or would it be better to open public schools, equip them with qualified teachers and enact laws to ensure that people attend these schools? My Lord, Master and God, I beg You graciously to give me some instruction in this regard as I intend to ensure that I do everything that You wish and require that I should do!"

Chapter 165

The true teachers of the Gospel

01] I say to him: “I like your truly good and serious intentions but even your memory is somewhat short-lived, as I gave very adequate instructions both to you and more particularly to Mathael as your senior advisor. Reflect for a moment and you will recall them! It goes without saying, of course, that he who wishes to lead the blind, must himself be able to see, that is if he wishes to avoid the situation where they both fall into the same pit. You can not say to your brother: ‘Let me remove the splinter from your eye!’, if a whole beam is embedded in your own.

02] A true teacher must therefore be free of faults which could be an obstacle to him in the execution of his duties; as in that situation, no teacher at all is better than an inadequate one! As I am training you as teachers, I am illustrating and explaining to you a variety of unusual issues. So it is that every perfect teacher must be taught by God, just as you are. The Father in Heaven must gain his attention, otherwise he can not aspire to the truth in the fullest intensity of its enlightenment. If he fails to reach his goal and therefore does not become a source of light himself, how will it be possible for him to enlighten his benighted neighbour?!

03] Any source designed to illuminate the night and transform it into day must itself be like the sun as it is about to rise above the horizon. If the sun were to be dark and black as coal, could it possibly transform night on earth into a beautiful day? My opinion is that it would make the night even more black and bereft of light than it was before.

04] Therefore a teacher who has not been trained by God to be a teacher, is worse than no teacher at all! As an unenlightened teacher he resembles a bag full of bad seed, which can only serve to disseminate the weeds of black superstition in the furrows of human life which is in its nature always wretched and impoverished in spirit.

05] If you wish to teach your people to read, write and calculate, you can employ suitably qualified tutors to impart this knowledge to the children in your schools. On the other hand, however, My gospel can and may only be preached to the people in a valid manner and with My blessing by the chosen few who are in full possession of the necessary attributes, which I detailed before and which are essential for in the correct performance of their duties.

06] That goal does not, however, necessitate any special school buildings but merely a suitable emissary from Heaven going from community to community with the message: ‘Peace be with you; the Kingdom of God is at hand!’ If the emissary is well received, he should stay and preach but if he is not accepted by a community, which is too worldly and possessed by the Devil, he should move on and even shake its dust from his feet! A community like this does not even deserve that a true emissary from Heaven should carry its dust to another place.

07] However, My teachings should not be forced down anyone’s throat and it is preferable that one or two members of a community should first be told of the overwhelming advantages of My gospel from Heaven. If those members choose to listen, the lessons should be presented to them concisely and without excessive detail. If they prove to have no or very little interest in hearing his words, the emissary from Heaven should immediately move on. Pearls of great value must never be thrown to swine as food!

08] You now know how the dispensation of My gospel should be effected and from now on you should never again forget My instructions! Moreover, you should leave this most holy task to Mathael and his four companions as they know exactly what they have to do and what arrangements to make and their hearts will constantly maintain their dialogue with My heart as this is also a necessary prerequisite for the true dissemination of My teachings.

09] Any person who teaches his brothers, whether they are noble or humble, in My Name, must not draw from his own well, but always from Mine! It should not be necessary for him to think: ‘What shall I say when I bring the words of the Lord to this person or that one?’ If it proves to be necessary he shall find his text in his heart and the words he requires shall be placed on his tongue.

10] Anyone blessed in this way should not hesitate to speak out loudly perhaps out of anxiety, fear or shyness in front of a powerful ruler in case he might offend or even enrage him with his words! Anyone who fears the world more than Me is unworthy of Me or an iota of My mercy and unsuitable to become an emissary from Heaven.

11] However, in your kingdom you will have less difficulty as there you are a legislator and a supreme judge and the people are in fear of you, because they know the unbending nature of your judgements. However if a teacher comes as an emissary from heaven to a place which is under the thumb of a hard ruler, he will necessarily require greater courage than you will as you are already established as a respected prince throughout your wide lands.

12] Anyone who is or aspires to be a true emissary from Heaven, should not carry a stick or any other weapon. Neither should he carry a bag with him to hold his necessities as I Myself will alert friends to his presence and they will give him all he requires as a man of flesh and blood. In the same way a true emissary should only wear one garment, except in winter or in a cold northern country, so that he can not be reproached for having too much while someone else has too little. However, if he should be offered a second or third change of clothing, he should simply accept it as he will find more than enough opportunities to put these devout gifts to good use.

13] Ouran, you are now aware of all the rules under which should govern the conduct of a true teacher and I will only add one further point: Every true emissary from Heaven will receive from Me the capability to cure any person who is sick by laying on his hands. Furthermore the true emissaries should in fact be asked to heal any sick persons in a community as his action will arouse a positive attitude within the community and its members will more readily accept the new teachings from Heaven than they would after hearing any formal speech however well prepared.

14] Every person would in any event rather hear the words of a doctor than those spoken by a prophet however eminent. The things that I do should also be done by a genuine emissary from Heaven sent by Me to every country in the world. A true emissary should also be able to recognize whether an illness is of such severity that the sufferer is already more in the hereafter than on this side. If the emissary from Heaven sees that the soul has already left the body, he should not lay on his hands, merely offer a prayer for him and bless the departing soul in My name. In a word, every true emissary from Heaven will recognize what he should do when the time comes. - Are you, Ouran, clear about everything you wished to know?"

15] Ouran replies: "Yes, My Lord God and Master, the only True One! My warmest loving gratitude goes out to You! My people all over the country should and will thank You and praise You because You have shown so much grace to their undeserving old king which will also be of benefit to them. I therefore give You once more my most loving and sincere thanks!"

Chapter 166

The beautiful morning

01] After this heartfelt expression of his gratitude spoken with great warmth, Ouran went back to his place; and at that moment the sun began to rise in a way never before seen and the whole horizon was so bright that the people hardly dared to look at it. Thousands of little clouds hung in the bright red light and appeared to tremble with deep reverence as they awaited the arrival of the splendid mother of the day.

02] After a few moments the great sun began to rise and cast the awesome vision of a bright rainbow over the far mountains. Its diameter, however, seemed to be ten times greater than usual and at the same time many of those present noticed large flocks of birds circling quite high up in very pure light-coloured currents of air and these also contributed a worthwhile side-show to enhance the sunrise.

03] The wide mirror surface of the lake was covered by a light mist which reflected the rainbow colours of the sun in the most splendid way. At the same time a number of large white seagulls flew over the wide surface of the lake, bathed in the brilliance of the light, and their wings shone as if they were encrusted with diamonds and rubies.

04] At the same time there was a pleasant, fresh-smelling, breeze to cool the morning causing Cyrenius and many of the others to call out loudly: “The eyes of mortals have never before seen such a wonderful morning and their senses have never before experienced such invigorating morning freshness!”

05] Even Jarah, who had been quiet all night and had been busy watching and listening, suddenly screamed out delightedly: “Oh, this is a morning like those which the angels enjoy in Heaven! There is indeed such beauty, such indescribable enchantment! This is a morning which is appropriate to follow the dawning which took place in our hearts in its all-embracing abundance during last night! Is it not true, My Lord, You who are My only true love, that this is a heavenly morning of great significance?”

06] I say to her with a smile: “Quite so, My very dear daughter, beautiful as a rose, if everything that is within a person has become heavenly, everything surrounding that person will also be heavenly! The mornings become heavenly mornings, the days heavenly days, the evenings truly heavenly evenings, and the night becomes a time to rest in Heaven – no longer dark but resplendent with the most intense light to illuminate man’s pure soul at one with its spirit. Just enjoy to the fullest extent the invigorating wonder of this most fragrant morning!”

07] The girl weeps tears of joy and rises from her seat so that her whole body can enjoy the fresh morning fragrance.

08] Then Marcus the innkeeper also arrives. As he was arranging for the morning meal, he had missed the sunrise. But as he sees the sun shining from the sky in the full range of its brightest rainbow colours, he asks in an awe-struck voice what special morning this might be. The reason is that he is already quite an old man, who has travelled far and wide in Europe, Africa and Asia, but has never before seen the sun and the little morning clouds in such splendour! He asked Me to tell him what it meant.

09] My reply was: “Look, if the emperor from Rome were to arrive here, all the subservient nations would arrange every conceivable kind of celebration for him, partly out of pleasure at having the opportunity to see their emperor, but partly also in the hope that they might receive some act of grace or forbearance, if he were to be in a cheerful mood. Just consider that an emperor and a sole ruler over all the heavens and worlds is sitting here in My person!

10] Those who dwell in Heavens, as our Raphael here, know what great revelations of life I have given you tonight, and grasp that it is permitted to see Me among you face to face as Your Father, present in the flesh as Your teacher. The present feeling of supreme, blissful joy is expressed by these active spirits of nature here on earth.

11] However, it is not only on this earth, but also on all the worlds in the whole infinity of creation that celebrations are now being held, each lasting seven hours. No creature in all Creation will die during this time and procreation will cease. When the seven hours have elapsed, the celebrations will end and everything will return to normality.

12] Now you know the reason behind the splendour of this morning! Go now, Marcus, and arrange for us an especially good breakfast as we wish to celebrate a special festival!”

13] He hurries off while the others present join in the joy from the heavens and praise Me, but Jarah most of all.

14] After they have all offered Me their praise for a good hour, Marcus arrives and invites us to sit at table. However, many of them seem to wish to stay for a while longer on the mountain.

15] I say to them, however: “Down below at the tables in the open air we shall have the same morning as we have here on the mountain. You will enjoy it on the short way down and when you are there you will enjoy it twice as much! Our bodies need refreshment so let us proceed quickly to our tables down below!”

Chapter 167

Fasting and pleasure

01] After I have spoken these words quite unthinkingly, one of the thirty young Pharisees observes: “Now, for a change we have heard a natural word from the mouth of the One, in whom the supreme spirit of Jehovah dwells in the fullness of His divine wisdom, love, power and might. Nevertheless, we can not be certain that there is no deeper, hidden, spiritual meaning behind it. Anyone who can find that meaning, apart from the One Himself, should be rewarded with a kingdom! I shall not however become a king.”

02] A colleague says to him: “This remark was already too stupid for you to think it very quietly, far less for you to give vent to it openly and loudly! How can He say anything without it having a hidden, deeper spiritual meaning?! Even if it appears to us to be so straightforward, His remark still comes from the supreme spirit and can therefore only be construed as being full of the deepest spiritual meaning! It is probable that neither of us will in all eternity fathom the depths of this sentence which he uttered so airily but I have a distinct feeling that something infinitely important is masked in it. Please therefore refrain from these exceedingly stupid comments in future!”

03] The first one says: “That was certainly was silly of me, I freely admit; nevertheless, nothing bad was intended!”

04] The second one says: “Now then, do you feel sorry that you did not mean to make mischief?! During this night you have heard, seen, felt and experienced, just as I have, so much profound wisdom, - and now it suddenly occurs to you to permit yourself to make some lukewarm jokes?! Just remember that because we are as stupid, disoriented and shrouded in pitch blackness as the darkest autumn night, the Lord did not call upon us to relate a miraculous event as he did the noble Mathael! There is quite a difference between us and Mathael! I already feel I am as nothing while you still want to joke - in this infinitely exalted company!”

05] The first one replies: “You are quite right, brother, just treat me roughly! I do not deserve better! But now I am about to punish myself! You know how I would enjoy the breakfast very much - but no, I certainly will not do so! Not a single morsel of food shall pass my lips until this evening! I will learn to punish myself

for my slow-witted jokes!” - With that, the young Pharisee went back up the mountain and did not come to the breakfast table.

06] His colleague then says: “Yes, if you are fasting, I am also guilty of having rebuked you, and I will therefore help you to fast, so that you endure the deprivation more easily! You have indeed transgressed, but you have recognized your mistake at once and deserve forgiveness as well as proper support as you make amends. I will fast with you!”

07] The first one replies: “You should not do that as it is not justified that the innocent should suffer with the guilty. That is unfortunately and very tragically often the case in this world!”

08] His companion says: “As if I did not know that! But tell me, if this happens so often, if innocent people like me usually volunteer to suffer with the guilty!”

09] The first one says: “These cases do not really occur so frequently – it is more usual that the innocent unwillingly have to suffer with the guilty. One example comes to mind of an emperor ruling an exceedingly large empire and powerfully backed by a large army, who is insulted by the less powerful king of a smaller kingdom. The emperor could exact his vengeance on the king alone, but no, his armies swarm all over the kingdom and destroy it horribly! He does not spare the animals or the people – every living thing must die by the sword, and villages, markets and towns are gutted by fire. How many innocent victims have to suffer here because one man is guilty! I think that one example will suffice and that you will concede that now and then I can also be right!”

10] While those two stayed behind and exchanged their opinions, the rest of us reached the tables and sat down to a very generous and well prepared breakfast. Myself apart, nobody missed the two young Pharisees, who were of course no longer members of that sect. I therefore immediately asked Marcus to go to the mountain and summon them to join the breakfast table in the name of the Lord.

11] Marcus quickly went to the mountain and conveyed My wishes to them, whereupon they both got up and followed Marcus down on foot.

12] When they arrived, I said to both of them: “Simon and Gabi! Come here and sit at this table as after the meal we shall see, if My innocently phrased invitation on the mountain, suggesting that we should go down to breakfast, could in all seriousness contain some spiritual, inner meaning! First let us eat and drink; since the body needs to be nourished and reinforced periodically as does the soul, if it is to grow in cognition and in will-power.

13] Therefore eat and drink and leave the fasting for another time! As long I am with you as a true Father to your spirit and a bridegroom for your souls, you should not fast in body or in soul. However, if as time passes, I am no longer with you in the flesh as I am now, then you will be obliged to practice abstinence in all kinds of ways!

14] Exaggerated or groundless fasting is just as foolish as excessive indulgence and can even become a sin. If you wish to live life in a proper way, be moderate in all things as every excess must result in unfavourable consequences for body, soul and spirit! Eat, drink and relax and may your minds be happy and cheerful!

15] A joyful and cheerful heart is much more pleasing to me than a sad, plaintive, grumbling heart which is never content with anything, consequently ungrateful and certainly unable to show even a little love> In a happy heart there is room for love, good hope and unswerving confidence. If someone who is saddened for some valid and important reason meets with a joyful and cheerful person, he will also soon become infected by his happy mood, his soul will begin to move more freely, and the light from his spirit can more easily reach his soul when it is at rest – on the other hand a sad soul will shrivel substantially and finally become sombre and sullen.

16] I am of the opinion that the words joyful and cheerful when applied to the heart will surely not be taken by you to mean uninhibited, shady or immorally frivolous – you must avoid these! The words, joyful and cheerful, should be understood to describe the emotions which fill the hearts of respectable, healthy married couples or those mature people devoted to God after they have done good deeds to give Him pleasure. - Have you understood this well?"

17] Everyone confirmed their agreement and they were all happy to see my pleasure. The task of emptying the bowls of food was then addressed on all sides and the high quality of the large fish left nothing to be desired! The wine too was consumed in good measure.

Chapter 168

Simon's views on admonitions which originate in self-love

01] After half an hour our large company became more animated and Simon began to make his rather witty jokes. Gabi, a more serious young man about twenty years old, plucked at his sleeve quite often to stop him going too far.

02] But Simon said: “Who was it that once plucked at David’s sleeve when he danced along in front of the Ark in an exuberant way? His wife advised him to be restrained and to moderate his show of great joy but David did not take any notice! Look here, I too do not care if you try to correct me and I will, on the contrary, just become more cheerful! Please do not pluck at my arm any more, otherwise I will respond by plucking at yours in the same way!

03] Look, the Lord is seated over there and He alone is now our mentor! What do we sinners have in mind when we wish to correct each other so much? It is because each of us corrects his fellow men mainly driven by his own self-love! The curmudgeon counsels his fellow-man to be moderate, sober and thrifty and has his moralising comments on the tip of his tongue. Why does he do it? He is afraid that someone might become poor and that he, as a wealthy person might be obliged to support him - not out of neighbourly love, but because of some shameful duty.

04] Another person who can not walk quickly will use precise medical terms to explain to his companions the harmful effects of walking too fast. Someone else who does not enjoy excessive heat, will expound the advantages of shade. A wine drinker will not seriously recommend that his friends should drink water. A young man, or even a somewhat older man who has his eye on a certain young girl, will always preach to her the dangers of going out with men and similarly warn other men of the noble and moral reasons why they should not associate spontaneously with the opposite sex. In warnings like these there is certainly clear evidence of a good measure of self-love?!

05] Until now I have always said quite openly, when these frequent admonitions are put forward, there is always an element of self-love to be found in the attitude of the speaker and this is a factor that no complainant, if he thinks a little about it himself, can conceal. Whatever strikes him as unpleasant in the behaviour pattern will be the subject of a warning to his fellow-man which is always backed up by all kinds of reasons with a high moral tone.

06] If someone is in love with a young girl, he will soon lovingly but earnestly warn her to shun other men who might also, as occasionally happens, be keeping an eye on her. Why does he not warn every other young girl about the wickedness of other men? Because his self-love plays no part in the world of the other girls!

07] By listening to the different types of warning and admonition which people put forward to each other, I can precisely determine the weaknesses in their characters!

08] It was not in vain that our Divine Master on the mountain made the wonderful, very appropriate remark to the uninvited mentors that they should not lightly tell their neighbour: ‘Come my friend, and let me remove the splinter from your eye!’ They should first of all carefully check that they have no massive beam in their own eyes! It is only if they were to take the trouble to remove that beam that they would earn the right to ask the neighbour if it would be agreeable to him to have the little splinter removed from his eye as well!

09] You see, my friend Gabi, this is also a moral standard which I do not of course wish to impose on you forcefully in the way you wish to admonish me, although I am almost completely sure that there is very little in it that is untrue!

10] I have spoken enough and will now turn my attention again to a fish! In the mean time you, my friend Gabi, can loosen the reins on your preacher’s tongue! However, please spare me the wisdom of Solomon; as neither of us has any hair on our milk-teeth! We must both be pleased that we are consciously still alive and Solomon should be left in peace as a good man! His Song of Songs should be sung by whoever wishes to sing it and hopefully our voices will never reach that exalted height on dear mother earth!”

11] Gabi looks a little annoyed by Simon’s stinging remarks about Solomon, but nevertheless he remains silent purely because of his respect for Me.

Chapter 169

Simon criticises Solomon’s Song of Songs

01] I say to Simon: “Is your companion greatly impressed by Solomon? What has he gleaned from the Song of Songs? Tell Me how far you have already fathomed its meaning!”

02] Simon says: “My Lord and Master of Heaven and this earth! If I may speak freely without biting my tongue and without mincing my words, then I will comment with pleasure. If however I have to search carefully for words, I will be tongue-tied and no words will come out!”

03] I say: “Use your tongue as it is! Your jokes and humour originate from the seed of a good crop!”

04] Simon replies: “Oh well, in that case we will be able to make some contribution! It will of course be limited by the extent of my very simple mind but my opinions will not be unsound!”

05] You, My Lord and Master, have asked how far we have progressed in understanding the Song of Songs! Help me, Elias, but I have not made any progress at all as I would be sorry to waste my time! Gaby however has already learned the whole of the first chapter by heart. He still savours it and chews it over and sometimes fills both cheeks with it but as far as the meaning of this work is concerned, he knows just as much as I know about the deepest abyss at the bottom of the sea. The best part of all this is, that the more one reads the first segment of the Song, the less one understands! When one has finally memorized it, one understands it least of all!”

06] I say to him: “Do you perhaps also know the first chapter by heart?”

07] Simon says: “He - droned it out so often in my presence that I unfortunately also know it word for word by heart and that displeases me greatly! To talk to the Scythians (Author’s footnote:- a nation of barbarian horsemen) is much more entertaining than to recite Solomon’s Song of Songs. Anyone who finds something to appeal to him in it must be born of very strange parents. I regard it as nonsense! However beautiful, true and good his proverbs and even his sermons may be, Solomon’s Song of Songs is equally stupid and meaningless. Any person who considers it to be more than the work of a fool, clearly has a very sick mind!”

08] As an example what is the meaning of: ‘Let him kiss me with the kiss of his mouth; as your love is lovelier than wine.’ Who is the ‘he’ and who is the ‘me’? Is the unknown “he” supposed to kiss the mouth of the equally unknown ‘me’ with the “he’s” own mouth!? Does this ‘he’ also have other strange mouths in his face? That must be quite a miraculously odd being!

09] The second section of this first verse apparently contains the reason for the longing expressed in the first part; but there ‘he’ is referred to in the second person singular and one can not be absolutely sure that the expression ‘your love’, which is lovelier than wine, means the love of ‘he’. If one does not know who ‘he’ is and who ‘me’ is, how is one supposed to know who he is, whose love - in the second person singular - is lovelier than wine?

10] The next point is that it is not really a compliment to that love, if it is said to be lovelier than wine, without some previous indication that the wine is especially delightful. There are also very dubious and poor quality wines! If however, love is only more delightful or lovelier than wine no matter what its quality, then that love can surely not be so special! Apart from all this chit-chat there may certainly be some extraordinary meaning concealed in it, but I for my part will never be able to find it while I am on this earth.

11] To indicate the full extent of my stupidity which I have already demonstrated I would like to add on the second verse to the first and that is as follows if my memory has not failed me: ‘Because of the sweet smell of your good ointment; your name is like an ointment being poured out and that is why the maidens love you.’ In my view the second verse fits the first one with the same precision as a whole house would fit onto one human eye! What is this ointment and who owns it? Who should be sniffing at the ointment? How can someone’s name be like an ointment being poured out, and why should he be loved by the maidens just because of it? What kind of maidens are they?

12] Just go away, great Solomon, with all your great wisdom! One single word from You, My Lord, has thousands of times more value for me than all the high-flown wisdom of Solomon! I already have said enough about Solomon! Lord, I ask You to spare me the verses which follow as they surpass the Scythian experience by a long way!”

13] I say: “Very well, My dear Simon, could you also recite to Me the words of warning I spoke to those who did not wish to leave the mountain because the morning was so beautiful and you commented that My words would surely not contain any inner, spiritual meaning? If you can still remember, tell Me once more what I said!”

14] Simon replies with a somewhat embarrassed look on his face: “Lord and Master, if my memory does not deceive me, your short comment was as follows: ‘Down there at the tables in the open air the same morning is there as it is here on the mountain. Enjoy it in the short time it takes to go down and when you arrive you will even enjoy the morning twice as much. Our bodies need to be re-energized, therefore let us go down quickly to the tables!’ I believe, My Lord and Master, that these were Your words?!”

15] I say: “Very good, My dear Simon! You have recalled My words absolutely correctly. But what do you say, if I now tell you, that My words of warning on the mountain amount to exactly the same in their spiritual meaning as the two verses of Solomon’s Song of Songs which you recited to Me?! Can you believe this to be possible?”

16] Simon says: “Before believing that, I prefer to believe that this vast lake will be transformed into a luxurious meadow before morning. Your words on the mountain, My Lord, were totally clear and unambiguous. We all grasped very well that our pleasant task was to go down and sit cheerfully at the tables to refresh our bodies with a very well prepared breakfast! Anyone who did not understand that must be deaf as a post.

17] However, who is also able to understand the two verses of the Song of Songs in this way? Taken literally, as I have shown, they are utter nonsense! If that is so, who can seriously search for a very deep spiritual meaning? I believe with good reason that this is the same as having to imagine that a dumb-bell who is more animal than human, is as wise as Plato! Of course, everything is possible, so why not this?! I am just speaking as I feel right now.”

18] I say: “Even better; as the more impossible facts you find, the more deeply your enlightenment will affect you afterwards. It is however a wonder that you and others like you with open eyes are still unable to see and with open ears are still unable to hear! Let us leave it at that! As you know the Song of Songs so well, recite the third verse to Me too and I will then be able to explain the intricately interwoven riddle to your full satisfaction!”

19] Simon says: “Oh no, even the third verse?! Out of love for You, My Lord, I am pleased to do everything You ask of me; but I can assure You that this nearly turns my stomach over!

20] The third verse is quite confusing. If my memory serves me correctly, the well-known third verse reads as follows: ‘Draw me and we will run behind! The king brings me to his chambers. We are glad and rejoice in you; we will remember your love more than your wine. The upright ones love you.’

21] There it is! Anyone who can digest it, should do so! If only the start had been: ‘Pull me behind you, and I will run behind!’ but the latter part only says: ‘and we will run behind!’ Who is ‘he’ who wants to be pulled along and who are the ‘we’ who are running?

22] ‘The king brings me to his chambers.’ Which king, the everlasting one or any temporal, worldly one? This sentence is nevertheless one of the best.

23] ‘We are glad and rejoice in you.’ Here I only want to know who ‘we’ are, and who makes us rejoice!

24] Furthermore, the unknown people prize the love for these same unknown people more highly than the wine, but nothing is said about the quality of the wine!

25] At the end, who is the unidentified ‘you’, who is loved by the upright? How obscure the figures of speech are!

26] What poor wretches we humans are on this earth! Man starts with nothing, lives with nothing and finally ends up with nothing. Even if he believes he understands something during the better, brighter periods of his life, but then he unfortunately comes into contact with Solomon’s Song of Songs, he becomes a complete fool. The moment a person has his attention drawn by another person, whether in speech or in writing, to the fact that his knowledge has reached its limit, then the whole person comes to a stop. This means that his life still continues but he is now a fool who is no longer able to understand or grasp anything new! If someone like me has reached this point and can go no further, he turns his back on life and begins to vegetate like an animal. Why put oneself to any further trouble for nothing or a thousand times nothing?!

27] Lord and Master, during this night on the mountain You have shown us things that no mortal man has ever seen before on this earth. I now understand a great deal, but why do I not understand the wisdom of Solomon? Is the truth that no man whatsoever is permitted to understand, or is it actually - as it outwardly appears to be - devout insanity, thus completely incomprehensible? Or are there hidden secrets, which are of the greatest importance in life?

28] Please tell me one way or the other! - I believe that You alone can comment seriously on it and that You are able to understand the Song of Songs if it can be understood in any way! But if the whole Song is only Solomon’s last confidence trick, then tell me this too so that I can immediately will throw his writings into a muddy pool to give its occupants the opportunity to study the wisdom of Solomon!”

Chapter 170

The key to an understanding of the Song of Songs

01] I say: “My friend, you are going a little too far with your jokes and I would also like to say to you the words that a famous painter once said to his

shoemaker! In your case it can not be otherwise up to now as according to Solomon everything has its time on this earth. Now pull yourself together properly and with good intentions and the Song of Songs will be clearly explained to you, as well as the way in which it is completely at one with My words of warning on the mountain.

02] Solomon in Song has done nothing other than describe prophetically My current presence among the people using all kinds of images which are correctly selected to show mankind the correlation between one action and another, one location and another, one effect and another. I am his only subject; the 'he' and the 'you' and the 'him' all refer to Me. Whoever speaks to Me in Solomon's writings is in fact his spirit, if the singular is used, while if the plural is employed all the spirits of the people embraced by Solomon's imperial, ruling spirits are presented, for the same reason, as being one person of high moral standing.

03] Where it says: 'Let him kiss me with the kisses of his mouth', it means effectively: The Lord speaks out of His very own mouth to me, Solomon, and through me to the nation of Israel as well as to all the nations on this earth. The Lord no longer only speaks words of wisdom, but words of love and words of life to me! As a loving word is a true kiss from God's mouth into the hearts of mankind Solomon says: 'Let Him (the Lord) kiss me with the kisses of His mouth!'

04] The latter part of the verse now fits very well when it says: 'For your love is better than wine', or: Your love is of greater value to me and all the people than wisdom. The word 'wine' always signifies wisdom and truth.

05] When in the first line Solomon makes a plea for a word of love and continues to sigh to Me in the third person, he indicates that he is still far from Me in terms of pure wisdom; by using the second person singular in the latter part when the reason for the request in the first part is set down, Solomon indicates that the approach to God by way of love is of greater importance than the approach by way of pure wisdom. The kiss, the love, however, which Solomon requests in his Song of Songs, you are all receiving from Me right now and for you, My dear Simon, the first verse of the Song should be a little clearer to you than it was before!"

06] Simon says: "My Lord, now of course the second verse is also already clear to me, and I am confident that I can explain it myself!"

07] I reply: "Do that and we shall see how you have understood the second verse in the light of the first!"

08] Simon says: “The meaning seems to be clear to me, My Lord, and is as follows:- If You kiss me with the kiss of Your mouth, Your word becomes love and therefore a true ointment of life. Then this ointment, which is Your divine word of love, will become understandable to all mankind. As quite often in normal speech we use ‘smell’ to mean ‘understand’ in that we say: ‘Do you smell trouble or danger? or: ‘He already smells the roast or the ointment!’

09] Now You, My Lord, are with us just as in Solomon’s plea 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 ointment poured out before us, Your name, Your love, Your holy word of life, everything comprehensible to us.

10] Now, it seems that we are also the maidens who love You for this, if we are considered from the standpoint of our limited insight and understanding! A maiden is a delightful being, not completely lacking in insight and cognition but who, at least as a general rule, can not be seen to be comparable to a man of outstanding wisdom. We are therefore clearly the maidens who love You, My Lord, above all things, as Your word of love is comprehensible to us and is therefore an ointment poured out before us, the precious scent from which we are delighted to enjoy. - Tell me, My Lord, if I have interpreted the second verse correctly using my grasp of the first!”

11] I say: “Completely correct and fundamentally truthful! Although the Song of Songs seems to be quite incomprehensible it is in fact the case that it can be understood very easily if the reader has worked out the first verse and has then made suitable comparative deductions. As you have interpreted the second verse absolutely correctly, try the third verse; perhaps you will also hit the nail on the head with that one!”

12] Simon says: “My Lord, now I have the courage to take on the whole Song of Songs! The third verse is as clear to me as this marvellous morning!

13] ‘Draw me, My Lord, behind You and we will run!’ Who can otherwise draw someone spiritually, as only love can?! The result is that those who are taught and drawn with and by love, can understand and grasp more in one moment, and in so doing are “running” as their cognition grows, more than is possible by acquiring dry, cold wisdom over many years. The person in the first sentence is therefore simple only in a moral sense and appears in the next sentence as having many facets, as we all clearly do, and consequently as the whole of Israel does and finally everything on this earth which is called mankind.

14] The King, the Everlasting One, the Holy One guides me and all the rest of us to the chamber which is of course most holy and splendidly illuminated and

which is the chamber of love and life in the heart of His most Holy Father. We are extremely happy and cheerful beyond all measure about You and we certainly value Your Father's love a thousand times more than any of the dry, cold wisdom! It is only in Your Love that we are full of humility and simplicity and, as a result, devout in our hearts. Hence, we are pious and we love You completely for the first time, My Lord, in this our total devotion.

15] This dawn of wisdom, which closely corresponds to the sunrise at the top of the mountain, is also full of splendour and beauty. However, down here at the hospitable tables of love in the spacious, holy chamber of Your most Holy Father's heart, the same dawning of true life is of course also present. On top of the mountain during our instruction in true cognition, we enjoyed that dawn filled with the splendid light of life but on the mountain there were no tables laden with nourishing and delightful food to sustain us in our lives.

16] The light from the profound wisdom pleased us greatly but perhaps You already saw in some of us the seeds of dark thoughts sprouting forth in the furrows at the heart of the little garden of life and You then spoke those compelling words of love: 'My children, down below in the valley of humility we have the same morning! If you climb down the short path from the heights of your own dark thoughts, which are normally the result of high-flown, refined wisdom, to the valley of humility that is love, you will enjoy the same splendid dawn! Down below it is present as it is here and you can enjoy it twice as much; since there is not only the same light but additionally there is also in that love and humility the source of the light and of a life of love! Down there these are the groaning tables which strengthen, nourish and sustain life in its totality!'

17] It is that point My Lord, to which You have drawn us by truly kissing us with Your holy mouth and we no longer hesitated but ran after You. We love You now as Your truly devoted followers with all our love and humility! – My Lord, have I understood and explained the matter correctly and have I discovered the inner meaning of Your words of warning on the mountain?"

Chapter 171

Simon explains a few verses in the Song of Songs

1] I say: "Quite excellent! If I Myself were to have explained to you and all the others the meaning of the verses of the Song of Songs and made comparisons

with My words of warning on the mountain, I would even have chosen exactly the same words. You have therefore explained the subject matter to My full satisfaction. However, as you have become an expert in interpreting the Song of Songs, you could perhaps also attempt another few verses from the first chapter! Or is there someone else among you who wishes to try?”

02] Everyone says: “Lord, we are still not capable of the task, even though it seems to us that we are up to it!”

03] Simon says: “My Lord, I am now fully confident; I suddenly grasp it all very well and quite correctly!

04] A further verse is: ‘I am black, but comely, you daughters of Jerusalem, like the tents of Kedar, like the carpets of Solomon.’ This translated to our own tongue can mean nothing else than: ‘I, the Lord, am now in this world with you blind and frequently arrogant people. I am not recognized by most and deeply despised by your lofty world, but within Myself I am still full of the deep-seated meekness and gentleness, patience and love towards you daughters of Jerusalem!’

05] Who are the daughters of Jerusalem? They are the arrogance, pride, lust for domination and avarice of the descendants of Abraham; these are the bejewelled daughters of Jerusalem. However, the despised, the black – to them - Lord who went before, the first human of all humans, was still merciful and benevolent and is more loveable and loving than the tents of Kedar (Kai-darz), which look wretched from the outside but are however on the inside filled with treasures in abundance destined to be distributed to the deserving poor and to those suffering hardship. They are also even lovelier than Solomon’s most valuable carpets, with their outer skin covered by a dark-grey, rough material, but with the underlay and body made from precious Indian silk, interwoven with the finest gold.

06] It then goes on: ‘Do not look at how black I am (to you daughters of Jerusalem) as the sun (your worldly pride) has burned me (in front of your haughty worldly faces)! My mother’s children are angry with me.’ What else can Your mother be within You, My Lord, except Your everlasting wisdom, just as Your Father within You is Your everlasting Love? Your mother is also like Your everlasting order, whose angry children fill with You the everlasting infinity of space, My Lord, and rage against the great disorder among the children of Israel.

07] This holy order ‘was made the keeper of the vineyard’, which means: Your will in unison with all Your powers from Heaven, has handed down this order to mankind in the form of laws, intended to ensure that the vineyards, which are the communities of mankind, comply with the ordinances of Heaven.

08] ‘But I have not kept my own vineyard!’ This means: ‘My everlasting, divine, inaccessible heights and depths I have left unprotected’, - and this is hopefully for everyone the most solid proof of Your highly accessible presence here. You have left Your highest, most inaccessible and brightest Heaven, to appear here with the utmost humility, thus appearing to be black to the children of this earth, in order to guide the deserving poor to Your chamber, the true tent of Kedar. – Tell me, My Lord, if I have also interpreted the next two verses correctly, as you requested!

09] I say: “Quite correct; therefore give us also your explanation of the sixth verse to add to the other five!”

10] Simon says: “I offer You my total love and my innermost gratitude in that You, My Lord, have considered me worthy, young though I am, to disclose by Your mercy and love for those who love You, the deep secrets which, from the time they were written down have, have never before been fathomed by anyone. Your gracious gesture makes my soul rejoice beyond measure. Nevertheless, there is no arrogance in my joy; on the contrary I am becoming increasingly humble, the more I recognize and understand that You are everything and I am absolutely nothing. You, My Lord, are aware that I am always blessed with good humour, a trait which the delightful wine enhances. Therefore in clarifying the required sixth verse I can not do otherwise, however serious it may be, than add a touch of humour to my words!”

11] I say: “Speak out as your heart dictates and without biting your tongue!”

12] Simon proceeds: “If Solomon or his soul with its surfeit of wisdom, were to have had the opportunity to be present in our midst, he would surely not have penned the sixth verse as in it he says: ‘Tell me, you, who my soul loves, where you are feeding, where you are resting at noon, so that I do not have to move to and fro between the flocks of your companions!’ In that case Solomon and through him the soul of his people would have found You tending Your sheep in the morning, at midday, in the evening and even at midnight - therefore always active and not making just one stop at noon!

13] I mean by that the everlasting midday of Your rest - which is that infinitely long period of time when You were not among the people as You are now, but have left them to Your associates who became increasingly stupid and arrogant – that time is now past and a new and everlasting dawn of life has broken. Those who have now recognized you, will surely never again search for you by going back and forth among Your now very stupid and lazy associates.

14] What do You think, My Lord? Did I at least to some extent touch on the right meaning?”

15] I say: “Completely, despite the touches of humour which you have added here and there quite appropriately! As we have also seen that Solomon’s Song of Songs can be unravelled and that you, Simon, have yourself formed a totally different opinion, your mentor, Gabi, should tell be able to tell us something interesting. I would actually like to hear from his own mouth the reason why he regarded the Song of Songs so highly - without having the slightest idea of its meaning! - Gabi, speak up therefore and tell us something!”

Chapter 172

Gabi acknowledges his own stupidity and vanity

01] Gabi stands up, bows low and then says in a very unsteady voice, which even made the otherwise very serious Romans smile a little: “Lord and Master! I never have looked for fame as that was never my ambition. I am therefore not aiming for glory here and I have never done so throughout my whole life until now. Because of this, I do not wish to seek the limelight and I would rather say nothing and keep quiet! I have now already finished my speech!”

02] Simon says impulsively: “Oho! What is this then? You have usually liked to chatter, have always wanted to be the main speaker and have never declined the opportunity to enjoy a little fame?! Remarkable!”

03] Gabi says: “What I do, I do, and you do not need to concern yourself! It is easy to speak out among ordinary people; but here God and His angels are present, and this means that no excessively loud human voice should intrude. We should remain silent, modest and humble! My name is Gabi, the quiet one; not Simon the cheeky one!”

04] Cyrenius says, smiling: “Aha, *hinc iliae lacrimae* (Hence those tears)! Look here, the young man is not looking for fame but he seems to be quite indignant, My Lord, because his companion Simon earned Your approval with his explanation of the Song of Songs! I really do not find this acceptable at all coming from Gabi”

05] Even Jarah says: “I do not like this either! I am always very joyful when I see that the Lord’s love and mercy has miraculously begun to reveal itself within someone’s soul but submissive cringing is offensive to me. Anyone asked to speak by the Lord who declines out of false modesty, saying that he does not need the

glory, is blatantly lying to himself and everyone present and to tell lies is something very hateful in my eyes!”

06] Simon again says: “Just get up and justify yourself properly. Give the Lord an answer to His holy question!”

07] At this, Gabi again stands up and asks us to pardon the fact that he earlier opened his mouth in such a stupid manner in front of the Lord. He says he wishes to answer now if it pleases the Lord.

08] I say: “Go ahead and speak! I have not withdrawn My question to you as being no longer valid; on the contrary we are all still waiting for a modest answer from you! Speak up and tell us what you know!”

09] Gabi says: “Since the question was put to me about my love for Solomon’s Song of Songs, I shall, despite the fact that I do not understand it, frankly state the reason why I love it, although in the end I shall in all honesty have to admit that I did not have one proper reason, by that I mean a good reason, when I speak of a reason. I believe that something stupid or thoroughly 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 on which to build a house, speaking either in spiritual or natural terms. What was therefore the true prime reason for my love of the Song of Songs? Nothing other than a large measure of well-concealed stupidity and vanity which I now acknowledge!

10] I wished to be regarded as a wise man well versed in the Scriptures, not only by my colleagues but also by other people in general and I therefore selected a favourite piece from the whole literature which I was convinced that not a single one of all the learned scribes would understand it in the same way that I too did not understand. But I was very crafty and pretended that I was clever, serious and wise.

11] When people saw me reading the Song of Songs with a pretence of pleasure in the look on my face, I was often asked if I really understood its intricate mystique. My answer was very short: ‘What fool continuously reads a work he could not possibly understand?! If I were not understand the mysticism of the Song, would I also be fool enough to read it and would the words I read touch my heart if I were not to understand it just like you?!’ They pressed me, they implored me - yes, I was even threatened if I did not at least make my knowledge available to the high-priest. It was, however, to no avail especially as I knew how to make excuses and apologies of all kinds. I could not be persuaded to disclose any of my secrets, which was so much easier to do as I really did not have any.

12] Only Simon, as my most intimate friend, was aware, but even then only partially, what was behind my “wisdom of Solomon”. He often challenged me and attempted to prove to me that I was either trying to delude myself or for that matter the whole world with Solomon’s Song of Songs. He often said to me, ‘with your otherwise limited knowledge and experience, do you understand the Song because you have laboriously learned it by heart?!’ I nevertheless tried to make him begin to believe me, by saying to him that I have the greatest preference for those profound, arcane and intricate mysteries as I imagined that something enormously important must lie behind them. Simon finally believed me; but he was greatly mistaken. The fact is that I am myself an opponent of Solomon’s wisdom as it finally caused his conversion to idolatry.

13] I did not wish to deceive anyone any more, but I equally did not want to reveal my thoughts unnecessarily to give the impression that I had previously only tried to delude people. My aim, freely acknowledged, was that I would one day become a competent Pharisee, which I regarded as no mean achievement, until three days ago when I gave up this goal completely, because the more crafty and devious a Pharisee is, the greater his reputation within the temple.

14] I actually do not wish to think about the whole stupid episode any more and want to let it fade quietly away, but as I was asked by You, My Lord, to speak about it now, I have told the truth and everybody now knows how things were with me and where I now stand. I have been extremely self-centred in this matter and there was very little that could be done to help me. Now, however, I am in perfectly good order again. I recognize the only true light of life in all its forms and I will never again try to deceive anyone.

15] But if I have behaved improperly in the Your divine presence, I must first ask You, My Lord and Master, as well as all Your friends, great and small, for forgiveness and I do so from the depths of my heart! My early silence was not intended to harm anyone, but merely served to conceal my old shame a little. This was however unsuccessful because of Your divine all-seeing eye. I have therefore revealed myself as I was and then as I am now. With that I am now completely at the end of my speech and know nothing further to say.”

Chapter 173

Gabi’s former Pharisee principles

01] I say: “It was extremely good that you have expressed yourself so freely. There is nevertheless one thing you still have to tell Me very straightforwardly - but again, not for My sake but only for your own! Think back to the time when you were consecrated at the temple - did you not at that stage believe in any God at all, because you immediately began to practise deception and strove with all your senses to use every trick to become a fully fledged Pharisee? Did nobody tell you that a Pharisee is a servant of God and a priest who is a follower of Aaron and in no circumstances a selfish, power-hungry swindler of the people? How could you ever have allowed such a fundamentally evil attitude to take root in your heart?

02] Is not the gift of being of value to other people wherever possible already a most marvellous principle of life, which even the old pagan seers held in the utmost esteem as they lived their lives accordingly?! Was it not Socrates who once said: ‘If you as a mortal human wish to honour the gods in a worthy manner, then serve your brothers as they are, just as you are, the most precious work of the gods! If you love the people, then make sacrifice to all the benevolent gods and the evil ones will be unable to punish you!’ The Romans said: ‘Live honourably, harm no one and give to everyone that which is his!’ Just remember that that was the judgement of the Romans and they were heathen. Therefore, how could you, as a Jew, adopt that hellish attitude?

03] Were you unable just to think to yourself in a small way that there must be a God, who does not wish for anything except good to happen; a God who did not create mankind just for a short span of life here on earth, but for eternity?! Look, you still have to account to Me in a strictly factual way for your attitude and completely open your heart! Please speak up!”

04] Gabi says: “My God, My Lord and Master since time began, if I had ever had the opportunity to hear only a hundredth part of what I have learned in these highly noteworthy three days, I certainly would not have adopted such a miserable attitude; but - *Exempla trahunt* (example convinces) - as the Romans also found! I had so many examples and precedents available to me which were worse than bad! These bad examples and precedents went together well and always more closely the more they mastered the art of blatantly deceiving the people and keeping them in the dark.

05] For they said: Nature - not God, who was nothing but an old wife’s tale - has pointed brighter human beings from the cradle onwards in one direction - if he really wishes to live well, he must exploit above all things the stupidity of the people. Anyone who does not understand this will remain a fool for his whole life, condemned to be a human beast of burden with a small mind, sustaining himself on thorns and thistles and sleeping on stubble!

06] As teachers of the people one should only be concerned to keep the lowly human beasts of burden immersed in impenetrable superstition! As long as this can be achieved, the true men of spirit will live well enough; however, as soon as the common people are shown the truth and given enlightenment, the true men of spirit have to pick up their hoes, ploughs, spades and sickles themselves and consume their hard-earned bread with sweat on their brows.

07] The real human should strive to make enough progress for him to be regarded by the human beasts of burden at least as a demi-god. When he has reached this goal, he should bury his light as if in an Egyptian grave and put on a cloak with a false shimmer and an intoxicating aura. The human work-horses will then begin to worship him and increasingly so if he from time to time apparently seems to serve some useful purpose. In a word, he must be able to prove convincingly, but nevertheless falsely, to the human beasts of burden, that it is to their incalculable advantage to allow themselves to be beaten black and blue or even to death by their supposed demi-god!

08] Harsh laws should be imposed on them which sanction the most severe temporal and most threatening eternal punishments for their crimes. A man who faithfully complies with the law should certainly not be promised any reward here on earth, only even greater everlasting advantages after death. The lawmaker will then stand as a true man in the presence of innumerable human beasts of burden! If his successors are able to keep the mob shrouded in the dark night of their superstition, thousands of years will not suffice to enlighten them. However, if they are unable to achieve this, they will be exposed as having deceived their people and will wretchedly flee as far away as possible.

09] Moses and Aaron were true men who soon used their lively minds and their wide knowledge to work out the weaknesses of the Israelites, took over the leadership of the people and brought them prosperity. They were able to pin the people down by means of a cleverly crafted, but nevertheless extraordinary fraud, to such an extent that even today they are just as stupid as they were nearly a thousand years ago at the foot of Mount Sinai and will remain that way for many thousands of years to come. Basically this is still of benefit to man as from the beginning humans have been lazy beasts and must therefore be ruled with a rod of iron and soundly caned to make them do good!

10] Lord, my confession here was not just a vainglorious flight of fantasy, but the full truth! This is the attitude towards the divine revelation which is in the mind of every perfect Pharisee, which becomes ever more valuable, the more incomprehensible it is. Solomon's Song of Songs would meet this requirement just perfectly and even the prophets, including Moses, would be very useful! This

was another reason why I decided to throw myself into the Song of Songs so fervently.

11] I am again finished and I believe that I have adequately proved that my earlier statement could possibly have been different. The teaching becomes the man as well as his attitude of mind and his actions! The fact that I now look back on that truly hellish teaching with the utmost disdain is fully self-explanatory! However it is also my expectation, my Lord, that You, in Your Love and Wisdom, will graciously forgive me for thinking and acting in the way I have faithfully and truthfully revealed to You here!”

12] Says I: “How could I deny you that as you yourself have renounced all these hellish works for ever? This was the very reason why I asked you to express yourself loudly in front of us all and be rid of it, so that your heart could become completely free, and the innermost source of your life could now enjoy the fullness of truth! At the same time I intended that all those present should hear from the mouth of a reliable witness what the Pharisees of today really are and why it was necessary for I Myself to come into this world in the flesh to ensure that mankind would not perish and be lost. – Now, however, the two of you must make your mutual comparisons again and I would like you, Simon, to put forward your considered opinion of Me to us all!”

Chapter 174

Simon’s opinion of the Lord

01] Simon says: “My Lord, I shall quickly and easily complete that task! You are the Son of God in the spirit and in our presence you are God and man simultaneously. You are also the only one in heaven as on this earth. In the whole of infinity no one is Your equal! An angel never subordinates himself to the will of a man but if You give him only the most imperceptible sign, he will give effect to Your will in an almost unimaginably short time. What You wish to happen, inevitably takes place. Any word which You speak immediately becomes a completed deed!

02] Your eye surveys in a flash the entirety of spiritual and material creation. The most secret thoughts of angels are as clear to You as if You had thought them Yourself, and what we poor mortals might think deep down in our minds, You see

more clearly than we can see the brilliant rays of the sun. You know all the secrets that the sea holds in its deepest abyss, You know the number of grains of sand in the sea, every one of the stars, what they comprise and contain, the number of blades of grass on earth, the herbs, the bushes, the trees and the spirits in the whole of infinite space – all these are better known to You than the number one is to me! If I not only fervently believe this but also know all this very clearly, it is not in the least difficult for me to say: Lord, this is my most heartfelt opinion of You, as I have come to know You during the past three days! I would not know how to say anything else!”

03] I say: “Including today you have already been with Me for more than three days! Why do you only speak of three days?”

04] Simon says: “My Lord, why should I be concerned about the three materialistic days?! I only count the three days of spiritual awareness which are firstly the true recognition of materiality, secondly the recognition of the existence of souls, thirdly the recognition of the purely spiritual. These are the true three days of our life with You!”

05] I say: “Ah, that is of course something completely different! I am quite content with your explanation; since you are quite adept at finding analogies. However, you are not yet completely familiar with the knowledge of your inner self! In the same way, your opinion of Me does not fully come from your innermost being; there is still something lurking there which you have to eliminate yourself! It is indeed only the smallest seed of doubt about Me which is only infrequently evident – but, consider this, the seed must be removed, otherwise it will in time begin to sprout and can spread to become a forest full of the darkest doubt within your heart, which would then be somewhat difficult to root out and destroy! Look deep into your own heart, and you will soon find the evil seed of doubt!”

06] Simon has a rather confused expression on his face as he looks at Me and the other people at the table, but he thinks about himself and says after a while: “Lord, search as I may, I can truly not find anything worth mentioning! Any slight lingering doubts about You, I have ground to dust in a moment and there can not possibly be one left!”

07] I say: “And yet, and yet - just think hard and you will find it!”

08] Simon says: “My Lord, You make me afraid of myself! Am I then deep down really a monster? I can do or think whatever I will but I can still not find in myself anything you wish me to find, My Lord. In what respect could I still harbour a doubt or at the very least a reason to have one?”

09] I say: “Simon, My friend, look at Me! Do I really seriously look so punitive and vengeful, that you are afraid to confess freely and loudly, the thought that is already on the tip of your tongue?”

10] Hearing My comments, Simon positively takes fright and says: “But Lord! Why must I speak out about this trivial matter when I consider it inappropriate to do so?”

11] Man can think many things to himself in his own mind but he often does this involuntarily! This thought comes from somewhere, is whispered into my heart and often remains there for a while. In the end, it goes away and is hardly ever even remembered again. The tiny doubt in question flew into my heart from somewhere in this way and I thought it - but then discarded it immediately again because my head and my heart are full of thousands of compelling pieces of evidence which refute it. I also seriously found it to be unseemly to say this thought out loud. If You, My Lord, insist, I will be pleased to comply. - Dear, true friends of our Lord, please however accept that I have already totally discarded it!

12] This is however the thought: During my time here, I have constantly seen the extremely attractive and voluptuous young maiden at the side of the Lord and the truly ridiculous thought forcibly entered my head entirely of its own accord that the Lord might also be in love in a sexual way, at least during the time when He walks on this earth in the flesh! Were that to be so, what effect would that then have on His absolutely pure spirituality? God can of course love all His creatures in a very pure way - however, what if He were also in an exceptional case to love an exceedingly beautiful girl on this earth in a sexual way? To affirm or deny this possibility was for my intelligence a little too difficult, although my soul cried out within me: ‘With You any love can only be pure to the highest degree, even a love that between humans we would regard as completely impure!’

13] There you are, My Lord, that is what you asked of me! Now I am finished with all the seeds and germs and You, My Lord, can make of that whatever You will! Or is it that Your divine all-seeing eye still notices something else inside me? If there should be something else which I can not perceive, please graciously draw my attention to it, and I will immediately and fearlessly, give my explanation!”

Chapter 175

Simon’s thoughts on the sexual proclivities of the Lord in the flesh

01] I reply: “Now you are indeed pure, and there is nothing in you which might ever confuse you in your faith in Me. However, now I wish to show you as well as all the others, how an impenetrable forest of doubt could have grown within you, if you were to have failed to rid yourself of this tiny seed of doubt. In time you would simply have begun to speak philosophically as follows:

02] What would happen if I lay with a maiden and her body afterwards bore the fruit of our union? If her issue were to be a male child, would he also be a God? If it were to be a female child, what then? Would it undermine the laws of Moses if I were to have sinned? Would it not make My Godhead unworthy to retain the Holy Spirit? Would I myself be capable of the act? How could I arouse mankind to perform the act, if I Myself were to be incapable of it?

03] If this act is a sin of the flesh which weakens the soul and the spirit, why did I implant this sinful act in man’s flesh and soul for the purpose of reproduction? Could I not have arranged for reproduction in a purer way?! But if this act of reproduction under God’s ordinance is the only correct and possible way, a God must be able to perform it as well as a man! Why is this act a sin for man but not for God or can God under some circumstances sin against His own order? How can God be the purest love, if He were to be guilty of a sinful human weakness?!

04] God as God can not possibly sin against His own ordinances! But if He has adopted man’s nature, is His flesh able to sin or not! Must He also resist the temptations of the flesh? If He is tempted, who permits Him to succumb? Is there yet another higher, more senior God, who is testing this young would-be God in all kinds of harsh ways and will make Him reborn in the spirit? If this young God sins like a man, can He also be cast out like a man?

05] Could the old Egyptians not be right regarding their genealogy of the principal gods? Uranus’ issue with Gaia, was Chronos (Saturn, Time), who constantly destroys his works. Zeus, as the will of Chronos, is saved by love, grows up in secrecy and becomes exceedingly powerful. The power of Zeus places Uranus and Chronos in retirement for ever and he rules absolutely on his own. He creates mankind on earth and is subsequently greatly tormented by all kinds of human weaknesses, as ordained by the terrible, unpredictable Fate as the oldest primordial Godhead. Fate seems to be the unknown supreme God; but now, somewhat tired of ruling, he has invisibly and secretly placed a divine spark in a pure maiden, has now become rejuvenated and has created his successor in a son who now stands before us and makes His first tentative attempts to rule as a god!

06] I could still tell you about a large number of similar offshoots which combine to produce a forest of doubt, as well as detail the other thickets and weeds that it can generate. As however the seed has now been destroyed within you, you are now cleansed and there can be no talk of the weed blooming again. As you now stand here totally pure, you are completely suitable to become one of My first disciples.

07] Furthermore you will now understand, how and why this little maiden clings to Me with all her love. None of you loves me as much as she loves Me as your love is more amazement at My wisdom and My miracles which you can not understand. This little maiden loves Me completely purely for My own sake as she knows who dwells within Me. This is worth more than admiration for Me as God, since it must be clear to everyone, that with God all things are possible. This is also good in itself but the alternative is better.

08] Which would you prefer - for people to love you because you are a man or only because you are a wise man well versed in all kind of arts? The first is love which originates from life and embraces life in turn; the second, however, has its origin in artistic inclination and only appreciates the artistry and skill of those who possess them. Tell Me which of these loves do you regard as the superior one?"

09] Simon says: "Obviously the first one! Anyone who already loves me as a man, will also love me even more as a wise man and an artist. However if someone loves me because he is of the opinion that I am a wise man and an artist, he will soon abandon his love if he discovers that I am not wise nor an artist! Therefore this very pure love for You, My Lord, coming from this little maiden, is truly an exemplary love and is greatly superior to the love of any of us!

10] Of course it is certain that a maiden loving a man for his own sake is more natural than one man loving another man. However, if a man in his heart and mind has a high regard for the value of another, say a brother, he will, as he appreciates and recognizes his own value, also respect and love his fellow-man irrespective of his abilities. If as time passes he discovers other hidden, desirable character traits in him, his love will surely grow! - My Lord! Every word and teaching which we receive from You is worthy and noble and true for all the eternities of eternity!"

Man's union with God. Simon's acknowledgement of the weaknesses of his flesh

01] (Simon:) “I can see now that You, My Lord, are revealing Yourself fully to man and that You are holding nothing back or keeping any secrets as the old Prophets did when they only revealed You to mankind under cover of an impenetrable veil and scarcely showed mortal man the hem of Your clothing. They did indeed found a religion and a church but what were that religion and that church? The religion was an almost invisible star sending out a very feeble ray of hope from somewhere in infinite space down to an earth blanketed by the darkest night, while the church was a building made of hard rock, a temple surrounded by blind alleys and gloomy forecourts, which the people were permitted to enter - never the inner sanctum of the temple, where all the great secrets of life were revealed, displayed on golden tables.

02] Here however, not only is the inner sanctum of the temple freely accessible to the people, but God too, the everlastingly Inaccessible One, completely reveals Himself to the people in His own person, as He was, is and will be for ever. It is therefore also necessary to accept God not just half-heartedly but completely in body, soul and spirit, by offering exclusive love to Him alone. This interaction between the Creator and the created and conversely between the created and their Creator must finally bring about full mutual identification by both the creative primordial Being and His created issue.

03] God becomes one with us, and we become one with Him, without in any way limiting our individuality as persons and without any loss of the perfect freedom of choice in our minds! If the created beings are not perfectly identified with the Creator, perfect freedom of choice is unthinkable, as it is only the will of the Creator that can enjoy complete freedom without any limitation and the will of the created being only enjoys that facility if it has perfectly become one with the will of the Creator.

04] If we desire what the Lord desires, our will is perfectly free, because the Lord's will is also perfectly free; but if we do not seek that outcome or are only partially convinced, we are wretched slaves to our own unending blindness. It is only in God that we can become perfectly free; without God there exists only judgement and death!

05] Lord, You see that I am unafraid to speak out and I believe that this time I have also hit the nail on the head! However, please give Your almighty blessing to the wonderful seed corn which You Yourself, My Moat Holy Father, have brought

from Your everlasting Heaven to plant here on this unfortunately very barren earth, the earth of our still stupid hearts, so that it will come to fruition a thousand fold! Most Holy Father, become one with us, Your creatures, Your children still in privation, so that we shall one day resemble You and can even become one with You!” - Here Simon, completely overcome, bursts into tears.

06] I get up and say to Simon: “Come to Me, you My dearest brother, and embrace Me not as Your Creator, but as your brother, so that you may be the first one to become one with Me!”

07] Simon says quite full of remorse: “You are too holy, My Father! This is a blessing which sinful Simon is unworthy to receive!” He continues to weep. However, I then go to him and hold him to My heart in a long brotherly embrace.

08] After a while, when Simon had ceased to be overwhelmed and I had had a calming effect on his mind, Simon said: “My Lord and God! What did I do, for You suddenly to be so lenient and merciful to me? Look here, I am a sinful person and I am open to the temptations of the flesh. Beautiful, attractive maidens make a deep impression on me and from time to time quite immoral thoughts force themselves upon me. I quite often indulge these thoughts with a kind of lustful joy, although I never turn them into deeds because of a lack of opportunity. Nevertheless my mind behaves as if it approves during these lustful episodes.

09] But then I also have quite lucid spells when I take reasonable views and decisions about this matter but to what avail? If I again see a beautiful maiden, all the lucid moments, all the reasonable views and decisions are gone in an instant and the sinful old goat, armed with all his indecent intentions, resumes his place. Of course I do nothing; but my inactivity is nevertheless not intentional but is simply the outcome of lack of opportunity. The fear of temporal punishment and disgrace is the barrier, not my own free will which is consumed by desire on these occasions and would not hesitate to act, given a good opportunity! I unfortunately know my sinful flesh only too well and therefore as a sinner I am not worthy of Your bounteous grace.”

Chapter 177

The purpose and nature of sensuality

01] I say: “My friend and brother, why the concern about the flesh and what happens when you are in it?! If I had not implanted this attribute into the flesh, would a man ever take a wife and awaken the fruit of life in her body?!”

02] If I had not put the desire to eat into the stomach would anyone ever consume any food? In what other way could spirits specific to nature enter the blood or other bodily fluids and from there transfer to the nervous system and, purified in this way, become soul substance? By the power of My Will certainly, among primitive orders; but what would then become of the essential ability to preserve continuity? It would only be preserved by means of a rigid enduring judgement but what would then become of self-sufficiency and the future spiritual freedom of life?!

03] Look, if even one brick in My order of life is dislodged after it has been put in place – any self-sufficiency and freedom becomes an impossibility for ever more. Have I not breathed into eyes the ability to see and into ears the ability to hear, as well as giving the tongue the power to speak and to taste and the nose its sense of smell?!

04] Are you therefore a sinner because you from time to time become hungry and thirsty? Do you sin, if you see, hear, taste or smell? All these senses are given to you to perceive the form of all things, to listen to the wise meaning of words, distinguish good from evil, select good or bad and detect harmful spirits in unfermented, raw materiality!

05] Of course you can also sin using your eyes, ears, nose, palate or tongue, if you do not use these senses in accordance with divine order, if you only direct your eyes into a direction, where there is fleshy matter, or if you preferably and selectively only listen to sacrilege, invective or obscenities, or if you only sniff for your own pleasure at stinking things which contaminate the flesh and make it ill and incapable of work. You are also sinning using the palate or the tongue, if you do not curtail an excessive desire to enjoy the most expensive delicacies. Why should your palate be tickled with the most expensive and lavish food while close at hand many poor wretches must perish of hunger and thirst?! If you are hungry and thirsty, satisfy yourself with simple, freshly prepared food; but if you descend to gluttony and overindulgence, you are clearly sinning against all God’s ordinances.

06] Look here, all this is not true in your case. On the contrary, you have already achieved some quite glorious victories over the demands of the flesh by yourself! You have also been moderate in all things and have acted soberly in your desires. The part that was more or less evil in you was based in your inability to believe in the scriptures, which you previously could not understand; but your disbelief was

honest, while Gabi's lack of belief was dishonest like that of a true Pharisee. You, however, did not reject the scriptures; you only sought enlightenment and clarification so you also studied all the worldly Egyptian and Greek seers. This course of action nevertheless did not enlighten you and outwardly you remained a Pharisee. However in your heart you always diligently sought to find the truth. Because I knew this, I have aroused you and have opened for you, as well as all the others, the portals which guard the most illuminating truth.

07] Now you can never return to darkness again and therefore you should promote My spiritual kingdom on this earth! Through you the heathens in Persia should receive light in abundance! Now eat and drink again as you are still hungry and thirsty and you have eaten only half your fish and your mug is not yet empty! Just help yourself, My young brother Simon!"

08] Simon is still moved and close to tears, but he sits down and slowly eats his fish with bread and wine.

Chapter 178

On the nature of angels. Hearts and minds.

01] The other guests continue to help themselves, especially Raphael once more, which finally gives Cornelius good reason to whisper a rather laconic remark to the Romans sitting next to him. These Romans were Faustus and Julius, and Cornelius' remark was: "These very well prepared fish taste very appetising to men of flesh and blood and they can consume a large number of them. However, Raphael, a spirit with no flesh or blood, bears comparison with the giant Hercules and the Philistine Goliath! It is astonishing that a spiritual being can eat so much! He is now eating his twelfth fish and for a spirit that is truly an amazing quantity! I have hardly managed to eat one fish, while the angel has polished off twelve in the same time! This is too much! I believe he could eat another twelve!"

02] The angel says: "Not just twelve, but ten times a hundred thousand times twelve in the blink of an eye, even if they were all enormous whales, like the one in whose belly the prophet Jonah was accommodated rather uncomfortably for three full days!

03] I do not need the fish to nourish me, but rather to produce the naturally spiritual ether which it is God's will that I should generate to maintain this visible body for a time, which, although it is spiritual, has no shortage of flesh and blood. Look at these - are they not veins carrying blood - and is this not flesh?!

04] The power which I have received from the Lord to dissolve and withdraw this body into itself in an instant is an attribute which results from my highest possible spiritual perfection in life. However, I am not only able to dissolve my body in an instant using my will power, but I can nevertheless dispose of your own body in the same way and, just as quickly, or for that matter even the whole earth.

05] Does your body not therefore consist of flesh and blood because I could dissolve it in an instant?! Or does the earth not consist of extremely solid matter as well as water, air and a countless number of primordial materials, if I am able to reduce it, with the permission of the Lord, to its specific primordial constituents within an unimaginably short time, so that its volume, even if it were still to be a material something, would appear to your eyes to be absolutely nothing?!

06] Therefore, friends, think, think before letting a single word pass your lips and ensure that you as disciples of the Lord never speak any nonsense, which would bring down disrespect on your Master! You have now already seen, heard and experienced so many things. However when it comes to the inner spiritual majesty and power of, say, an angel spirit, not to mention the everlasting spirit of God, you certainly do not have the slightest idea! Yet you can still make witty remarks about an archangel's requirements to sustain a temporary existence in a false body?!

07] Do you really consider that you could endure the presence of my image in its true primordial light if I were to reveal myself to you?! Look here, the fire from the light of my primordial being is intense enough to destroy an infinite number of primordial central suns, far less only you and this whole earth! To ensure that this is not the effect of my presence, I have to structure this false body in accordance with the Lord's almighty will and conceal my true being to avoid any possibility of impairment of good order in the judgement of materiality. Nevertheless, materiality must be tempered in advance by the fire of my inner life which will then be able to serve it as a protective shell! Consequently, I must necessarily take in more of the food of materiality than any of you.

08] You did not and could not know this but you should know that someone like me would not been called by the Lord to be revealed as a glutton or a comedian or a trickster in order to annoy you, but rather to be useful to you in many ways and

to give you tangible proof of the power and presence of the angels of God! Nevertheless if you understand this, how can you make pointed remarks about my eating habits?”

09] Cornelius says: “My dear Raphael, you who are the Lord’s most illustrious emissary from Heaven, do not be angry with me. You can see that spiritually we are like newborn babies in the cradle and that we live a dream life in a semi-conscious state! In future eat as much as you like and none of us will ever again even dare to think about it in any way, far less comment on it. At the same time we take the liberty of thanking you for the extraordinary lesson which you, in your justifiable annoyance, have given us regarding our unwavering stupidity. Since we now know the ‘why’, we will certainly forbear to make any inept judgement on the ‘therefore’! But if the ‘why’ is foreign to us, how can we know about the ‘therefore’? Please therefore accept my special thanks once more for your great and important lesson!”

10] Raphael says: “Gratitude belongs to the Lord alone as He is your, as well as our, Father for all eternity! Let this lesson spill over onto all your other experiences and revelations in life, and soon you will see us angels standing as worthy brothers at your side! You should not criticise or deride anything except lies and deception! The liar should always stand disgraced and the deceiver exposed, so that they taste the bitter fruit of lies and deception!”

11] At every opportunity you should gently teach the people if they stray. If they take heed of your words, that is fine and good; if not, you can tighten the strings! If this is also of no avail, lock up the obstinate ones in a house of penal correction and let them fast. If necessary beat them since, when punishment is good and just, the rod should not be spared! We, your secret educators, make use of the rod when dealing with people who are wilful and very stubborn. Learn this lesson too and put it into practice whenever necessary and you will walk tall among men. Otherwise you will find yourselves beset by all kinds of wild animals, who are no more than human larvae!”

12] Cyrenius says: “Lord, did the angel work this out himself - or did he take everything from You?”

13] I say: “My friend, your memory is again rather short! Did I not, a few days ago, carefully explain to you, what the angels are, and what their thoughts, wishes and actions are - and now you are asking me again! If they are only images animated by My will, what independence do they enjoy? What thoughts can they think for themselves, as they are only an extension of My will and a receptacle for My thoughts, My ideas and My intentions?”

14] If they were to think, wish and act independently, they would firstly have to dine like you at the children's table and bless this earth in your flesh! From this it is as clear as the sunlight that what the angel Raphael has said just now is My word, My speech and My will, which you must observe as if I Myself had spoken directly to you.

15] You must absorb My words more deeply in your hearts and they will then not be so easily forgotten by your memories as everything which lives in the heart also remains fixed in the memory and you can easily access it at a suitable opportunity. On the other hand if you only try to memorize what I have told you, you will for the most part forget it at least a hundred times a year as when you are older your memory is not as fresh as in your youth. However, even the young quite easily forget what they have learned, far less older people. Anything that the heart has embraced has entered life and remains there for ever!

16] I am telling you that whatever you have absorbed into your memory in this world, not one iota of it will remain in the hereafter; therefore all the dry worldly scholars appear there to be deaf, blind and mute, knowing nothing, recalling nothing. Not infrequently they arrive in the hereafter without an idea in their heads, like babies born into this world fresh from their mother's womb. They have to learn and experience everything from first principles, otherwise they would remain deaf, blind and mute for eternity and would have nothing more than a vague feeling of existence but without feeling that they are the ones who have already dwelt on earth. All of this has to be taught to them little by little through their senses.

17] Where there is darkness in a man's heart, his whole personality is sombre too but if there is light and brightness, the whole person is bright, and he can never be shrouded in darkness again! Therefore, take what you hear immediately to heart and you will soon be filled with brightness!

18] If all of you have understood that and absorbed the lesson in your hearts, let us prepare ourselves for something else! What will soon happen will make you think deeply but you will also learn a great deal from it and when the times comes, you will make very good use of it."

Chapter 179

The people of Abyssinia and Nubia

01] (The Lord:) “Most of you are familiar, at least in legend, with the famous ancient land of the Egyptians.

02] Behind the great waterfalls on the Nile there is a very large, fertile mountain land called ^hAbi ie sin (the Son of ^hAbi). This ^hAbi is a descendent of Cain and not of Noah; these highlands, like many other countries on the earth, were spared the ravages of the Great Flood during the time of Noah.

03] The son of this ^hAbi was, like Nimrod, a mighty hunter. He invented the club and the bow, and all animals, no matter how aggressive, fierce and wild they might be, gave him a wide berth as he was a giant. His voice caused rocks to tremble and he smashed them to pieces with his mighty club, while, with his bow, he shot ten pound arrows over a thousand paces. Whatever he aimed at, he hit with confidence and made it his prey.

04] At the same time, as he had mastered all the animals, all his weaker brothers and sisters obeyed him. He was very serious, never cruel towards the people, not even hard, but his orders had to be obeyed.

05] He believed in a far-off, all-powerful God, who originally created everything. But this God has countless exceedingly powerful servants and henchmen, both visible and invisible. Some of them ruled over the sun, the moon and all the stars, some ruled over the earth, some over water, some over fire and so forth, some over the grass, trees and thickets, some over the waters on 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 which walk or creep on earth.

06] These invisible servants and often the visible henchmen had to be held in high esteem by mortal people, who were obliged strictly to obey and comply with the laws which were from time to time handed down to them. They always punished disobedience most severely by means of all kinds of cataclysm with which they plagued the dissidents who were lacking in respect for them or did not follow their laws or even those who were just unfriendly to each other.

07] In a word, this son of ^hAbi was the first ruler of this ancient little nation and at the same time the first priest, whose contribution was a very deficient concept of God and the other spiritual beings. In his lineage he was the sixth descendent of Cain and the seventh of Adam.

08] He taught the people to get to know how to handle the tame animals and how to bring them into their households and was therefore the founder of a colony of shepherds. He also taught them how to use some fruit as food, and how to grow,

maintain and improve them in their gardens, as well as instructing them how build huts using rocks, palms and clay to create a safe home.

09] He himself cleansed the whole of that large country of ravenous, wild beasts. The equally powerful giants who were his sons reaped the benefit which arose from the tireless efforts of their powerful father. During the course of a few hundred years this black-skinned little nation became a large and mighty people with good customs and quite effective government, much cleverer and better than the Egyptian one under its first ruling shepherds (the pharaohs).

10] However, this rather happy nation blockaded all possible entrances, so that even the foreign wild animals found it almost impossible to gain access or cause harm to the rich herds of this large country, which had expanded in all directions and which was five times the size of the Promised Land. For the same reason, until now no foreign invader has been able to reach its green pastures, even though the country has expanded far beyond its old borders. The borders of the newly occupied territories were also sealed off by this nation as they were annexed, so that it was not easy for any enemy to invade them.

11] They have one single access road to Egypt and that is located at the foot of the Komrahai Mountains where the lower slopes are very rugged. It is an extremely narrow pass which ends, after a four hour walk mainly underground through deceptive twists and turns, in the uppermost region of Egypt and finally passes through a very narrow cave, - an exit which was only found during the times of Moses, by citizens who were fugitives accused of high treason and were fleeing their fearful punishments. When they were pursued, they fled into a hole in the rocks to hide. After they had progressed about five hundred paces inside the cave, armed only with bows and arrows, they discovered daylight at the opposite end and ran towards it. They soon came out and were very happy to have escaped their pursuers. Having reached open country, the like of which they had never seen before, they closed off the cave exit with rocks, so that it would not be possible for their pursuers ever to enter this spacious, beautiful, free land.

12] The number of fugitives was seventy heads in total, thirty-six men and thirty-four women. One of the extra men did not have a wife so they chose him to be the leader because he was the most experienced. The last one was still too young to have a wife and was therefore chosen to be the leader's servant.

13] The fugitives lived in this land for about a year and a half. However, they were not able to succeed in cleaning up the area, even though they spent most of their time hunting fierce wild animals. After the end of that time, they left and followed the Nile as it flowed northwards and after a few weeks they reached the Cataracts,

which, seen from the Egyptian side, are regarded as the second series. There they met great difficulties and major obstacles to progress.

14] They would certainly have moved more quickly on the right bank of the Nile but they were on the left shore, where there are many clefts in the rocks as well as no shortage of all kinds of animals which are not very friendly to people. As the barriers to their forward progress were unending, they had made the decision to return to their former settlement when a large herd of cattle and sheep came up behind them also heading north, which led them to believe that their pursuers had tracked them down. They therefore pressed on as quickly as possible and after a tiresome day's travel they finally reached a beautiful expanse of exceedingly fertile land.

15] There were an abundance of dates and figs, as well as large flocks of sheep and herds of cattle which moved around as they grazed completely without supervision. However those herds which had forced our community of black people to move on, were lost in the rapids of the cataracts and did not follow them any longer. This greatly pleased our travellers as they then believed that their supposed pursuers were no longer following them.

16] In this new land the community sought out the best place to live, fortified it and settled down. It was a beautiful, smooth hill on the banks of the Nile plentifully supplied with dates, figs and beautiful palms and apart from a few monkeys there was no trace of any aggressive wild animals.

17] In this place this people multiplied and within a few hundred years had grown into a sizeable nation, which took over all the free herds, built huts and even villages and lived quite well. They all however retained the beliefs and all the customs and uses which the son of ^hAbi had introduced.

18] This large, at that time very beautiful and fertile land was called by the black inhabitants 'Noua Bia' (Nubia) which translated means 'New Dwelling'.

19] In time this nation also became acquainted with the Egyptians, a nation which at a later date made great efforts to subjugate this first black community, an enterprise in which they did not however wholly succeed. They were also the first completely black people which the Egyptians came to see.

20] In the beginning the Egyptians regarded these people as large apes and it was only after they discovered that they spoke a language akin to their own, that they began to regard them as real people and bought cattle and sheep from them. In return the black community learned all kind of arts and sciences from the

Egyptians which they were able to turn to good use, especially those in the field of metal working of which they had until then no previous knowledge.

21] In that community the old religion and all the old customs and habits which they took over from the son of ^hAbi, have survived to this day.

22] This year a seer has emerged among this people and has revealed to his brothers and sisters an extraordinary vision, which he has experienced seven times in succession. He described to them the path he would have to follow on this earth in order to reach the place where the One could be found who would teach the people about truth and the great unknown God.

23] Look, this seer from Nubia will be here in the Caesarea Philippi area before midday with quite a large number of companions. We shall therefore send a messenger to him to request that that he should bring them here! They have come with many camels and have brought many valuable treasures with them. They will pay for anything they consume here in gold and precious stones.

24] You, Marcus, please see to it that these Nubians are well looked after! When you asked Me yesterday evening to remain here for another day, I agreed as otherwise I and My disciples would already have departed this morning before sunrise to meet their caravan as they search for Me. However, I stayed and our presence today will provide much work for your household: nevertheless, you will be well rewarded.”

Chapter 180

The Lord sends a messenger to meet the Nubian caravan

01] Marcus asks Me with a very happy look on his face: “My Omniscient Lord! How many of them are there?”

02] I say: “The head count is exactly seventy, of which thirty-four are women and thirty-six men just like their fugitive ancestors. The one without a wife is the seer, and the second unmarried one is his servant!

03] Look this is how these black people became fugitives nearly a thousand years ago, basically because of a change in the laws which in Moses’ time were not quite the same as before the Great Flood! The old leader who became a fugitive, wished

to revive the old customs and habits but he only succeeded in making many enemies, who began to persecute him and his followers in a despicable way, so that finally he had no option but to seek refuge from the superior, blind, fanatical strength of his many enemies.

04] The escape was therefore a prophetic portent of the coming of a higher light and in Moses' time indicated to the worthier descendants of Cain as well, that the light of redemption would also shine forth for them. These black people can not fully aspire to reach Jacob's ancient well like the children of Abraham, but nevertheless they will still be able to imbibe the splendid waters, if they thirst for them.

05] Now let us choose a messenger who has mastered the language of upper Egypt! In Julius' camp there is a captain of the guard; call him to Me, so that I can instruct him as to how he can recognize the leader immediately and what he should say to him!"

06] Julius himself got up immediately and hurried to the camp, called to the guard and brought him to Me.

07] When this typical Roman reached Me, he said: "Son of the most highest and most noble Zeus! What instructions do You have for me? I am most unworthy to receive any orders from You - the Son of the highest God only gives orders to subordinate gods, then to the princes on this earth, then to the most senior generals, then to their colonels and captains, and only then to their slaves, which we have the honour to be - however You, most High Lord, wish to make an exception here and I therefore ask You to give me Your holy instructions!"

08] I say: "Very good, very good, My dear friend! You are still a typical Roman, but nevertheless faithful and honest in your beliefs and true to your station in life. You have served for some time in Egypt and have learned to understand and speak the old Egyptian language, and now you are being asked to carry a message for Me to the area near Caesarea Philippi. You are a good rider and on horseback you will soon find the right place.

09] Near the town which was burned down you will meet a caravan of seventy black people while at the front, riding on two camels in white livery, you will find the leader on the right and his servant on the left. The leader will greet you when you are still some distance away. He is dressed completely in white garments but you will see that his face is coal black as well as his hands and feet – however his heart looks much brighter than the skin on his body. Say to him: 'You have reached your goal; follow me! Within a few moments you will be standing in the

presence of Him, for whom you have searched after His appearance to you seven times in a vision!’

10] Just say this to him in the ancient Egyptian tongue which you speak rather well! Go now, saddle your horse and ride quickly to the point where the main roads cross and there you will meet him!”

11] When the guard captain had heard Me out, he bowed deeply and said: “A Roman veteran never bows except to the gods; but You alone deserve our admiration and worship! I will proceed to carry out Your instructions!”

12] The already grey-haired warrior hurries away, quickly mounts his Arab horse in full armour and gallops like an arrow to the chosen spot. A dust cloud in the distance was a sure sign that the large caravan was approaching the meeting place. Our messenger was on the spot in a few minutes but he still had to wait for a quarter of an hour for all the people in the large caravan to arrive. We could see them if we stepped round the corner of the house as the distance to the junction was scarcely half an hour’s walk away.

13] When the leader reached our guard captain armed to the teeth, the latter asked as was the Roman custom of war, where he was heading and what had happened in his native land to make him undertake the journey.

14] The leader came to a halt, looked the Roman squarely in the eye and said in a very serious voice: “Roman! Who told you to expect me here? Today we have already come from the great sea and have travelled over steppes and through forests. From Alexandria ships carried us over the sea and only the birds could see us from Egypt to here! You are the first person we have encountered during the whole trip; how could you know that we would arrive? Who informed you of our arrival? Are you clairvoyant? But you are carrying arms which have often been covered in human blood and can not therefore be a clairvoyant. You should however know that there is primordial, supreme Godhead mightier than all your gods and above all men, no matter what the colour of their skin!

15] Seven times I had the same vision and in it I always saw this area illuminated in an indescribable way. A small group of people whose skin was white or brown in colour, was already standing in this intense light and they themselves were shining like the sun. However in their midst there was one individual who shone more brightly than a hundred thousand suns! All the light originated from Him and, yes, it gave me the feeling that the whole of infinity was filled beyond measure with His incomparable light! However, despite His incredibly intense light, it nevertheless did not cause any pain in the way that the much weaker light from the sun inflicts pain on us.

16] At the end of the vision which was always the same I invariably heard the clearly spoken words: ‘Go there, you black person, and your night will be illuminated!’ I told all my black brothers and sisters and we decided to undertake this trip from Nubia which has already taken three months.

17] I knew quite well where we had to go as my spirit, which had already accompanied me for seven years, had informed me that the place which I saw in my vision, was to be found in Asia along the coast of the great sea. I immediately recognized it from the sea, which I had pictured seven times in my vision. When we were at the right place, we disembarked. Immediately we saw a road which brought us to this place - and here you are to meet us! Please tell me, who told you about us? Speak up! I anticipate something wonderful!”

18] The Roman said: “You have reached the end of your difficult journey! Within a few moments you will be standing in the presence of Him, the One you have searched for after seeing Him in your visions seven times!”

19] The leader immediately instructed all of them to follow the Roman as he was clearly a messenger sent by Him, whom they were searching for.

20] The Roman immediately rode in front and the whole caravan followed him.

Chapter 181

The Lord speaks with the leader of the Nubians

01] The ride went smoothly and our captain of the guard brought the whole caravan to us, as we sat contentedly at the tables.

02] When My Jarah saw the pitch-black faces with their prominent blood-red lips and remarkably white eyes, she was frightened and said: “O Lord, will these beings really not harm us? They really look so dreadfully black! I have already seen Moors, but not as strikingly black as these people! Just look at the strong sets of teeth! It is certain, My Lord, that if I were not with You, I would begin to be terribly afraid! To fall in love with a black man like that would really present a challenge to a tender-hearted girl!”

03] I say: “Very well, My dearest daughter, - but be sensible, My little child! Who should be afraid of a colour? You are now perhaps being a little childish, - but that

does not matter! Just pay attention carefully to everything; because there will be some important matters to be discussed!”

04] Jarah says: “However, I shall most probably not understand a great deal as the old Egyptian tongue is a closed book to me and these black men speak no other language!”

05] I say: “Everything will be translated - so be calm, be silent and just listen!”

06] Hearing this, Jarah quietens down and I immediately called the wise man who was their leader to come to Me and asked him what had motivated him and his companions to travel so far. Of course I already knew the whole story from the beginning but I was nevertheless obliged to ask to provide him with the opportunity to express himself and reveal his intentions.

07] In reply to My question, which I put to him in the Hebrew tongue, the leader also spoke in our language and answered: “For me You are the nameless one who is the most exalted person on this earth. Forgive this poor, weak, half-man, if I dare to make the hesitant point that I recognize in you the very same person I saw four months ago in my seven identical visions surrounded by an indescribably bright light. I began to look for that person and have travelled to the ends of this earth. Now, touched to the depths of my heart, I believe I have truly found him! Would you, most noble lord, please tell me, if I am right?”

8] I say: “It would be of little value to you if I were to say yes or no; you must recognize the truth for yourself! Seek the truth and it will be clear to you! You have come so far but you can also go further; however you yourself have to have serious and steadfast intent! No external guidance is of any value if it is not simultaneously received from within your own mind. Look how well you now speak Hebrew! Can you remember ever having learned this language? As your companions now also understand this language quite well, ask them if they have ever learned Hebrew at any time! Go over and convince yourself of this!”

09] The leader guides his camel to his companions and speaks in Hebrew to them. All of them understand him and even answer him in our language. The leader is now completely astonished and can not explain to himself how he and all his companions have gained their knowledge of Hebrew - he is of course unaware that this is a feat within My powers.

10] After this encounter the leader returns to Me, still sitting on his camel, and says: “Most exalted person on earth! I am at a loss as I sit here in my black skin, as this is the first trip I have ever undertaken! I have never become acquainted with the languages and customs of other countries and am totally without

experience in all aspects of life. At home in my own country, things are very simple. The land is good and beautiful, but it does not offer us anything new. It is therefore possible that this land here has the ability to imbue a foreigner, as soon as he enters its borders, with the spirit of the local language so that he can immediately speak to the natives as if he himself were one of them. Whether this is possible or not, I can not say. Please, therefore, give me an explanation! In my own country I was never able to put anything like this to the test as no foreigner ever came to visit us!”

11] I say: “First dismount from your camels, lead them to the strip of meadow near the sea, so that they can enjoy their necessary respite and be able to take you back to your country more easily - the return journey is certainly no shorter in distance than the way here was! Then come back again as that will show how much enlightenment you are all able to take!”

12] The leader bows and says: “Most exalted man among men! You are quite right that we can only dare to place our very unholy feet on this holy earth as, judging from my visions, this land must be immeasurably holy!”

13] I say: “If it is not too holy for the feet of your camels, it will certainly not be too holy for your human feet!”

14] The leader says: “Yes, this is truly, truly, truly so! Most exalted of men among men on this earth, You are most kind and exceedingly wise!”

15] Saying this, he guides his camel back to his companions and informs them of My wishes. Immediately the camels kneel and the riders descend to the ground. These well trained animals then stand up again and are led to the strip of grass beside the sea where they start to graze quite contentedly. Then if the Negroes are instructed to look after the camels while the rest, together with their leader, immediately return to Me.

16] When they reach Me, I first ask the leader to tell Me his name, and he says: “My name describes what I am and in our tongue it is OU BRATOU VISHAR. With us no one has a name unless his describes his occupation. Otherwise we are all called the same: SLOUVI.”

Chapter 182

The leader describes his journey to Memphis

01] I ask the leader further: “Where did you get this quite valuable education?”

02] Oubratouvishar says: “About ten years ago I and my personal man-servant followed the Nile, accompanied by another twenty of our strongest helpers leading a good herd of cattle as anyone travelling in that region must take along a healthy herd as he might otherwise perish on the way. Figs and dates do not grow everywhere, only on good and fertile ground. However there is no shortage of grass along the Nile and the traveller therefore always has a nourishing supply of cows’ milk, which adds flavour to any meal .

03] Thus equipped, it was ten years or ten rainy seasons ago, that we tried to make a trip downstream, as I have said. For a few days we made good progress without any problems; but on the third day we began to hear a mighty thundering noise some distance away. We hurried onward and after the length of time it takes to count to a thousand, we came to the first cataract on the Nile. There we had little prospect of further progress. One of our best climbers reached the top of a high rock to investigate the whole area. When he came back down, he described a possible route to me which went some distance away to the left of the Nile but returned to its bank further downstream. I decided to follow this route. There was certainly no lack of rocks and other obstacles on this detour. It was evening, although the heat was still intense, before we finally arrived at an oasis overgrown with an abundance of palms and papyrus trees with a gushing spring at its centre which we and our herds appreciated a great deal. Here we rested for a full day.

04] On the second day we broke camp again at the first crack of dawn and continued our journey. By sunrise we had again reached the Nile and had come to a wide road we had never seen before which we then followed and within half a day we were close to the city, which our grandparents had told us so much about. About two-thousand paces outside the city we set up camp. I and my servant did however ride into the city to request permission to camp near the city with our essential herds of cattle.

05] When my servant and I reached the city, we were surrounded by a crowd of very brown-skinned people who asked me who I was and where I came from. Others immediately guessed and said: “Thot e Noubiez!” (This is a Nubian!), and I replied: ‘Yes, I am a Nubian and I want to gain experience and learn a variety of good and beautiful things from you perfect people!’

06] These inquisitive people then send an old man to me, who questioned me in great detail about many things and finally even went with us to our camp. It was only then that he revealed himself completely and told us that he was the high priest of the city and, at the same time, a proconsul appointed by Rome to rule the city and the wide surrounding area. I immediately gave him a gift of seven of the best cows, two bulls and twenty of our sheep with the finest wool.

07] This gesture made the old man very well disposed to us and he said to me: 'Our long established, pure wisdom will be very useful to you! But do not take up any of our totally decadent customs as they are worse than appalling! This city was once the pride of the region, a fact which is still very clearly expressed in its name: Memavise (Greek: Memphis) which means 'has the highest name'; now this nameless 'highest' is only a widespread rubbish heap, as you will soon easily convince yourselves!

08] The people who still live here do not have any belief left in a supreme Godhead on the one hand and on the other, they are immersed in the most profound superstition from which they can never be freed. There are only a few of us who still maintain the long-established, truthful recognition that there is a unique, everlasting, true God. The people, blind and stupid, believe in a few thousand gods. They offer god-like reverence even to animals and their corpses and that we have to accept that.

09] It is most probable that our ancestors planted the seed in that they paid some animals, because of their usefulness, a kind of respect almost as demi-gods, a policy designed to encourage the people to tend these useful farm and domestic animals in the best way. In so doing, the elders of course only intended to illustrate to their as yet very primitive subjects the variety of ways in which divine love and wisdom are disseminated in nature. In time however this people appeared to become more honourable the more they regressed into the past and becoming enveloped in an aura of divinity. Evil and unscrupulous so-called teachers had an easy task to ascribe some divinity to every event in primordial history in order to immerse their blind underlings as deeply as possible in the darkest superstition.

10] Therefore take great care, honest Nubians, and only accept what you will hear from me as being a correct version of the truth. Reject everything you see and hear from the common people as it is worse than very unreliable! You will see them making sacrifices and performing all kinds of empty rituals. Yes, it is true that on great festive occasions you will even see me standing at the front holding shining ornate objects. Do not be deceived by that as only my outer skin is involved with all that. My inner being is and always will be devoted to the one,

everlasting, uniquely true God, whose love is my life and whose light is my true knowledge and cognition.

11] You and your servant shall come on foot with me to my residence in the city, where I will give you all the necessary instructions as to how you and your companions should conduct yourselves here. I will also show you the best place to camp with your herds in a spot where you as foreigners can stay for a full year without being disturbed by anyone. However, you and your servant will stay with me so that I can instruct you in many things.'

12] I said: 'Noble lord! Will you allow us to bring the gift which you graciously accepted from me and deliver it to you in the city?'

13] This truly good proconsul then said in a loving and friendly manner: 'Not now, but in three days' time, when you have moved to the new location! However, there you will have to wear shoes on your feet, as is our custom, because at night there are many little insects and worms which creep around on the sandy grass-covered earth, enter your skin beneath the toenails and can in time cause great pain. In my house I will provide you with these as best I can as I have a number of servants, attendants and slaves.'

14] My servant and I went with the commander into the large city. After walking some four thousand paces we came to a large open square which was surrounded by impressive large buildings made from dressed square ashlars. A few of these large buildings had already been considerably damaged, but many were still well maintained. One was designed with many columns and inside the widely spaced long colonnades one could see all kinds of gigantic statues. The columns were also decorated with many devices and inscriptions, which the commander often explained to me afterwards. Next to the hall of columns there was an extremely large palace in which there was much lively activity.

15] Our host said: 'See, this is my house; just come in and look at all the things it contains'

Chapter 183

The curse of the over-developed culture of the Egyptians

01] (Oubratouvishar:) “In front of this palace there stood two enormously large columns or obelisks which were completely freestanding and which were inscribed on every facet with a multitude of symbols, figures and writings; in front of the large hall with many columns, two similar obelisks had also been erected.

02] Hesitantly we entered the proconsul’s house and had to walk for some time before we reached the living quarters. However it was so marvellously beautiful in these rooms that we were left completely speechless.

03] In my mind I compared my miserable hut at home with this residence and said to myself: ‘Why are we black people so amazingly deficient in our knowledge and our cognition? Why are we unable to construct buildings like these? Why are we still not familiar with the production of metals? We still have no cutting tools other than those, which we bartered from the Egyptians in exchange for our raw produce from nature! How primitive our looms are and how badly finished our clothes! In our community there is no spirit, no talent, no zeal; we are scarcely on a slightly higher plane than our apes!’

04] When I was lost in these thoughts, my heart was breaking and I started to weep saying loudly: ‘Oh why are we black people not just animal beings who can neither think nor experience any feelings?! What marvellous things true human beings, the true gods of the earth, can create, while we negroes who are half man and half animal can do nothing which is comparable! Yet we are still obliged to feel strongly about all these things of beauty which true humans have created!’

05] The proconsul then said to me: ‘Think nothing of all that! We already have grey hair and these marvellous treasures can no longer fill us with joy as we have already lived too long. You , however, are still children at the peak of your strength, constantly and increasingly possessed by your emerging enthusiasms. Our lives in this world are already at an end, our laurel crowns lie withering in the pit of oblivion, our palaces are collapsing and our current level of knowledge and cognition is worse than abysmal. Here we have a few smiths and a few weavers left but all our technological requirements have to be met either from Rome or from Greece.

06] It is true that a few thousand years ago, more gods were living in this country than human beings and structures were erected, the ruins of which will always continue to amaze new arrivals on this earth! What we currently produce, however, can only be classed as destruction, both in physical and spiritual terms. You on the other hand are still an unspoiled, primordially developed, young, strong nation, still able to think and have your ambitions. You therefore have the

opportunity for your works to outshine those produced by the people of this country and therefore to become greater than they ever were.

07] However, if you wish as people to live very happily on this earth, retain your old-fashioned simplicity! Firstly it will cost you little trouble and little work and, secondly, you only have very few needs imposed by nature and these are easily covered. Your cattle breeding on the rich grasslands bring you few worries or problems, while your agriculture, which you only work at on a very limited scale, does not count for anything and even your clothes are simple and easy to produce. You therefore need only very little time to meet your physical needs and you can therefore devote yourselves increasingly, even exclusively to spiritual matters! Look here, this is much more valuable than building these palaces with blood and sweat at the cost of a hundred thousand times a hundred thousand human lives, just so that time, the tooth of destruction, will have thousands of years to gnaw on it!

08] Finally, what is an artificial heap of rocks piled on top of each other, compared with just one blade of grass, created by the great spirit of God? I say to you: nothing! Every blade of grass, every tree is a building constructed by God, grown out of the dear earth without our input of trouble or work, which then within a short time refreshes our palate with the sweet taste of a fruit. Compare the trouble and the enormous effort which a people invest in a palace! What is it that they gain from it afterwards, when their work has been completed after many bloody years? Nothing except wretched nourishment to increase their vanity, or to awaken jealousy in other foreign nations which will lead in time to war and all kinds of persecution!

09] My dear black friend, this is truly the wretched fate of my people, who were so stupid as to cover their most beautiful and most fertile grasslands with these lifeless palaces, which otherwise would have supported many hundred thousands of very fertile trees ready to drop their noble fruit into the laps of the people living in very simple huts! Just consider that on the land on which this city is build, ten thousand people together with their large herds could easily find enough space to live. On the contrary however, a hundred thousand people currently live within these damaged walls! What a life most of them lead!

10] Previously, as history teaches us, this land was a bread basket from which, in a time of need, foreign nations were supplied with bread, while nowadays we often have to bring in our grain from far-away countries and peoples! Our herds are in a terrible condition. Thousands of people in a city like this do not work at all for their pittance of gold and silver. They drift around idly day after day, keep company with venal prostitutes and often speak to them in an uncouth animal-like way. This behaviour inevitably causes a great deal of illness - something of

which you have no experience. During the day, while the sun shines, you will see this large city completed lacking in people and it is only when the cooler night air has arrived that they emerge from their artificial cave dwellings like predatory animals and entertain themselves in any way that pleases them. These are, you simple son of true nature, the blessings which the people have gleaned from their great culture of building with stones!”

Chapter 184

The blessing which comes from the primitive culture of simple men

01] (Oubratouvishar:) “Therefore be true to your great and unique natural purity and never have any ambition to acquire such a wretched national culture! Never build any cities! Dwell in your simple huts and you will remain for all time the most fortunate nation on earth. This assessment will be even more valid if you retain your proper recognition of the everlasting true God, honouring and loving Him alone! Even if you can not see Him, He can see you and He will always strengthen you with the necessary power to combat any elements which are hostile to man. According to the original laws of nature, man is lord of all things which live and breathe on, within and above this earth.

02] You are still, what mankind should be! The fierce lion, as well as the tigers, panthers, hyenas, wolves, bears, snakes and adders flee from your presence; only herds which have been tamed follow you every step of the way! Equipped with all his unique properties, man still stands on the same elevated primordial level where the Creator placed him at the beginning of all creation. Lie down on the grass where the rattle-snake and the poisonous viper are playing their malicious games and they will abandon the holy place where man, as lord of Nature, is taking his rest! Angry ants, the curse of so many forests and plains, leave the scene as soon as man with his primordial strength settles in an area and builds a house for himself. The lion, the panther and the predatory tiger stay away from herds which are guarded by true men, and the crocodile, the dragon of the Nile, is never to be seen in those regions which are inhabited by mankind. The ibis, the stork and the icz ne ma (ichneumon = has no poison) willingly serve man and cleanse the land of all creeping animal vermin, and their sharp eagle eyes seek out dead corpses which they then devour to ensure that the air is never polluted.

03] What a splendid existence people enjoy in every country area, compared with the wretched life led by people in the cities, who are consumed by arrogance and

foul-smelling love of self! All their primordial life's forces are extinguished and they have become foreign bodies, foreign beings in the vast kingdom of Nature which surrounds them. They no longer have any contact with God and consequently even with any other of His creatures. They are obliged to build strong castles and fortresses to protect themselves against the hostility of Nature!

04] Today, if I were to allow one hundred of these people to spend the night on the grassland where I told you to camp, not one of them will have survived with his life when dawn breaks. These are no longer people but pale shadows of their former selves and their crippled bodies harbour all kinds of evil and immature natural spirits and unnatural vices. Their behaviour towards others is no longer governed by their God-given individuality and they have more of an animal-like existence. There is no power left in them any more and even less available in the outside world. Their nature no longer allows others to believe their beings have attained their highest achievable goals - merely total depravity and complete destruction of the platform on which all creatures are supposed to reach their perfect state. All other creatures are therefore hostile to these people and try to exterminate them in every possible way because they expect nothing more from them.

05] My noble, black-skinned friend, you and your whole nation should therefore be happy, that you are black and that you still live the innocent huts of the spring of life, particularly because you still as a result represent what a true person should be according to the ordinances of the supreme Spirit of God! Therefore, always remain as you are now, and hand your culture down to your most distant descendants, and you and they will then never have cause to complain about the distress and misery of human life!”

Chapter 185

The Nubian camp in Egypt

01] (Oubratouvisar:) (the proconsul continued): “Now we shall proceed to the place where I will show you where you can stay! At the same time I will provide a guard to protect you for as long as you are here. The guard will warn off the criminal element which would not be concerned in the slightest if it were to raze your camp to the ground both physically and morally. I shall not ask if you have

understood since I know that you have grasped what I have said. In future you will understand me even better!’

02] Having said this, the proconsul gave a signal by striking a metal plate which resounded loudly and a large number of armed men with dark brown skin miraculously appeared. He gave his instructions in a foreign tongue which we did not understand. However, when the considerate commander noticed that I was uneasy, he comforted me by explaining in my language what he had said to his armed men. He had informed them that they must offer us their best possible protection against the intrusion of the decadent city dwellers which he no longer regarded as members of the human race.

03] One of their officers, dressed in nearly the same way as our friend who showed us the way, remarked to his commander that, although the luxuriant grassland was rich, it was infested by poisonous snakes and vipers and that people and cattle could not live on it..

04] The commander said: ‘That is certainly true of decadent people and their cattle but these are still genuine primordial people who are undisputed masters of all of Nature’s kingdom and its creatures, whatever the species! The numerous poisonous snakes will not only leave the people unharmed, but all of the wild life will take their young and leave this otherwise most beautiful spot immediately. As their guards you will not have the slightest problem with the vermin and you can be fully confident of that! - But now, bring me twenty-two pairs of leather banded shoes, which we will give to these unspoilt people, to prevent them unnecessarily damaging their feet on our rough sandy soil!’

05] The shoes quickly arrived. My servant and I each immediately received a pair of very comfortable shoes and on the proconsul’s instructions the other twenty pairs were handed to our companions by four of the guards. After they had also put on the shoes, they were asked by the guards to follow them to the new meadow. In the meantime, I with my servant and the commander all accompanied by the other guards, walked down many streets to reach the spot outside the city where the large stretch of beautiful meadow was situated, plentifully endowed with excellent grass, together with a number of date, fig and orange trees and several other varieties of fruit. I also concluded that the meadow would seldom be visited by other people as we could hear the rustle of countless rattle-snakes in the distance. .

06] Soon afterwards my companions also arrived with the large herds and the camels. When they reached the field, they did not wait until the wild life had fled before bringing in our herds. Without showing the slightest fear they took possession of the meadow and its fruit, immediately walked in all directions

across the wide pasture while all the vermin fled to the Nile so that for more than half-an-hour its surface was covered with the creatures. There were even four Nile dragons which took flight before my companions and our herds.

07] The proconsul also explained this phenomenon to the guards assigned to us and told them that they could fearlessly go with us to every part of the meadow as he was already fully convinced that even on the first night they would not find a single adder or any other snake on the whole pasture. That was how it was – in the evening, after about an hour, the pasture was free of wild life of any kind.

08] On the other side of the Nile we could see whole flocks of Egyptian sheep fleeing from the escaping poisonous snakes. The shepherds were fleeing with the sheep, screaming horribly but nevertheless reaching the refuge of a Nile bridge. However, the flocks suffered losses in that quite a few lambs were caught and eaten by the larger animals. There were also colonies of rabbits on the other side and they were also surprised by the unexpected invasion with the result that many of their young too were consumed by the snakes.

09] The guards took good note of the previously inaccessible delicious dates, figs and oranges, and also of the very beautiful *rosicize* (the carob tree or ‘John’s bread’), which was generally used for camel food.

10] The captain of the guard said to the proconsul: ‘Honour to Isis and Osiris! Finally we can also harvest here again and that has not been the case in living memory!’

11] However their commander said: ‘The crop for the full year will belong to those who cleansed this field. You can take only what they allow you to take, but not a single leaf from a tree without permission! In addition refrain from invoking your trifling local gods in front of these very unspoilt people as there is not one man in your group to whom I have not presented the teachings of the only true God! Speak of Him, but certainly avoid Isis and Osiris, and even Apis! All of that is and forever will be as nothing!’

12] After all this the proconsul said to me: ‘As you now can see for yourself, you have been supplied with everything with the help of the Almighty! I will leave you now, but tomorrow at the crack of dawn I will be with you again. I will then give you the appropriate lessons here in the great, open-air temple of the Almighty! What you have learned from me you shall also pass on to your companions! Farewell, and may the Almighty protect you!’

13] With these words he returned to the city. He must have already enjoyed great respect from the Egyptian people as whenever people met him, they bowed down

to the ground before him. However he pretended not to notice any of the deference shown to him, quickly taking his leave as if deep in thought.

14] When the sun had set, many sightseers came out from the city but none of them dared to come closer than twenty paces from the edge of the infamous snake field. Some called to us to leave as we would otherwise inevitably suffer the greatest harm. However, the guard pushed the curious people back and explained to them that there was no longer any danger as our secret powers had served to cause all the poisonous vermin to swim across the Nile.

15] Afterwards the inquisitive ones went away and we tended our herds, which that evening rewarded us with so much of the best and most nutritious milk that we were quite unable to consume it all. We asked the guards if they too drank milk. They joyfully affirmed that they did and we gave them so much that they too were not able to finish it off. The vast quantity left over was poured into containers which we had brought with us, to make cheese.

16] For a whole year we have lived here and gleaned much knowledge from the good man, particularly regarding true cognition of the almighty Godhead. We were allowed to depart on the most amicable term after a year and we returned to our own land in high spirits.

17] Soon afterwards I had my visions and I immediately arranged for a caravan to travel to Memphis in order to inform the proconsul of what I had seen. He however already knew of you, most Exalted One, and pointed me in Your direction, described to me the best route to Alexandria and entrusted me with the name of an experienced sea captain, who duly brought us here. He also offered me a translator but I did not take him with me.

18] Now you know, most Exalted Man-among-Men, how I came by my small store of wisdom. Please now tell me unequivocally whether or not I am standing at the right spot or whether I have further to go! I am not able to delay my departure as the distance I must travel to my homeland is considerable.”

Chapter 186

The Nubian requests confirmation of the presence of the Lord

01] I say: “I already have told you that it is of little or no value to you, if I were to tell you: ‘I am the one!’ or: ‘I am not the one!’ That you must in establish for yourself in some way and you can do that quite easily since you are not lacking in spiritual qualities. Just consider what it is possible for mankind to do and what is impossible! Did nothing strike you as unusual? Did you not notice anything remarkable happening to you or to anyone else?”

02] The black man replies: “As I mentioned earlier, nothing particularly struck me – with the exception that when we came to this land we were immediately able to talk in your tongue. To speak frankly, however, when I first arrived here several things appeared to me to have a miraculous quality but the longer I stay here, the more natural you all seem to be.

03] The ability to speak the language is therefore the only happening which borders on the miraculous. However, as I said earlier, it can be a natural, even if inexplicable, consequence of the special character of this country. I have experienced something similar during my travels through the length and breadth of Egypt when I met with Romans and Greeks. They spoke in their own tongues but we understood them quite well and could even converse with them. The conversation did not flow as easily as it has here but that can be attributed to the character of a country, the quality of its air or the aura that surrounds it!

04] As fundamentally very simple people, we are much more receptive to all kinds of appearances and impressions. We can therefore see the souls of the dead, including those souls who, by their own admission, had never had a bodily presence. These natural souls can also be recognized from their ability suddenly to change their configuration and disperse themselves into all manner of smaller beings, then revert to human form - a phenomenon we have never observed with the souls of our dead brothers and sisters.

05] We asked the wise proconsul in Memphis if he had seen this with his own eyes, but he said: That is only an ability possessed by very simple, unsophisticated, natural folk, who do not even know the name of any artificial form of life. With him and the Egyptians it was said never to have happened. Now and then isolated cases crop up, but they are impossibly vague and inexplicable, while with us everything is defined, natural and therefore also more easily explained.

06] From that it can also readily be deduced how we can so quickly understand and speak a completely foreign tongue. If You, most exalted of men, just consider this point, Your outstanding mind will help you to realize that, during our short stay here, we have not seen anything unusual which would irrevocably lead us to

conclude that we had without a shadow of a doubt already reached the place which I saw in my visions.

07] There are many background details which correspond with it: a fisherman's house build on a mountain on the shores of a small inland sea; many men of high standing and appearance; in all seriousness, You too have much in common with the man, radiant beyond belief, that I joyfully saw seven times in my visions. However this resplendent presence used words to create His wishes; He spoke - and it came to pass! Heaven and earth were under His control and innumerable multitudes awaited a wave of His hand!

08] Most exalted man among men, that is surely not the case here! I found here in Your presence, just as I did two years ago with the proconsul in Memphis, many very good and wise people, - but up to now I have found nothing here that I expected to find and I therefore ask you, if I have come to the right place or not. If you say yes, I will believe you and I will stay here as your word is quite sufficient for me and you are in any case a very wise man. However, if you say no, or if you say nothing again, we will begin our journey back home and retrieve our herds, which we left behind in exchange for gold and silver in Memphis when we consulted the wise proconsul. We will also repay the unused money which he loaned to us as he had no use for it at the time.

09] You can see, most exalted man among men, that I and all my companions - regardless of the fact that our flesh is not adorned with white skin - are neither false nor deceitful; we are all searching for absolute truth which is of supreme importance to us. We live in hope of finding it here, but if not, then somewhere else! Please therefore confirm we are at the right place and we will happily do anything you ask of us!"

10] I say to Raphael: "Go and give them a sign, so that they can know where they are!"

11] Raphael immediately goes to the black man (Oubratouvisar) and says: "My friend, what is it that you left behind at home, which you wished to return and fetch when you were in Memphis? You wished to give it to the proconsul as a special present as thanks for all the trouble he had taken with you. It had therefore been wrapped in fresh linen, but in your haste to depart you forgot it was lying in a corner of your hut, where it now remains. If you wish, I will bring it to you in an instant! Speak up - and your wish will be granted!"

12] The black man says: "No need to convince me that I have reached the right place - because the fact that you have told me what I left at home, tells me that I am at the right spot as only God's all-seeing eye could perceive my forgetfulness -

you would however do me a great service as on my way home I wish to make the proconsul very happy because he delights in rare natural phenomena! The thing can at best only have a sentimental value and not a monetary one! Nevertheless, it is very beautiful!”

13] At this moment Raphael gives the beautiful natural specimen, wrapped in a linen cloth, to our black-skinned friend and asks him if it is the right one.

14] When this happens the black man nearly faints and cries out: “Yes, this is it, this it is! How could you possibly have brought the jewel here as you did not leave my presence for a second?! Did you steal it from me as a young, courageous Egyptian in the service of the proconsul, in an incomprehensibly clever way? Did you in fact secretly follow us to my hut a year ago when we came home from Memphis and remember its hiding place?

15] Yes, but why am I asking all these stupid questions?! A few moments before our departure I was holding it in my hands, but while I loaded up my camel and called my herd together, I placed it in a corner of my hut and covered it with a pumpkin shell! In my preoccupation with herding the animals and loading the camel, I forgot the beautiful natural specimen. You could not have stolen it from me! You have obviously fetched; but - how, how, how is that possible for you, a man who is visibly flesh and blood?! To leave here and return was the work of a split second! This is an achievement that is only possible for a God! You are either a God yourself or one of His closest servants!”

16] Raphael replies: “Not the first, and certainly the second! However, when I collected your beautiful natural specimen, I forgot to bring the pumpkin shell you used to cover it! You should have that as well! - Look, here it is! Put your little jewel in it and reveal it to us; since there are many here who would like to see the treasure you have found again!”

Chapter 187

The Nubians recognise the Lord

01] Now the black people are completely disoriented by one surprise coming on top of another as this is something they prize very highly. They are pure, still completely unspoiled natural people and with their true mastery of nature even

now, they are able to achieve so much purely by virtue of the intensity of their total belief and their will-power. This must appear to the already decadent people commonly found in this world as a great miracle and it would therefore be difficult to make any impression on these primitive souls by performing any other miracle for them. The healing of illness would be completely inappropriate as these true children of nature know no disease. Their old people always reach a great age and when they die they always just fall quietly and painlessly asleep.

02] Their children never die, because they were fathered in an ordered society and they came into this world fully mature and healthy through and through. Afterwards they were fed in a proper natural way and therefore no trace of disease could enter their bodies. If one were to cure any illness in their presence, one would first have to explain to them what an illness was and how it originated. However, in so doing one would have caused them more harm than good as knowledge of a sin and its consequences is almost as bad as having committed that sin already.

03] Somebody thought that reincarnation of a dead person might be quite effective. It would also mean nothing to these people! They view the death of the body as a great blessing from God to His people and would even consider transformation of this kind as a transgression against the ordinances of the supreme spirit of God, at least until I Myself am able to teach them a better interpretation. They would view the creation of a great storm with absolutely natural eyes in their very sensitive character as they themselves have always had a considerable influence over the natural spirits in air, water, earth and fire. However, a speed of movement which exceeds the speed of an arrow from one of their bows to an incomparable degree is a true miracle for these people. They consider a feat like that can only be performed by God and His highest servant spirits, never by weak mortals on this earth using their minds..

04] After the black people had recovered from their complete and utter amazement, their leader said to his companions: “Brothers! I and all you others have now witnessed a feat which can only be performed by God as even in our minds we can not move as quickly to our homeland and back again as this servant of God has in fetching this little jewel of mine! We are therefore at the right spot. We must display the greatest reverence and continue to worship Him in spirit as He sits there at the big table with an unimaginably divine and exalted expression on His face.

05] The words He will speak to us in His inexpressible mercy and grace, will from now on be our most holy commandment, which we will retain in our memories as securely as the clear image of our rocky homeland. In the same way our

descendants will do this until the end of all the periods of time through which this earth still has pass! You recall the wise proconsul's prophecy about the everlasting dignity of this supreme God in human guise! It is in fact true and of that we are now fully convinced! Because it is true and nothing more nor less than the truth, we also know what to do and observe in order to follow Him!

06] The journey here was long and difficult but even if it had been a thousand times further and a thousand times more difficult, it would not diminish in the slightest the magnificence of this incomprehensibly supreme blessing which we shall in all eternity never deserve! There He sits, the eternal, almighty Spirit in human form, He who made heaven and earth and everything that exists, merely by imposing His will and using His will-power creatively, just as the wise proconsul in Memphis explained to us in detail.

07] We are now standing before the true, everlasting God, who made us and has given us life. Every moment of our life is in His hands; if He wished, we would not exist any more. In short, only He is everything in all things and everything that exists is as nothing without Him! This is what my vision meant and what we were taught in Memphis. We must therefore accept it and believe it forever. - It now seems that the everlasting Lord and Master wishes to talk to us! Therefore be most attentive, as if we were on a highly dangerous lion hunt, as that was the comparison given to us by the proconsul in Memphis!"

Chapter 188

Regarding excessive humility

01] After the black leader had finished his very worthy speech to his companions, I called him over and asked if he and his companions were hungry and thirsty. If so, what did they wish to have to eat and drink. The trip along the sea is of course exhausting and they surely need something. They should therefore speak up and they will be served immediately!

02] Oubratouvisar says: "Oh how gracious! You Who are everything in everything ask a miserable earthworm to tell You his needs, most exalted, eternal Spirit! However, the worm squirming in the dust before You is overcome with such reverence that it does not dare to utter one word in Your divine presence so that it does not say something inappropriate to You, everlastingly the Almighty

One, which might displease You and cause You to look down on us with anger in Your eyes. From Egypt we still have a few full bags of dried figs and dates, also some bread, which should be sufficient for our short stay here if used in moderation! I therefore offer You with my heart full of gratitude and remorse, my pitiful, even meaningless, thanks for the exemplary benevolence You have shown to us!”

03] I say: “Yes, My friend, if you always come to Me with such immense and greatly unnecessary reverence, it will be even for Me nearly impossible to give you a beacon of light which you can take back to your homeland! You are incidentally not really honouring Me greatly if you portray yourself, apparently being included in My works, as a nonentity and value yourself as being inferior to a worm squirming in the dust of total oblivion! As a result of your low self-esteem before Me, your Creator, He, who created and formed you using His highest wisdom and love, is also seriously diminished!

04] Consider that 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 then be honouring that clever artist, if you praised his other works and above all the artist himself, while at the same time not being able to find enough scathing criticism to heap on the marvellous piece of art which you have bought, merely because it now belongs to you?

05] Consider also that this degree of humility in My presence is therefore not at all wise but ridiculous and foolish! If you regard yourself as too wretched and worthless, you are directing the easily understandable criticism into My face that I am a miserable bungler and that applies to the whole of My creation.

06] If you also recognize My value in a justifiable way within yourself and do not regard yourself as too infinitely small, wretched and bad to discuss this and that with Me, you are honouring Me in your mind and recognizing My divine excellence even on your own home ground. In that frame of mind, you can extract from My presence the true, living advancement which was the real reason for your journey to this place. By the way your exaggerated humility before Me is not a sinful action on your part directed towards Me as it has its origin in your inflexibly devout upbringing from childhood.

07] I trust you have now accepted my views on humility as, if you maintained your previous opinion, we would not get along with each other because you would suffer from your total unswervingly devout shyness towards Me. That condition would force you to leave this place as soon as possible as being too unbearably holy for your devout feelings. Back in Memphis and later at home you would chatter a great deal about what was for you the extraordinary nature of My

unbearable holiness! This would be the only value which you took from this place for yourself, your people and your people's descendants! Would you be content with that?

o8] Certainly not! At some more enlightened moment in your life, you would have to ask yourself loudly: 'Yes, what was all that about?! Did I really undertake such a long and difficult trip of my own volition, only to doubt the conclusions which I reached after my arrival which were totally based on a profound sense of reverence for someone? No, this was such an awesome delight and blessing, the like of which I do not wish to experience again for the rest of my life!' This is what you will have gained by making the trip here!

o9] Therefore it is also prudent to let common sense prevail a little and consider what is right and proper in every situation in life. You will then live a life filled with goodness and honesty and you will always find positive values to enhance your life. Abandon your excessive reverence for Me! Love Me as your Creator, Father, Master and Lord with all the strength in your life, love your brother like yourself and you will do more than enough! And if you wish to address Me, simply call Me Lord and Master, which is what I actually am, - everything else, however, has no relevance here!"

Chapter 189

Oubratouvishar describes his Nubian homeland

o1] (The Lord:) "Earlier I asked you if you were hungry and thirsty and merely posed the question because I could see only too well that you are weak with hunger and thirst. The day has already lasted for four hours and since yesterday you have not eaten nor have you had anything to drink since mid-day. You were unable to have any milk on the ship and the water on board was already putrid and therefore undrinkable. My immediate concern for you is that you should build up the strength in your bodies again as without it you will be unable to enjoy the relaxing rest which is essential for you to absorb and retain the spiritual food in a more permanent way. To attempt to teach the Gospel to an audience when their eyes and ears proclaim their hunger and thirst without offering them food beforehand, would be the pinnacle of worldly self-serving foolishness! The

first priority is that your bodies should be nourished and only then will we look to the Gospel!

02] However, here, you will have to be content with the offerings on My table, which are not the same as you are accustomed to consume, and leave your moth-eaten dates and figs for your camels to eat. Please therefore sit at the tables over there which are empty and you will quickly be provided with sufficient to eat and drink! You, Oubratouvisar, sit down here as you too are a real king of your people and this is a table for kings who have to decide together how to lead their people and develop them into true human beings!”

03] Everybody follows my wishes and our Marcus with the help of unseen hands is at once ready with a quantity of the best fish. When the black people are seated at the tables, fish, bread, salt and wine are placed before them and the guests are invited to enjoy the meal that has been provided in this way. They soon begin to eat the still steaming fish, consume the bread and wine, and they find everything to be excellently prepared and very tasty.

04] Their leader, already gaining in confidence, said: “Lord of my life, food as tasty as this has never before touched my palate! At times we also eat fish at home but we regard it as a penance food. Anyone failing to observe our established rules has to eat fish. If we were able to prepare fish like this, to be required to eat it would no longer be a penance!

05] What kind of water is this that we are drinking here? It tastes indescribably good and one could drink it at any time without being thirsty and also constantly eat this honey- sweet bread! In Memphis I was sometimes offered bread to eat by the proconsul but it was not as sweet as this by a long way. However, above all I am astonished by this water! Where is the source? Are we able to buy it from you? I would like to take some of it home so that people can taste the spring water from this heavenly country.

06] The earth is also much more beautiful here than in our homeland! Here there is extraordinary variety! Everywhere thickets and trees grow in abundance but at home there are only a few places where the vegetation is like that, - otherwise there is only wasteland which is desolate and barren. Here most of the mountains are covered to their summit with very beautiful trees and look soft and inviting while at home we see naked rocks, with only the occasional patch of greyish red moss. These rocks look totally destroyed and weather-beaten. In colour they are mostly burnished red and dark-grey and for the most part they are so steep that they can only be climbed in a few places - and one is always taking one's life in one's hands. Once you have reached the top, the heat is unbearable especially after midday, as then the mountain tops begin to glow so fiercely that fish placed

on the rocks is completely cooked in a few moments, even the meat of lambs and goats. In the afternoon even the eagles cannot rest on a mountain top and the ibex descend to the fields near the rushing waters of the Nile.

07] Yes, we live in a very hard and extremely hot country, where it is quite difficult at times to be a human being and survive! Especially during the late summer it would be quite impossible to live far away from the Nile as there are then days when the rocks and the desert sand begin to melt - especially in the afternoon if the midday wind begins to blow. Then we can almost see flames rolling towards us over the sandy floor of the wide expanse of desert. People and animals then have no choice but to embrace the good Nile, which by some miracle, is a very cold stream as it passes through our region.

08] As the last quarter of the year approaches and before the rainy month arrives, we have the most terrible time of all because then the fire storms begin. The air becomes horribly sultry. Clouds like incredible columns of fire rise from behind the mountains and finally cover the whole sky, while countless bolts of lightning come crashing down from the grey-black blanket of the sky accompanied by fearsome claps of thunder which terrorise both people and animals. Although they do not cause much damage, because they disperse high up in the sky, it is however no joke to have to listen to this cracking, roaring, hissing and thundering for sometimes as long as forty days and forty nights – apart from also living with the fear of being horribly burned by one of the lightning strikes coming too close to earth, a fate which from time to time befalls us and in particular those people who do not diligently smear their bodies with fat.

09] When the fire storm season is over, it starts to rain and the rain continues for about four to six weeks or complete phases of the moon. The rain which falls is fine but dense and on some mountain tops it sometimes snows. Towards the end of the rainy season the temperature often drops noticeably so that we have to warm ourselves at the fire. This is also not particularly beneficial but nevertheless better than living through late summer.

10] This is our life and how we live and behave! We have to endure much hardship and enjoy very few pleasures. What heaven these surroundings are compared to ours! What a joy it must be to live in these areas which are truly heaven on earth, and how desolate and sad our country is by comparison! But You, My Lord, decreed that it should be like this and that we, sitting there in our black skins, would not wish to have it otherwise. Life is perfectly tolerable as it is. It is true to say that no one of us has ever had any complaint regarding Your divine ordinance!

11] Our coal-black skin is in some respects quite a burden for us to bear, firstly because, in our wide experience, it attracts heat far more than any other brighter colour, and secondly, because we are unattractively ugly by comparison with you white-skinned people. Look for example at the heavenly shape of this young girl in our presence and consider how ugly one of our girls is on the other hand! We see it and we feel it - yet we can not change colour! What beautiful hair you have, and what an ugly tangle of short black wool we have to adorn our heads! However, we do not complain and are content with everything that You, My Lord and Master, have ordained for us!

12] Now I must show you my beautiful natural specimen and You, My Lord, will graciously tell us what its value might be!”

Chapter 190

Oubratouvishar’s treasure

01] At this point, Oubratouvishar unwrapped his jewel from the linen and placed it in front of Me, saying: “There it is, just as I found it among the rocks on a hillside. I was unable to do otherwise than pick it up and to keep it! Human hands had certainly never touched it before! It seems therefore to be pure, perhaps, we might say, a trick of nature. What is it, and what value might it have? I would never wish to give anyone a worthless present.”

02] I say to him: “This is a very valuable precious stone, in fact an immense cut diamond. It was nevertheless cut and polished by human hands at the time when the Persians made war on the Egyptians and on that occasion they penetrated as far as the Nubian desert. It was lost by a general when he was fighting a large number of hungry lions and panthers. You are therefore going to present the commander of Memphis with a worldly gift of enormous value because it is so extraordinarily rare.

03] Just consider that this stone has been cut and polished for a hundred and seventy years. It became a jewel in the crown of the kings of Persia, until finally one of the kings gifted it as a reward to one of his greatest generals. In fact that general lost it in the desert area bordering your country which was at that time overrun with lions and panthers. I have placed these animals there at that time

as otherwise the then very warlike Persians would have discovered you and would have decimated your herds and flocks.

04] However, just as you were destined even to find, in your earthly life, a very valuable treasure which had lain among the rocks for several hundred years, you have also been chosen to find the most splendid and valuable treasure for your spirit and from that source, for your souls. You have searched and have found it in a most honourable way! Your black skin shall not be a burden to you and black will remain one of My most respected colours.

05] The gospel which I will now preach to you, will only be kept pure by you. You will become My apostolic forerunner to your black brothers and sisters! However, within a short time I will send you a helper to support you and guide you to a very rich region in your country. This man will teach you agriculture and other useful skills which are of great utility in life on this earth.

06] 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 teachings. Woe betide those who will later try to seek to oppress you and subjugate you. Against them I Myself will raise my shining sword of vengeance and slay them to the last man! In consequence you black people will live in an isolated but spacious corner, always a free nation until the end of time.

07] However, if you should in future fall out among yourselves - which must remain a possibility if you are free men - the powerful ones among you will make themselves kings, will punish you with harsh laws bringing your golden freedom to an end for a long time or even for ever! Then your children will languish in great deprivation and long for redemption; but they will have a very long time to wait. Therefore organize yourself in such a way that no kings can arise among your people - except those who are like yourself! You are not a tyrant but a true benefactor in dealing with your people and that is decreed in my ordinances. This is therefore how matters should remain with you!"

Chapter 191

The black people who followed on

01] (The Lord:) "My name is Jesus from Nazareth, here on earth as a person, and Jehovah for eternity; but from now on Jesus shall be eternal. Using His name you

will be able to do and to achieve everything not only in the short term, but for eternity!

02] Love Me as your God and Lord and Master above all and love each other as each of you loves himself. You will then remain in My love, in My strength and My power, and My light will never leave you!

03] However, if your love for Me and your poorer brothers and sisters should diminish, darkness will enter your hearts, and My strength and power in you will dissipate and become worthless! Even if you call out My name or wish something to happen in My name, it will no longer support you with My power and might as all the strength, all the power and all the successful deeds performed in My name can only subsist in love for Me and, through that love, for your neighbour!

04] My name alone achieves nothing - only the love within it, through it and for it and, in turn, for your neighbour! If a poor person approaches someone and begs for help, but this person says to him: ‘Go and earn for yourself!’, he certainly does not have My love and will not receive any power or strength!

05] Go now and inform your companions. Then come back and I Myself will continue with another gospel! So be it!”

06] Oubratouvishar bows down before Me and goes to his companions to tell them what I had told him. He was however utterly amazed to find that, instead of the twenty who had accompanied him, there were also thirty-four women seated at the tables. He of course recognized them immediately as neighbours and close relatives, and it is understandable that his first question was precisely: How and when did you follow me here?

07] The newcomers answered him: “Seeing and hearing for oneself is far better than to be told about miraculous events even if the description comes from the mouth of the most trustworthy eye and ear witness! We were always only half a day behind you!

08] We would not have undertaken this trip, had it not been for the arrival of an indescribably beautiful youth in shining white who came down to us from the skies and almost forced us to follow you. We gathered a herd of cows and bulls and a small flock of sheep and went with them to Memphis. There, the good proconsul and his people came to meet us some distance outside the city and he told us that he had received a message from a youth of similar description and that he had therefore hurried out to meet us.

09] The commander told us about you and in the meantime took good care of our animals, providing us in exchange with gold and silver pieces in a range of weights and values, so that we could use them wherever we went to buy all our food and other necessities. We thanked him and he gave us an escort to Alexandria who helped us on our way with all kinds of assistance. They also arranged for safe sea transport from Alexandria and we were transported here over the seemingly unending stretch of water.

10] When we came ashore, we found your clear footprints impressed into the sand and we followed your tracks. We were ultimately so close to you that we could clearly see the dust thrown up by your camels. It was only when you were hidden behind a forest and a mountain that you were no longer in our sight.

11] However the youth appeared again and brought us here in a manner that we are quite unable to describe. We can only say that we are astonished that we are here! How did we arrive here? We know nothing of the journey - except that it was like a very bad dream!

12] However, this most exalted person has instructed you to tell us something! What is it? Speak up! His appearance is very similar to the description you gave us of the image in your visions and that was the very reason why you and we have travelled to this place! Speak up, speak to us!”

Chapter 192

The nature of Isis and Osiris

01] The leader says: “We, my brothers and sisters, believe that what you see before us undoubtedly exists because we have seen and heard everything with our own eyes and ears! All human wisdom, all our powers of comprehension and even pure, sober common sense, can not grasp that it can be possible even to imagine what is actually here.

02] You can not begin to suspect what is to be found here or imagine how it looks! After having my visions, I came close to picturing something immeasurably grand awaiting me but to conceive something so totally breathtaking and so inexpressibly infinite, was beyond even my wildest and most outlandish thinking

and I did not dare to climb to such heights. Nevertheless it is so and it is there, unmistakably, before our astonished eyes!

03] You recall that a year ago in Memphis, the proconsul and I loudly carried on our private discussion in front of you, despite the fact that he often expressed the opinion that it would suffice if I alone were to benefit by sharing his deep wisdom. I said however: ‘Look, my lord, these are my brothers and sisters! Not one of them is inferior to me. Therefore, my lord, please do not keep secrets from them for my sake!’ After that, the proconsul always spoke out loudly and clearly.

04] When about six months later he took us to Kar-nag in Korak to lift the fabled veil of Isis. More than half of your number were also there with me, seeing and hearing everything just as I did.

05] There we saw two strange portraits – the first was of I-sis (the source of sustenance in primordial life), concealed behind a thick veil with next to her the image of Osiris (*Ou sir iez*; the pasture of the pure, spiritual person).

06] The first picture showed a colossal woman, her chest covered with many breasts and it was also said that at times a cow was depicted instead of the woman’s image we saw.

07] The second picture of *Ou sir iez* represented a strange being. A man was standing on an extensive, rich pasture, surrounded by many herds eagerly grazing. This strange man was surrounded by a variety of fruit trees and he looked as if he was eating.

08] Through these two images the Egyptians depicted, as you yourselves have heard from the mouth of our wise mentor, firstly the primordial origin of the veiled God-being which is the creative one and which nourishes and sustains all creation – while, in the second visible picture, everything that has been created and lives and consumes in all creation is shown.

09] The proconsul then began to explain to us all using profound words of wisdom, his concept of a sole, everlasting, primordially creative God, and we recognized that there must be an almighty, supreme, exceedingly wise primordial being, which is the source from which all creatures throughout the whole scope of everlasting infinity have originated and by which they are now constantly nourished and sustained.

10] This primordial God-being can not be seen or understood by anybody in any way as it fills the whole of infinity and is secretly present everywhere in space as well as in time. That was the reason why the portrait of I-sis was always veiled.

Nobody was able or allowed to lift the heavy veil from the image of *I-sis* except the high priest at certain especially holy times - even he could only raise the lowest hemline in front of the people.

11] At that time you obtained an immense respect for the primordial Godhead, and I myself was no less influenced. On the way from *Kar nag* (not naked, therefore fully dressed and veiled) to *Ko rak* (humble like a crab) we spoke about nothing else except the primordial Godhead, and stopping at every tree our mentor explained to us that the inner being is also shielded from everyone's eyes, like the veiled image of *I-sis*. Our amazement and reverence increased with every step taken by the camels on which we rode.

12] In every aspect of nature we began to see the enigmatic image of the shrouded and veiled *I-sis*, and the proconsul took great pleasure in being with us, his black disciples. From *Kar nag* onwards we looked at everything in nature with completely different eyes than we had before.

13] Which marvellous, profound conversations took place afterwards in our company and with what reverence all our minds were filled when, in our leisure time, we directed our thoughts and our words to the one, eternal primordial Godhead! How often we talked with the good, wise proconsul from Memphis about the unspeakable feeling of bliss we would have if only it were in some way possible just to hear a single word from the supreme Godhead - even if it were only heard very softly but still quite distinctly - in one's heart!"

Chapter 193

The great rock temple of Jabusimbil

01] (Oubratouvisar:) "We asked the proconsul, if anything similar had ever happened to any other extremely upright person on this earth.

02] He shrugged his shoulders and said: 'Directly, most probably never; but there are valid examples of indirect communication both in the scriptures and in stories handed down by word of mouth from generation to generation, that very upright and devout people, having entered a state of rapture, saw God's Spirit as a light penetrating the innermost recesses of all infinity and they perceived that they themselves were part of this light. However, all those blessed in this way confessed, that they were overcome by an intensely joyful feeling in the presence

of this light. They began to prophesy and their prophecies always came to pass. However, no mortal has ever seen the true primordial God in another guise!

03] Man wishes to bring his primordial God closer to himself in a limited way. His heart's desire is to see the Creator in approachable human form and to converse with Him, the everlasting primordial spirit, as if he were a person. However, that is nothing but the foolish desire of weak-minded mankind, which is in a certain way forgivable, but can never be realized. The finite can never become infinite - nor the infinite, finite!

04] This is what our wise mentor said to us and we understood his words as well as our limited comprehension would permit..

05] Nevertheless, despite everything, a process began spontaneously within each of us in which a powerful divine personality began to develop as we felt too lost in God's infinity and could not confidently find our way forward. Our hearts longed for a personal God who could be seen and loved, while our minds always declared war on our poor hearts which felt much too inadequate to embrace divine infinity with all our love, even though the proconsul advised us to love the primordial Godhead.

06] Our mentor also told us that there was a nation on earth called the Jews. This nation was said to have the best concept of the supreme Godhead. One of the first of their wise men, an Egyptian by birth named *Moi ie sez* (which means: 'my foundling', a name given to him by a princess when she rescued him from the Nile), had conversed with the spirit of God over a period of fifty years. God's spirit strictly forbade him ever to make an image of Him in any way! This wise man at one stage expressed a heart-felt desire to see God in person but received the answer, 'You can not look on God and live!'

07] Nevertheless, when the desire within the heart of the wise man became more insistent, the spirit of God instructed him to hide in a cave and come forward if he was called. The wise man did that and when he heard his name he came out and saw in the distance the back of God's body shining more brightly than a thousand suns! His own face then began to shine so brightly, that no man could look at him for seven years without going blind. For this reason Moses was obliged to hide his face behind a thick veil at all times. As you know, the very wise proconsul told us all this.

08] To what extent all this was true or not, we would not know how to judge. We only know that an untrue word never passed the lips of the proconsul. The way he heard it is precisely the way he passed it on to us.

09] You know that, when we asked him where in the whole of Egypt, the true, eternal primordial Godhead had ever been worshipped and in all probability greatly revered, he replied: ‘Not very far from here – to be precise it was in the great rock temple of *Ja bu, sim, bil* (which means: ‘I was, I am and I will be’)! You enter through a wide high gateway which leads to a cavernous inner hall. This is adorned with columns carved from the rock. Between each pair of columns an armed colossus stands at least as tall as twelve men and appears to support the weight of the temple ceiling.

10] The interior is divided by an arch into three halls and in each of them on both sides there stand seven of these colossi – a total of fourteen giants in each of the three halls. They symbolise the seven spirits of God. In its three sections the hall houses six times seven of these colossi. This shows that even from the beginning of all creation, God set down six periods of time or ages and that in each of these endlessly long and always overlapping ages, the same seven spirits have always supported everything with their influence spreading throughout the universe. Each of the six sides of the three sections of the temple hall is engraved with all kinds of signs and figures, decipherable by a seer steeped in the ancient wisdom that the spirit of God revealed to the primordial wise men in this country.

11] At the end of the three halls the veiled image of I-sis is again to be found, the open portrait of Ou-sir-iez, and, on the altar in front of the I-sis, the following words are engraved in the hard rock: *Ja-bu-sim-bil!* On each side of the entrance to the temple gate, there are two giants in a sitting position and they represent the four main elemental forces of God in nature. The fact that they are seated indicates an ordered rest position, in which they have been placed by God to serve all creatures according to the will of God.

12] An inscription above the gate reminds the visitor that this is a holy place and that he should always enter the sacred halls with a well disciplined spirit. Anyone entering the first hall will find the first pillars engraved with quite strange symbols and figures and these are said to make reference to some kind of world-wide war under the words ‘God’s wars’.

13] However I myself am not sufficiently well versed in the wisdom of times past to be able to put forward any further more profound explanation! In seven days I will lead you there and you can see all this with your own eyes. Of course, the sharp tooth of time has damaged many aspects of this ancient sanctuary but most of it is still quite well preserved and you will still be able to learn a great deal from the visit!’

14] Now, what feelings then began to gain ground in us! We could hardly wait for the day on which the proconsul would lead us to the holy place he had described.

When finally the day arrived and we hurried there on our camels, our hearts began to glow more and more, the nearer we came to the outer temple, which was said to be merely the grave of a few ancient seers. How our hearts then pounded when we reached the great rock temple! What an indescribably deep impression the four statues depicting the elemental forces made and were we not speechless when we entered the halls carrying our burning torches? Why did all this affect us so powerfully? The reason is that, in that place, we thought ourselves to be closer to the supreme, true Godhead than anywhere else in Memphis.

15] When we left the marvellous temple with much weeping and sighing and after our mentor had told us something of the history of the earth in primordial times, we were so moved by all this, that we immediately then began to regard the whole earth as a large temple of God! Whether some days were hot and others cooler, we did not notice as our minds were too fully occupied with anything which might bring the primordial spirit of God closer to us. Yet we still completely missed the point. We certainly knew a great deal then, but I-sis remained hidden and veiled. No mortal was ever able to lift the hem of the mysterious garment worn by the everlasting Godhead.”

Chapter 194

Oubratouvishar shows his people the personal God in Jesus

01] (Oubratouvishar:) “I only had the visions back home in our hot country! I described them to you as faithfully as I received them apparently with the blessing of the supreme spirit. You were all very joyful and your happiness made you jump up and down like young lambs in a meadow. Despite your happiness and good spirits you nevertheless envied me in your hearts in an honourable way, because the desire was gaining strength in your minds that you would also like to have these visions. When I started the trip here with some twenty companions after I had received secret instructions seven times, you could not rest at home for longer than half a day without me. You set out in pursuit and miraculously caught up with me here.

02] Now we are at the holy place indicated in my visions, we have infinitely more than Memphis, Karnag at Korag and the greatest temple in the world *Ja bu sim bil*, infinitely more than the mysterious I-sis image! Look at the large table! In the

centre of it, dressed in rose red clothes and a blue pleated coat, with a profusion of golden blond hair flowing over his shoulders, there sits in the flesh not only the most supreme divinely spiritual being, but also the supreme Godhead - the most splendid living image of I-sis unveiled!

03] When the proconsul imposed the obligation to love the infinite Godhead on our hearts, we felt that the small heart of a human being is completely incapable of such love. We thought and said so at the time, that we could love an individual imbued with the fullness of the spirit of God above all things. However, too infinite a divinity, an infinity permeated by the spirit of God, could not be loved as it was something incomprehensible, unless that love for this infinite Godhead were to be generated by miraculously overwhelming our insignificant, inconsequential humanity with infinite primordial divine omnipotence.

04] We were greatly uplifted by our mentor saying that Moisez finally saw the back of the primordial eternal Godhead, even although his face then shone so brightly for seven years because of the indescribable intensity of His light, so fierce that no man could look at him without going blind and that as a result the wise man was compelled during that long time to cover his face with a veil of triple thickness. To hear this story from the commander was most uplifting as we then began to imagine the possibility of a personal God! We began to love the supreme Godhead and it was as a result of our love that I unfailingly received the seven visions inviting me to come, without which we would never have made the trip.

05] We now have the supreme Godhead here in person in our midst, and He instructs us to do nothing to perfect ourselves except to love Him above all and to love each other as each one of us necessarily loves himself!

06] What do you say to all this, my dear brothers and sisters? What are you feeling now and what thoughts are exercising your hearts? Speak up now and worship the most holy, eternal primordial spirit, this God that, until now, no mortal could envisage! Speak up! What are you thinking and feeling right now? What is now going on in your minds?"

Chapter 195

The justifiable doubt in the black peoples' minds about His divinity

01] His black companions who were still capable of speech even if they spoke in very astonished voices replied to him: “How is this at all possible? This quite simple, unpretentious man should be accepted as the bearer of the supreme Godhead? What irrefutable proof do you have for this assertion? Do you not know that one has to be very much on one’s guard to avoid adopting gloomy, superstitious idolatry, as that ultimately can be worse than a thousand veiled images of I-sis?! If your conviction was finally proved to be wrong just think of the dangers and detours which we would experience! Think of the extremely impressive concepts which we received from the mouth of the wise proconsul in Memphis, more specifically in the great rock temple, as he portrayed the primordial Godhead - and we are to believe all these attributes are united and concealed in this one man?! With God everything is of course possible but here we do not perceive the slightest glimmer of probability! What sustainable proof do you have?

02] Yes, if it were to be so, as you have now told us in your own words which we have always found to be very truthful, then we would of course have found the Almighty One, our lives would have reached the most exalted peak, itself in its primordial form, and there would be nothing left for us to seek and search for! A man who has found himself and God and the primordial reason for all creation has found everything and has achieved the holiest and most blessed goal in all its glory, just as the proconsul showed us!

03] However, the fact that we have found all this here, must be clearly shown to us and proved with pertinent and highly tangible evidence, as otherwise both you and we ourselves could, as we remarked earlier, be guilty of committing grievous errors by being excessively gullible and this was, above all, a trap that our mentor warned us against!

04] Look at the infinity large firmament with its profusion of countless stars, which according to the arcane teaching of the proconsul are immense worlds and only appear to be so small as they are so immeasurably far away! Look at this our exceedingly large earth and everything on it that lives, exists, 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 water, on earth and in the air! Look at the clouds in heaven and their power sources, the moon and the sun! Can you objectively and rationally reach the conclusion, that this otherwise clearly very wise person can oversee, maintain, direct and guide the whole of everlasting infinity in all its guises from the largest to the smallest, based here on this strip of earth scarcely the width of a man’s hand? Yes, he can even perform miracles for us, as a person who is very familiar with the secret forces of nature and we have seen several of

them in Cairo and Alexandria. However, what is all of that measured in terms of everlasting infinity and the innumerable beings and things which it contains – some of them completely unknown?!

05] Consider the profound words spoken by the proconsul and how he solemnly warned us against these venal illusionists and magicians as he called them! A person who can link his magic art to otherwise quite conventional wisdom, as our mentor said, could, with the utmost ease, become a ruler over the people of this earth and finally a God. Up to now, this person appears to us to be richly endowed with a suitable talent for it! That therefore means we have to be especially careful and demand evidence, which is pertinent in every way and capable of shedding the necessary light on the important matter before us! The more holy and more important a subject is or appears to become, the more scrupulously we must remove any frivolous aspect when we consider the matter!

06] If the subject matter were to be the removal of a small stone which is littering the footpath, it is not necessary to have a special meeting to consider how this stone should be removed. The next person is the best one to pick it up and throw it away to a place where it will not bother anyone else. It is however a completely different matter if a mighty boulder rolls down a mountain and blocks a narrow path and therefore separates people from people, neighbours from neighbours, parents from their children, brothers from brothers and sisters from sisters! Then the whole community will meet to discuss what should be done as the path must again be made passable! Here, however, there is a case which greatly concerns the most important moment of our lives and we have all undertaken this very long and extremely difficult journey to be here!

07] If we have reached the right spot according to your visions, we have won hands down as the appropriate evidence will show. However, if we are far away from that spot, we must either return home empty-handed or continue with our journey when we have paid the good innkeeper for what we have consumed. Tell us frankly if you have any tangible proof available to you to substantiate your judgment regarding this person? Where is your proof?"

Chapter 196

Oubratouvisar tries to convince his compatriots of the divinity of Jesus

01] Oubratouvishar says: “Do you think that I am more gullible than you are? That is your first cardinal mistake about me! Have you not seen the evidence which this extremely handsome youth, clearly a spirit from Heaven, has provided to dispel all my doubts after he received an almost imperceptible sign from the Lord?”

02] The twenty people say: “We saw all kind of things and also listened now and again to one or two words but we were unable to work out their meaning and even less to relate them to anything else as this table is too far away from the main table!”

03] The new arrivals say: “We indeed arrived in a somewhat miraculous manner at this second table which was unoccupied when you bowed down humbly before this Lord. You then came back to us and we therefore could not possibly know anything about your conversation with this handsome youth! Please therefore tell us what you know and what you have seen. We will than immediately understand and give you our views”

04] Their leader says: “Very well then - listen to me once more: All of you know about my earlier discovery in a ditch full of rocks. I wished to bring it along when we departed and give it to the proconsul in Memphis as a very acceptable present. However, when we left I forgot about it completely and only remembered it later. My treasure trove was therefore left in a corner of my hut, wrapped in linen and covered by a pumpkin shell. When I demanded the same proof which you are now demanding from me, this handsome youth reminded me about the find which I had forgotten at home and described to me exactly where and when I found the beautiful stone. He also told me where I had hidden it in my hut and even named the man to whom I wished to give it as a present.

05] Friends and dear brothers! That reminder certainly struck me as most strange and I was extremely surprised! How could this youth possibly know about my secret, lying so far away from here and hidden in the farthest corner of my home?

06] Friends and brothers, it would require more than all the wisdom of mankind to fathom the answer! For me that would already have been sufficient proof as I am well able to understand what a human being can know if endowed with deep fundamental wisdom! However the youth, after receiving a sign from the Lord at the table there, did not leave it at that. He asked me if I would like him to bring this treasure trove here from my hut in Nouabia! This suggestion came to me as a most unexpected surprise and I accepted the handsome young man’s proposal.

07] You would now assume that the youth would have required me to wait for a while? Oh no, certainly not! At the same moment he handed me firstly the jewel and immediately afterwards the same pumpkin shell which had concealed the beautiful gem in the farthest corner of my hut. Finally he gave me a detailed explanation of the origin of the jewel!

08] In order to ensure that you do not think me, or even accuse me of being, gullible, please look at this stone and its pumpkin shell and tell me if they are not the same ones I showed you all in my home! My man-servant here knows where I kept it in my hut! What do you say now? Is even the most famous magician in Cairo capable of this? (Kahi roug = the horn of one of the biggest bulls in this region, which was regarded as holy) - I have finished speaking and now it is your turn again!”

09] All of them now say: “If so, and none of us has any doubt, then ‘All hail!’ to us as in this place the most unbelievable fantasy has become the most inspiring and illuminating truth! May good fortune attend us and our country and all those who are waiting at home for us with longing in their hearts. For them too everything will soon be as bright as sunshine even under their black skins!

10] Now tell us, however, whether you can explain to yourself, how this person can be at the same time the supreme Godhead, encompassing the whole of infinity, and at the same time the One who controls, guides, maintains and nourishes everything everywhere in an almighty and powerful way. Where within Him is there room for such eternal unlimited wisdom and such almighty will-power?! Here He is, just like us, a man with limitations, and there He is the most almighty unconstrained power, effective throughout infinity and possessed of supreme insight and wisdom. Not only here but at all the innumerable spots on this whole earth, even in the most profound depths of infinite creation, He is equally able to see, to know, to feel, to calculate and to act with everlasting strength and power which never weakens?! Do you really understand this unimaginable possibility?”

11] Their leader says: “I certainly do not grasp this fully. However I also do not understand, just like you, how this youth here could have brought the forgotten jewel in the twinkling of an eye! Let us therefore remain patient and very humble with our true love for this unique One and we shall all receive greater enlightenment!”

12] With that all of them are content for the time being. They are deep in thought in anticipation of events to come.

Chapter 197

The spiritual advantages and disadvantages of the Moors

01] Cyrenius says to Me: “Lord, I would not have expected to find so much wisdom and perfectly clear understanding in these Moors. I am really surprised by their depth of knowledge and their amazing experiences! The proconsul in Memphis, by name Justus Platonicus, is known to me to be a very wise man. However, the fact that he is also familiar with all the old Egyptian mysteries, I certainly did not know!

02] I am aware that he always was a committed follower of Plato. As the son of a highly regarded house in Rome and rich as Croesus, even in his youth he was well acquainted with the Greek and Egyptian philosophers and he made Egypt the high point of all his studies. Ten years he spent in that land of ancient wisdom and immersed himself in every aspect. He took with him a document signed by my brother, Caesar Augustus, requiring the people to reveal to him all their arcane mysteries from the beginning of time to the present day. This is how he came by his current level of wisdom. As a result, because he was so thoroughly knowledgeable in all Egyptian affairs, Augustus then appointed him as more a civil than a military commander over Memphis in upper Egypt. There are some military men in Memphis under the command of Justus Platonicus, but he is not their general.

03] The fact that he is a considerable man of learning, I knew of course but that he has now also become a seer and even an established priest, I was quite unaware of! From now on I will have to think even more highly of him, as the trouble he took in his dealings with the Moors has earned my deep respect. He would be extremely happy if he were able to be here! What is Your opinion of my friend Justus Platonicus? How does he, as a heathen, as I am, relate to the Kingdom of God on earth?”

04] I say: “Why do you ask this question? Justus is a man after My own heart as he loves God above all and his neighbour more than himself. Anyone who does this has already entered My kingdom, whether he is a Jew or a heathen! I say to you that I would be more comfortable in my dealings with him than with all of you people – even though you are of course also held in high esteem by Me! However, to keep My word safe, nobody is better qualified than these black people as a doctrine that they have properly understood remains as pure and unchanging as a cut diamond. Everyone can rely on the fact that My teachings

will, after two thousand years, retain that same purity which they had when they were received from My lips!

05] This type of black person has the unique ability of being able to maintain the fundamental purity of a teaching or a custom for a thousand years or more, keeping it as pure as it was when it was first received. They will not subtract anything from it or add anything to it. However, this is not to imply that they are more advanced than you white people, but is rather an indication that, as descendants of Cain, they stand on a lower plane. It is therefore very difficult for them to become children of God, as they are purely planet-based people who belong to this earth. They are pure earthly creatures, endowed with common sense, understanding and conscience but with a level of free will which is of inferior quality to that found in you white people.

06] However, the lower level of free will which they do possess is much more resolute than your totally free will! What black people want, they accomplish, even if they have to move mountains! During the rest of this day, they will provide us with some evidence to prove their resolute will-power and this proof will amaze you! However, the fact that they in all their activity or even in their inactivity they are more unchangeable than the descendants of Seth, is already evident from their appearance.

07] Look how the leader is apparently the oldest among them, and his disciple is a good twenty-eight years younger than he is! Consider the two of them and decide whether or not, judging only by appearances, one of them looks at most a year older than the other – it is more true that they resemble each other like twin brothers! It will be very difficult for you to judge their ages. The same comment applies to their natural strength and high spirits. A seventy-year old will jump in competition with a youth of seventeen for a bet!

08] You white people are often ill, and your skin is subject to all kind of diseases; their bodies, however, as long as they only consume their natural foods, do not suffer any illnesses. Most of them die weakened by old age. However in the same way that their outward physical appearance remains unchanged by comparison with yours, the character of their inner soul is completely different from yours and many times more resolute. Nevertheless, with regard to the full development of their spirit, they will make much less progress than you, because they are nearly always completely lacking in flexibility in exercising will-power. This failing can also be influenced somewhat but it always requires a very serious approach to achieve progress, as well as much hard work and patience.

09] However, the excellent quality of the soul and the spirit within it, does not stem from the positive, more animal-like inflexibility of their will-power, but

rather from the soul's ready ability to understand, enabling it to recognise and quickly grasp the light which emanates from the truth. This equally applies to greater flexibility in will-power in that the soul sees truth and good, grasps them quickly in the mind and turns them into deeds as without that ability no cognition would be of any value to a soul."

Chapter 198

The variability of climate and race on earth

01] (The Lord:) "Consider how from now on these people will come into countries occupied by enlightened and educated nations and will see the agriculture, the wine-making culture and the large cities with their very beautiful palaces! If however you were to visit them again after a thousand or even two thousand years had passed, they would still be living in the same huts, unable to build proper houses made of wood, far less of brick.

02] We do not wish to dispute their right to do so, as they can quite easily learn the builders' skills. They will however lack the readily flexible spirit of enterprise, which is essential for man to be capable of completing any task!

03] Therefore the trip here was for them one of the most monumental undertakings while for you it would only have been child's play! It is certainly quite a distance and this country's hot climate makes travelling very difficult. However these men have a physical constitution which is such that temperatures can reach high levels before they really begin to feel the heat. Their circulation is much more sluggish and their blood contains very little iron. This makes their blood thicker and more glutinous than that of white people and a great deal more heat is required to make it properly liquid.

04] In a severe winter, as in the northern regions of our Ouran, these people would cut extremely sad figures. In their first winter their skin would burst as their blood would be too thick to flow properly to the extremities of their bodies. This would in turn lead to blood clots and the increased pressure in blood-vessels would cause them to rupture, with subsequent bleeding and considerable pain as the results. However heat which is nearly enough to make a black stone begin to

glow, does not affect them too much. On the contrary, however, if a real northern Scythian were to go to Nouabia, particularly in high summer, he would collapse within a few days and be dead very quickly.

05] Now of course you think to yourselves and say in your hearts: ‘Must there be so many variations in temperature on our earth? Is it not possible for it to be equally cold or warm everywhere?’ If you had then been as familiar with the necessary spherical shape of the earth as you are now – even though you were taught by Me about the configuration of the earth when I was a tender child - you would certainly not have thought up this question!

06] Different temperatures are the inevitable result of the spherical shape of the earth. Its round shape is, however, necessary, because with any other configuration the light of the sun could not possibly be distributed as effectively as it is onto a sphere. The earth would have to be illuminated by three suns - one above each of the poles and one over the equator! However, first of all who could then endure the heat on the earth’s surface and what would happen to the night which reinvigorates every creature. Secondly, what would happen to the movement of the earth, if it were to be subjected to equally powerful opposing forces as it was attracted by three identical suns?

07] I have explained to you and many others, how large the sun is and must be, and how small the earth is by comparison! The earth must orbit the sun at the correct distance and speed as otherwise it would collide with it or, if the earth’s speed were to be excessive, it would fly away into infinity. In the first instance the earth would be disintegrated almost instantaneously by the extreme intensity of the light in the sun’s outer atmosphere. It would revert to its primordial state or into the primordial spirits imprisoned in its materiality. Alternatively, it would freeze to an impenetrably hard ball of ice! In either case it is unthinkable to imagine that any life on earth could survive in the flesh on its pastures!

08] From this you can see how, in accordance with My ordinances, one requirement leads to another and that, as a result, it is impossible on this earth for there to be a constant temperature from pole to pole. On the other hand, it is still obligatory to ensure that every corner of the earth can be populated if at all possible so that every soul escaping from the primordial creatures can enter a body which is compatible to its nature. What alternative is there to physically locating people of a type adapted to life in the hotter regions of the earth, because their constitutions are adapted to a hot climate and, at the same time, populating colder climates with humans whose genetic characteristics can enable them to live there and cultivate the soil to some degree in these still cold regions.

09] Even if you can only grasp this to a limited extent, you will understand why in the heat of Central Africa the peoples whose characters have previously been described had to be black-skinned and had to have a very special attitude of mind. - Tell Me if this is clear and that you have understood Me well!”

10] Cyrenius says: “My Lord, my mind is now completely clear with regard to this very salutary lesson as I can now see that everything in Your world order is most wise and most effective and must remain precisely as it is and can never be altered! Therefore to You alone, My God and My Lord, all honour, all love and all praise because the entire earth and all of the heavens are filled with Your love and wisdom!

11] However, My Lord what are your further intentions regarding the black people? To me, something still seems to worry them as I have noted from their very thoughtful expressions.

12] Their leader has introduced Your Godhead to them in a truly convincing manner and the story about the arrival of the huge diamond initially puzzled them but now they are directing all kinds of probing questions at him. One who turned around a few times to look at us has just asked his leader, if he did not secretly bring the diamond and pumpkin shell along himself, so as to create the illusion of an apparent miracle. What will these black men still come up with! They will have to be convinced by an even bigger miracle! The good leader seems to have his hands full in dealing with them, as I see the situation!”

13] I say: “Just have a little more patience until they have begun to become really agitated.. It is only then that we will come to the leader’s aid as with this type of human being everything makes slower progress than with us! In addition, they have now for the first time partaken of completely foreign food, including their first taste of wine and that will initially make them even slower on the uptake than before. But it is fortunate that it is like that as otherwise it would not be so easy to convince them about something which greatly conflicts with the concepts of God which they absorbed in Memphis.

14] It is impossible for them to accommodate the infinity of God and My personality under one roof. Once they are properly in a ferment they will quite easily and readily accept it! Meanwhile, however, their leader is busy with them refuting their suspicions about his deceptive miracle and that is also right and proper since anyone who idly voices an unwarranted suspicion about a true miracle, should also be chastised appropriately with the rod! The more these black people are now punished and humiliated by his words, the more easily they will be convinced and will then remain with us for ever!”

Chapter 199

Concerning slow and rapid appreciation of the doctrine of truth

01] (The Lord:) “However, it has been proved over the ages that people, who easily accept something without it being impregnated into their skins beforehand, also readily abandon any concept which they have easily understood and accepted. On the other hand, people who accept and adhere to a lesson after a few digs in the ribs or after some bitter experience, do not so readily discard it again.

02] There are certainly a few who are quite talented and who also have other abilities as well! They grasp and understand everything quite quickly and easily but when the time comes for them to be put to the test they only consider their worldly advantages, are afraid to sacrifice too much and try as far as possible to forget and put aside those spiritual matters which, even if they are palpably believable, will not yield them any reward in this world. People like this resemble those nearly completely transparent mayflies, live only for one beautiful day and playing in the light during the whole of that time. They are full of life as long as they are illuminated and glowing. Then night comes to put them to the test and their light and their glow are at an end – as well as their lives!

03] Therefore those people, who initially accept any more profound truth with some difficulty, are more suited to the Kingdom of God than those more easily convinced. The former keep their new beliefs faithfully and warmly alive while the latter play with the light in the Heavens in the same way as the mayflies play in sunlight. Subsequently they do not however have any greater benefit from Heaven’s light than the flies do from the sunlight.

04] Additionally, there are also people who accept a truth easily, retain it and allow it to shine forth at night like the stars. These people are of great value to themselves and to others but they are few in number and seldom to be found.

05] However, all these Moors belong to the group that is slow to understand but once they have grasped something it is firmly fixed in their minds and will continue to shine forth in their most distant issue, like the stars in Orion and Sirius in the vastness of the sky.

06] The thorough acceptance and the correct understanding of My teaching is nearly the same as the acquisition of great wealth. A man who comes by great wealth in an easy way, will also see it disappear quickly and readily as he was never accustomed to privation and never tried to save. If he has acquired his riches by inheritance or through some other easily won profit, he will not respect his own wealth as he thinks and is even convinced that great affluence is easy to acquire. On the other hand, a man who has amassed considerable wealth by his own diligence knows all about the difficulties and hard work and remembers how many drops of sweat each penny has cost him. He therefore respects his hard-earned wealth and certainly does not waste or squander it in a frivolous way.

07] It is the same with spiritual treasures. A man who acquires them easily, pays almost no attention to them, since he thinks and is convinced in himself, either that he will never lose them, or that, even if he were to lose some or even all of them, he could quite easily recoup his losses. The facts are otherwise as a man who loses some spiritual attribute, will not regain his lost ground as easily as he won it in the first place.

08] Materiality immediately replaces lost spirituality and this is a judgement which can not be reversed as easily as in the beginning. Since just as all spirituality becomes continually more spiritual and more free, so materiality becomes more material, more worldly and more replete with judgement and death. Anyone who has once been locked into a judgement and is shackled in his desires and attitudes, finds it very difficult or even impossible ever to regain his freedom.

09] He who has once received My word, must steadfastly keep and observe it unswervingly not only in his mind but principally in performing deeds and actions according to My word. All knowledge and faith without deeds is as nothing and can have no value to offer in life!

10] Of what value is it to someone who wishes to undertake a trip to a destination of which he only knows the name but does not know how to travel there and who finds someone knowledgeable about the route who gives him full details. However the first man does not wish to go that way, so he turns around and walks off in the opposite direction?! Will he ever reach his destination? My answer is that he can go where he wishes, but he will never reach his goal as wherever you wish to go you must also head in that specific direction!

11] These Moors are assuredly the most unknowledgeable people in the whole world regarding the geography of the earth! Without the aid of proconsul Justus Platonius, they would never have found the way here using their own knowledge; but after their mentor had accurately described the way here, they travelled

exactly the route he described. Their presence here and now is sufficient proof that they carried out his instructions to the letter. This is a feat which required a steadfast attitude of mind, a quality which is in a high degree inherent to them. However, anyone who resolutely wishes to achieve something really difficult, will surely also reach his goal.

12] He who is therefore in possession of My word and My teaching and acts accordingly with a firm purpose, will reach his destination and nothing can stop him. On the contrary, however, anyone who acts tentatively according to My word and at the same time does whatever the undisciplined world desires, is like a person who walks halfway to a place, and when he has reached that point, turns around and retraces his steps. {jl.ev04.199,12-13: mt.06,24; 1 kön.18,21; =lk.16,13; jak.04,04; 2 kor.06,15;}

13] He also resembles a servant who wishes to serve two masters, which are in conflict with each other. Will he get his work done for these two feuding masters? Can he love both of them, even only ostensibly? What will the two masters do once they find out that their shared servant is equally loyal to both of them? Will not one or other of them say to the servant: ‘You are a joke as a servant, how can you love my worst enemy as you love me?! Serve only me or resign from my service!’ As nobody can truly serve two masters at the same time he is obliged to choose one and despise the other. An undisciplined rogue of a servant will finally be dismissed by both masters and will find it quite difficult to obtain a new employer. For him, it will be like falling between two stools. {mt.06,24; 1 kön.18,21; =lk.16,13; jak.04,04; 2 kor.06,15; }

14] The fact that these Moors do not wish to serve more than one master, you can easily deduce from the way the leader is fighting with his colleagues. The words of the proconsul still mean so much to them and can not easily be erased from their hearts and minds!

15] Only the things that their mentor told them about a divine personality coming from Moses, serve as a reference point and a bridge to enable them to be brought to Me. It is this bridge which the leader is primarily using to try to convince the most stubborn ones. If I do not ask the angel to assist him, he will still not be finished with them in a year’s time. I will now, however, send the angel over and that will end the matter!”

16] Cyrenius says: “My Lord, I would like to be closer, to hear his words more clearly!”

17] I reply: “That will not be necessary as the wind will carry every sound to our ears!”

Chapter 200

Raphael convinces the Moors of the Lord's divinity

01] Then I call the angel and say to him in a loud voice to ensure that our table companions could hear: “Raphael, Oubratouvishar has now returned to the main topic with his companions and you can stop their quarrelling with one well-aimed blow! They are now well disposed to accept his view of Me and his intuition about Me, if he can prove to them that the stone really was brought by you from Nouabia to this place. Go and bring each one anything he wants from his hut and that will settle the whole dispute completely!

02] These resolute people, who are rather slow in their ability to comprehend, must be won over by a miracle, because mere words lack the requisite power of persuasion. They are also not greatly harmed by a miracle in the way that you and particularly some Jews may be because they, as people of nature, can perform noteworthy miracles themselves merely using their firm beliefs and their unbending will. This ability they of course regard as quite natural and we will be convinced of this later. A great miracle is regarded by them only as half a miracle and they can therefore be influenced by miracles without the risk of adverse effects. Go over to them! What you have to say and do is already in your mind.”

03] Now that these instructions are known to all of us present, the angel goes to the table where the black people are arguing in rather loud voices, somewhat enlivened by their enjoyment of the wine. Once there, he says in a penetrating loud voice: “Why are you making accusations against this man who is your closest friend and benefactor and to whom you owe everything that is good in your lives? Why are you charging him with wishing to deceive you and with forcibly imposing a fraudulent faith on you?! Why are you suspicious of the miracle which I performed as instructed by the Lord in order to convince him, as if I were some cheap crook enlisted by your leader to assist him to deceive you! What proofs do you require which will suffice to combat your addiction to doubt and therefore convince you? Must I fetch something here from your huts? Ask and I will do it!”

04] The angel's emphatic words made them all fall silent and afraid what to do next.

05] The leader said however: “This is God’s way to defend me against your increasingly angry charges! Ask and be convinced as nothing else can cure your crass stupidity!”

06] Then the Moor who had doubted him most stood up and said: “In my hut I have a hidden treasure which nobody knows about except for me and my wife, who is here with me. Bring it here and I will believe you without question!”

07] The angel says: “How long should it take for me to fetch the treasure which you wrapped in linen and reeds and buried in a corner of your hut just before dawn two feet under in the sand? The exact spot is where a large palm tree stands outside the hut. It weighs about thirty pounds and it is an absolutely pure lump of gold. Tell me how long!”

08] At this the sceptic’s eyes opened wide and he said: “In heaven’s name, handsome youth, how could you possibly know this so precisely? Even your words have already dispelled my doubts and everything that our leader and elder said about that young man over there, suddenly becomes clear to me! All this makes this matter even more terrifying and strange! If it is indisputable that the full glory of the primordial everlasting spirit of God dwells in this Man, how can we survive in His presence! Our scepticism must have offended Him in the highest degree? Oh! We are all lost!”

09] The angel says: “Not in the least - you are all saved now! However, please decide the length of time I have to bring the treasure here to you!”

10] The sceptic says: “Oh, my fine friend – that is no longer necessary to dispel my doubts but if you wish to bring it here in a miraculous way, so be it! If it were to have a particular value for someone here, he can have it in exchange for some useful tools as it is of no further use to me anyway! It is beautiful and has facets which shine brightly in the sun. Also if you look at it very carefully, it is covered with all kinds of signs which are visible on its surface. Some of these are dark and have no lustre while others brightly reflect the sun. That was the intrinsic value for me of that rather large, very solid lump. If you, my fine handsome youth, wish to bring it here, no need to hurry or to exert yourself too much!”

11] The angel says: “Look at me! In the blink of an eye I will fetch your treasure; just tell me how many blinks I will require to go there and back again!”

12] The sceptic and his colleagues observe the angel with sharp eyes so that they can see when he will leave and when he will return to them.

13] The angel does not leave but just asks the sceptic: “Now, did you notice my absence?”

14] The sceptic says: “No; until now you have been standing like a rock on that one spot!”

15] The angel says: “Oh, by no means; just look down at your feet. Your treasure is lying there absolutely intact and in prime condition!”

16] The sceptic looks under the table and his easily recognizable treasure lies there at his feet in its original wrapping! The sceptic is so shocked by this that his normally red lips turn pale and he begins to tremble.

17] The faces of the others present also reveal their extreme shock at this discovery and call out: “In the name of the Lord and His mighty will! What is this; how can this be?! You, handsome youth, did not leave your place for the single moment! How is this possible?”

18] The angel says: “With God, everything is possible, and you can deduce from this how God, as the Lord, although He is present here in the flesh just like any other person, guides, rules and supports the whole of infinity with His supreme eternal will-power. You can also deduce that there can never ever be anything which is hidden from His all-seeing eyes and which He does not know about in every tiny detail!

19] The fact that the everlasting spirit of God came to earth in the flesh and that He Himself became a person, is principally the consequence of His exceedingly powerful love for you people on this earth and by implication also for the people of all the other innumerable worlds in the universe. This confirms his intention to be to be a tangible, visible and approachable God and Father with all His love for the eternity of time! As He, as God, is symbolic of the most powerful, most pure love, no man or angel can approach Him in any other way, except through love.

20] If you wish to come to Him, you must first love Him above all things; then love your neighbours as true brothers and true-hearted sisters. Without that love any sincere approach to Him is as good as completely impossible! But now, my frightened hare, pick up your treasure, place it on the table and look at it carefully to ensure that it is the right one!”

Chapter 201

The Moor and Oubratouvisar hand their treasures to Cyrenius

01] At this, the Moor, having recovered a little from his initial shock, bends down and lifts the heavy lump onto the table, removes the reeds and the linen and in a moment the lump of gold is displayed in its naked glory on the table and many people go over to inspect the rich treasure. Even our Judas Iscariot could not contain his curiosity. He looked at the treasure and was secretly full of regret that he was not its owner.

02] When the treasure had been looked at and admired sufficiently, the Moor asked the angel who in their company would be most worthy to receive this gold as a present, because he had no wish to carry it all the way back home.

03] The angel pointed to Cyrenius and said: “Look over there to the right of the Lord where the senior governor from Rome is seated! He is in charge of Asia and a large part of Africa; the whole of Egypt is under his control and therefore also the proconsul in Memphis! Give him this treasure! You, Oubratouvisar, would also be better advised to hand over your jewel to this top official from Rome rather than give it to the proconsul in Memphis, who will value this kind of treasure very little or even not at all! – Of course, this is only my advice, and you can do as you please!”

04] The leader replies: “Your wise advice is already an order to me. I would carry it through at the cost of my life as you are obliged to give me the wisest and best advice!”

05] They both then rise - the sceptic with the gold and the leader with his large diamond - and go to Cyrenius.

06] When they reach him the leader says: “Earlier I did not know who you are. I also did not ask about anyone else except the Lord, as I thought to myself: ‘Only one can be the Lord and Master and all the others are his servants and attendants!’ Now this blindingly white miracle-working youth tells me that you are a great lord and a ruler in this world. I and my colleague here have therefore freely decided to take the wise advice given by this handsome youth and give you these miraculously delivered treasures for you to dispose of as you will., In return, nevertheless, you might be able to give us some essential, practical tools, so that we can also equip our homes to produce your tasty bread for ourselves.

07] Our chopping and cutting tools are poor and blunt easily as they are made of wood and animal bones. In Memphis we heard about all manner of cutting tools,

which even stones do not easily blunt - these tools would be of more value to us than our shining yellow metal, which is soft and useless! - Therefore, be so kind as to accept these two pieces!”

08] Cyrenius says: “Good, my friends, I accept these two extremely valuable articles from you; however not for myself, but on behalf of the impoverished people of Galilee, who are already considerably in arrears with Rome regarding their taxes! These two pieces will cover Rome’s entitlement to taxes from that country in advance for at least ten consecutive years and Galilee will be able to recover the lost ground in its economy during that time.

09] When you return home, I will ensure that a fair quantity of all manner of very necessary and practical tools and appliances will be given to you, and if you were to place yourselves voluntarily under Roman protection, you would from year to year be provided with a new supply of these! Otherwise you will be obliged to obtain them every year in Memphis, naturally by trading in your precious metals!”

10] The leader says: “To reach a decision on that point we have to convene a general assembly of the people and this is always a difficult matter for us as our country is very large. Our people live all over it sometimes in places which are quite hard to reach and it is therefore very difficult to call a national council. The better plan will be that from time to time we should arrange to collect our most pressing needs from Memphis.

11] Your Roman laws are said to be quite good but they would not however suit our land and our people. The proconsul in Memphis has already made us the same offer but we were not able to agree to it just as we can not now accept your proposal. Even if you could reach our country it would be of little value to you! You would wander around in the glowing heat of the desert and perish in your hundreds without finding any people - only hundreds of packs of lions, panthers and tigers who would rip you to pieces. That apart, you would not survive the onslaught of the snakes and vipers!”

12] Cyrenius says: “How then do you get by among so many ferocious beasts? Do they seriously not threaten you?”

13] The leader replies: “A short time ago you heard from the mouth of the youth and from the supremely holy mouth of the Lord Himself, how we were created! How can you ask me to tell you more than that? The Lord Himself made His comments about us and we ourselves know nothing of ways and means or reasons why! I therefore ask you to spare me this kind of question as my answers would not be of any value to you!”

14] Then the two of them bowed deeply to us and returned immediately to their companions to tell them everything they had discussed with Me.

Chapter 202

The origin of the Jabusimbil Temple, the Sphinx and the Pillars of Memnon as represented by the hieroglyphics on the first two pearls

01] His companions said however: “How can you have arranged anything with the Lord, when you have not exchanged a single word with Him?!”

02] The leader said: “Here, in His presence, everything emanates from Him, and we therefore only deal with Him, even if we are negotiating with His disciples!” - They were content with this answer and were then silent.

03] A few of them did however say to the angel: “Listen, amazing young man, would it not be possible for you also to bring here the quite unusual treasures owned by the five of us which we too keep hidden in our huts?”

04] The angel said: “Just pick them up under the table near your feet and we shall see what they amount to!”

05] The five Moors look underneath the table and to their immense surprise they see their very familiar, rather large bundles, and lift them onto the table. Another four heavy lumps of gold appear, together weighing over a hundred pounds, while in the fifth bundle seven fairly large river boulders are revealed, specimens which Marcus who was standing next to the angel, thought were completely worthless.

06] The angel said however: “Just wait, soon you will discover that these seven stones are of immense, even incalculable value in worldly terms! Bring me a solid iron hammer, and we will examine them!”

07] Marcus, full of curiosity himself, hurries to his workshop and soon re-appears with a solid iron hammer which he hands over. The angel takes up one of the stones in his hand and strikes it carefully several times causing the whitish, silica-like crust to break away revealing a pearl the size of a human head. Everyone present is absolutely astonished.

08] On the surface of this amazing pearl, hieroglyphics and other symbols were engraved, including quite a good drawing of the temple *Ja bu sim bil* during its construction just when the four gigantic figures had been completed after a hundred and seventy years of sweaty toil and many sacrifices. People still were working assiduously on the facades, sculpturing and engraving gigantic inscriptions and symbols into the smooth broad surfaces. At this time they were beginning to create the gate situated between the gigantic figures. Anyone able to decipher these symbols and scriptures, which were clearly visible, had the story of the origin of this temple in his hands and could also see the reason why it was build there by the ancient Egyptians, which was to be near the River Nile.

09] This pearl therefore does not only have an incalculable value as a giant specimen, it also has a historic value as it originates from an era many thousands of years before the first human being walked on this earth in the flesh.

10] During the time on earth when gigantic crustaceans lived in the water, huge waves from the worlds' seas were still flooding over the majority of the low-lying countries in Africa. The ancient Egyptians found the mother shell when they dug the foundations of the first pyramids and when they prised it open they found these seven pearls in it, one of which the angel has now freed from its incrustation.

11] Naturally, the angel was now inundated with questions and he explained the circumstances briefly.

12] When Raphael had finished his naturally very superficial explanation of the first pearl, he said: "All that you need to know for the time being, I have briefly explained to you as clearly as possible. Let us now move on to reveal the second pearl which is somewhat smaller than the first!"

13] The angel then took the second pearl and freed it in the same way from its incrustation as the first one. It was also covered with symbols and inscriptions. On one of the most polished surfaces the little temple of *Ja bu sim bil* was engraved and next to it there was a head similar to that of the great Sphinx. And the angel was again implored to explain all the symbols and inscriptions.

14] The angel said: "My friends, unless the spirit within his soul is in a perfect state of awareness not one person currently living will be able to interpret everything that is written or engraved on this pearl!"

15] Although this pearl is as old as the first larger pearl, it was only engraved and inscribed about a hundred years later. That was just at the time when the smaller rock temple was completed while, on the other hand, the interior of the larger

temple was still unfinished. Therefore the representation of the smaller temple shows construction to be complete.

16] The head represents the man who was already the seventh shepherd king at the time and who gave himself the name Shivinzi (wrongly ‘Sphinx’), ‘the lively one’ ‘the entrepreneur’. He had almost reached the age of three hundred and his colossal head was chiselled from a large granite rock which can even today still be seen in quite a good state of preservation.

17] This Shivinzi initiated major improvements in the schools as well as in dairy farming and in agriculture. He was also revered by his people almost as a god. The symbols and inscriptions illustrate the many good things and improvements which he introduced to this country with his extremely fertile mind.

18] He did not start to hew out the large temple as that work had already been done by two of his ancestors who were very much devoted to the invisible spirit of God. However, out of his great respect for them, he had them sculpted on a colossal scale in a sitting position on a rocky cliff face not far from the great temple on a beautiful plain near the Nile, to serve as an everlasting memorial to them. As the two of them had no names and their modesty forbade them from wishing to carry names, he nevertheless called them ‘The Nameless Ones’ (Me maine oni, = badly translated in later times: ‘Memnon’). Both the sculptured columns or colossi are still quite well preserved and very visible to this day.”

19] The leader says: “Yes, yes, we have seen and admired all these things! But how old would all these extraordinary monuments be?”

20] The angel says: “Nearly three thousand years have elapsed, and the passage of the next three thousand years will not completely obliterate all traces of them! - Just wait a little and we will now reveal the third pearl. On its surface, next to Schivinzi’s two ancestors represented as statues, you will see other important engravings which will give you serious cause to reflect!

Chapter 203

The secret of the third pearl. The seven giants and the sarcophagus

01] Raphael now took the third pearl in his hand and removed its crust.

02] When it was uncovered, Raphael drew the attention of the onlookers, who were excited and consumed by their thirst for knowledge, to the quite clearly engraved colossi of Memnon and said: “Look, there they are already, the two Nameless Ones! Above them and in the foreground you can however see a depiction of seven gigantic robed figures of humans, surrounded by many tiny human shapes! What did the wise Shivinz, who himself inscribed all the pearls, intend us to understand from this?”

03] Listen carefully! It was at about the same time, some one hundred and seven years before the reign of the first of the two ‘nameless’ forefathers, that a large planet in deep space was fragmented into many pieces with the approval of the Lord. Many people of gigantic proportions lived on it.

04] As a result of this sudden cataclysm, which was not foreseen although its coming had often previously been foretold to these people, it so happened that seven of these earthlings landed in upper Egypt in several open places throughout that large country and the heavy impact caused a major earth tremor.

05] This human rain lasted for more than ten days, which was the period from the first to the last of these impacts. The inhabitants of this country had to endure considerable anxiety and were greatly shocked; especially at night, when they were terrified that one of the giants would fall on them and totally obliterate them. It was therefore with fear in their hearts that they looked constantly skywards to see whether another uninvited guest from the clouds would pay them a very unwelcome visit.

06] For nearly ten years they posted a permanent watch to see whether another gruesome traveller might land in their midst but after ten days there were no more. In time the people calmed down and they even dared to approach the giant, completely desiccated, corpses which were scattered over a wide area and lay several hours’ walk away from each other.

07] The seers among those ancient Egyptians deduced quite correctly that these were giants from a large, distant country who were being punished by the spirit of God because they must have sinned against Him. God in His just anger was said to have picked them up and hurled them here, just to show the Egyptians that He does not spare even the most mighty giants if their actions are contrary to His will. In short, they finally began to burn the bodies piece by piece and fifty years later there was no longer any evidence of the giant visitors..

08] However the Egyptians’ remembrance of these gigantic human figures caused them to regard everything in colossal terms as they were influenced by the image

of these giants imprinted on their minds and their first sculptures were more than tangible proof of this.

09] In the temple of *Ja bu sim bil*, in each of its three divisions, seven giants were shown as supporting the roof to some extent and they were chiselled into the stone, notably wearing the garments in which the travellers fell from the skies. The Egyptians, who had previously walked around almost completely naked, started to dress in the same manner - which is the reason why even nowadays we see the remains of their ancestors dressed in this way. Their mummies and sarcophagi are full of this kind of adornment.”

10] The leader asks about the true significance of the sarcophagi to the ancient Egyptians and why they gave this one name to both larger and smaller versions of these heavy coffins.

11] Raphael says: “This you will hear right now and in some detail! You know that in large areas of this country it is not so easy to bury corpses as, in dry ground, a body decomposes very slowly and therefore does not begin to rot. In the more moist ground near the Nile they wisely did not wish to bury the dead and thus pollute the river. The alternatives of just putting the corpses on the ground or throwing them to wild animals as food were both unacceptable especially to the ancient Egyptians who were much too civilised and respected even the corpses of their dead brothers too much to treat them so disrespectfully. But what else could they do?

12] They then had a very clever idea! They hewed from stone sometimes very large but later also very small coffins, in which there was comfortably enough space to accommodate one, two or at most three corpses. Each coffin was provided with a relatively large and heavy lid. When one or more corpses had been placed in a coffin, after the skin had been rubbed thoroughly with *mum* (Muma, also mummy, = earth resin, earth balsam), the lid was heated until it glowed and the coffin was then covered ‘for all time’, in a manner of speaking, with this glowing hot lid. Using this process the corpses completely dried out and with very large, well heated lids they were sometimes charred or completely burned to ash.

13] However, in the bigger towns and communities there were also communal coffins, which were opened every seven years. They were then gradually re-filled with corpses and completely enclosed and a substantial fire was ignited on top of the lid with the result that the corpses were of course reduced to ash. When one of these coffins was full of ash, it was not opened again but was left to stand as an respectful reminder of the transitory nature of everything on earth.

14] In time vaults and pyramids were built around and above them and this is the reason why many of these coffins are still to be found today in the vicinity of the pyramids in sometimes very narrow and sometimes very wide vaulted chambers (Kai-tu comba, which means hidden chamber). These coffins which have now been described to you in detail were then called sarcophagi, as in the tongue of the ancient Egyptians, sarko means 'glowing' and vaga (vascha) means 'heavy lid'.

15] These then are your sarcophagi; but now let us proceed to the fourth pearl and see what secrets it has to reveal to us!"

Chapter 204

Raphael explains the constellations on the fourth pearl

01] The angel carefully the angel picks it up in his hand and removes the incrustation.

02] At that moment the leader asks the angel: "Young miracle worker, in your capacity as the hands-on servant of the Almighty, please do not be annoyed if I burden you with a question! Considering your miraculous power in other respects, I am troubled by the hammer! Is it absolutely necessary or are you using it only to reveal yourself to us in a more natural way so that we can watch and listen to you more fearlessly and calmly?"

03] The angel replies: "Neither of these reasons - I only do this to show you how to handle stones like these if you should chance to find any and wish to reveal their secrets! Especially in upper and middle Egypt these encrusted stones are to be found in large numbers over wide stretches of the desert, but there will of course only be few pearls like these hidden in them. However, other stones too may be decorated with all manner of signs, inscriptions and illustrations as the old Egyptians still did not have paper to write on for a long time. Therefore they used stone tablets, initially engraving on them with bone tools and later with iron styluses, all kinds of material they wished to commit to memory.

04] The very first drawings of course only recorded very simple facts concerning their flocks and herds; but the later ones record, like these pearls, great and significant events affecting not only this large country and its people but also the whole world. The Lord wished it offer suitable preparatory background for His Coming and this is also the reason why He sent His most favoured chosen

people, the Hebrews, to Egypt for long-term instruction. Moses, the great prophet of the Lord, completed his schooling at the Horn of the Kahi (Kahiro), in Thebes (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 work) and Elephantine (EL ei fanti = the descendants of the children of God) and was led by the spirit of God to his ordination at Madan over the Suez at the late age of fifty-seven, while fleeing from a cruel Varion (Pharaoh). You can read about his later history in the scriptures.

05] In a word, Egypt was destined by God to become a preparatory school. The inhabitants of this, the oldest inhabited land on earth, were already endowed from ancient times with considerable wisdom and they traded and dealt with nearly all the more advanced nations in the world. You will now therefore understand, how and why and particularly in this country, everything which is found here very often has a very deep rooted significance.

06] And now let us look at our exposed fourth pearl!

07] There we see several illustrations of hunters with quivers, bows and arrows and a large herd surrounded by lions. This signifies the major problem which the Egyptians had in combating the lions which were at that stage attacking the large number of rich herds owned by the Egyptians.

08] Look more to the right of this scene and you will see the pastures already enclosed with walls on which lie the heads of bulls, some with the horns pointing upwards, some downwards and some sideways, all signifying that the herds, before the large pastures were enclosed, were always in great danger and were completely defenceless. At each corner of the walls you see a large dog, ready to fight, sometimes standing, sometimes lying down. The name given by the ancient Egyptians to this guard dog was Pas, also Pastshier (guardian of the pasture).

09] Even farther to the right, you again see the shepherd king Shivinz (Sphinx) with a gigantic dog at his side and, in front of the dog, the remains of a lion. More to the right but a little higher up, we see the same dog with images of the sun and the moon below him. What does this mean?

10] Listen! Our Shivinz was king of the shepherds and had in fact one of the largest dogs. No lion or panther could be sure of escaping him alive. For a long time this dog protected Shivinz' herds but when the dog died of old age, the king, out of respect and his wish to preserve his memories of him, decided to immortalise his dog by naming a constellation in the southern sky after him. He christened the constellation the Great Dog, in memory of his loyal service in guarding the king's herds for many years. The fact that the king gave his dog a

place among the stars is indicated by the sun and the moon positioned underneath the belly of the dog. Every cluster of stars under which the sun and the moon can be seen, serves as a symbolic reminder in the night sky of some great or important event.

11] Nowadays a very large, watchful dog - especially in this country where there are almost no ferocious wild animals left – is no longer of special importance, but in ancient Egypt, where there were large packs of rapacious beasts and even in some parts of present-day Egypt where there still are a few, a large, strong, courageous dog was a prime necessity. Firstly a dog like that was a very loyal guardian of the flocks and herds. His sustenance was very simple to provide as this large canine breed fed on the countless mice and they were never in short supply in this land. They also consumed large grasshoppers by the thousand every day. Just once a day they did receive some milk and this gesture ensured that the dogs remained faithful to the herd.

12] As well as the large dogs, also a race of smaller dogs well accepted by the ancient Egyptians, called Mal pas (small dog). These were the noisy ones as Poroshit means in their ancient tongue ‘alarm or noise maker’. If any intruder came close to a house or a herd, the small dogs began to bark which alerted the large ones so that they then filled the air with intense barking. The wild animals respected them and promptly left the scene.

13] Quite often small dogs also guarded the poultry and their chicks, a task for which they were specially trained. Poultry-keeping was an innovation of ShivinZ who domesticated the birds, showing the Egyptians how tasty their meat and their grilled or boiled eggs were. In this way he taught the already very large population about new foods and species, whose roasted meat and eggs tasted very good - otherwise there would not have been a ‘chicken war’ later - this was even mentioned by the Greek historian Heroditus in a mythical way.

14] Our ShivinZ, who immortalised the great dog in the skies, also gave the Little Dog a place among the stars, giving it the name Porishion (Procyon). Close by you also find the old Kokla (lucky hen); later this constellation received the name Peleada, also Peleadza, and based on a Greek fable was given the name Pleiades by the Greeks.

15] Here at the very top of the pearl you can see the detail quite well engraved, and you can consequently judge how intelligent our ShivinZ was. It was not his main purpose to remind his followers constantly about his dogs and chickens using easily recognizable constellations but rather to teach them to use the stars to measure the passage of time.

16] It was also Shivinz who at Diadaira (Diathira) set down the first zodiac (Sa diazc = for the workers), he was the first to discover it in the firmament and gave the constellations names according to currently visible phenomena or events taking place in his country at a particular time - as we shall soon see revealed when we examine the fifth pearl!"

Chapter 205

The divisions of time on the fifth pearl

01] (Raphael:) "Just pay attention; here is the fifth pearl! I have already shown you how these ancient relics should be handled and how they should be removed from their crust. I therefore intend to reveal the last three pearls just by using my will power. Look! - The fifth pearl is already revealed to us!

02] Look here at the zodiac of Diathira as it is engraved on the pearl's most polished and most expansive surface! There is a colossal temple; 365 massively dimensioned columns carry an equally massive arch of reddish granite ashlar, constructed most skilfully with great precision and very strongly in accordance with the best building practice. The highest point on the arch is at a height equivalent to sixty-six men. The whole arch has exactly 365 apertures, which are so precisely positioned that during a period of dominance of any one constellation where the sun is present that its light falls precisely at the mid-day onto the centre line of a column standing vertically in the centre of the temple. The light coming through the other apertures also fell onto the altar at different times during the day, but it did not pass cut the centre line, being one or more degrees to one side or the other.

03] This most meaningfully constructed arch still stands, although somewhat ravaged by the tooth of time. It will stand for a long time yet and serve astronomers with its guidelines.

04] You ask: What actual use did the great Shivinz have in mind when he built this arch with the utmost precision in the world? – Previously there had been no system for keeping time. The small difference in shorter or longer days was hardly noticed. The moon was still the most reliable time keeper. In Diathira, the town where the workers became lethargic due to hard discipline, it was necessary to have a reliable time-keeping system both day and night. Our Shivinz made this

arch for that purpose and to ensure an orderly way of life. It did, however, take him ten years and a hundred thousand workers to complete.

05] The arch was of course very wide and at intervals of every 30 or 31 round apertures the symbol of one of the twelve star signs was painted on it normally in red. Above each, the constellation was faithfully depicted at the top in white. You can see here on the pearl that the internal outline of the arch has been clearly and finely engraved then rubbed with a dark red colour. You can now just imagine what an energetically motivated spirit our ShivinZ was and the unlimited respect the peoples of Egypt had for him! In consequence, he only had to make a signal and hundreds of thousands of people would begin to busy themselves. The most extraordinary work was then raised from the ground as if by magic!

06] The wise people in the nation he made into teachers and priests. He established schools everywhere to teach all manner of subjects which were useful to the people in their work and their ambitions. The supreme scholarship of divinity could, however, only be undertaken in *Kar nag* at Korak and finally, in secrecy, the ultimate test, at *Ja bu sim bilt*.”

07] Then the old innkeeper Marcus asked the angel, interrupting his explanation: “Dearest friend, while you are in full flow explaining your pearls, could you not also tell us the strange background to the Sphinx which, half woman and half animal, gave mankind on pain of life or death its famous riddle – namely, which animal is it that walks in the morning on all fours, at midday on two feet and in the evening on three? A man who could not solve the riddle was slain by the sphinx; while, on the other hand, someone who could solve it was allowed to kill the sphinx! - Is there any part of this that is in fact true or not?”

Chapter 206

The sixth pearl. Depictions of the pyramids, the obelisks and the Sphinx

01] Raphael says: “Look at this, the sixth pearl here will answer your question! Here we have it fully revealed; what do you see when you first look at it?”

02] Marcus says: “Again I see the colossal image of ShivinZ and some pyramids. In front of the most imposing of there are two pointed columns, called obelisks.

At the side of the great pyramid, in reality perhaps a few hundred paces away from it – impossible to determine precisely from the engraving - there is again a quite colossal statue to be seen. It has the head and hands of a woman, as well as well defined female breasts. Where the chest ends at the stomach, the indistinct body of an animal begins. Behind this strange statue there is an extended circular wall enclosing the whole vast meadow. It appears to form a complete integral unit. - What does all this mean?”

03]Raphael says: “The colossal image with breasts represents the very same Shivinz, which the people, to honour their great benefactor, erected of their own initiative using the best stone-masons and builders and also at their own very considerable cost. The great pyramid with the two obelisks bore the teaching - ‘Man, know thyself!’. The interior had large chambers and long passages running in all directions, which contained all kinds of odd devices to facilitate self-knowledge and, as a result, a true appreciation of the supreme spirit of God. Sometimes these devices looked quite gruesome but they very rarely missed the mark. The other pyramids are mainly only sign-posts to the underground places containing many sarcophagi, These were permanently walled off, as was explained earlier.

04] Built at that time, however, there are still many pyramids and all kind of temples along the exceedingly long Nile valleys, which were built very much later by the Pharaohs during the times of Abraham, Isaac and Jacob. These are not recorded here, only those which were built under Shivinz’ rule.

05] Piramidai was the original ancient name and means: ‘Give me wisdom!’ and the two pointed columns called oubeloiska signify that ‘the pure seek to find the exalted, the beautiful and the pure’. ‘Belo’ actually means ‘white’ but, because the completely white colour signified for the ancient Egyptians ‘pure, exalted and beautiful’, its use was also intended to indicate ‘exaltation, purity and beauty’.

06] The positive influence of these schools soon became known over a wide area and foreigners began to attend them. There were so many strangers that they could not be accommodated and supplied with their needs. As a result our Shivinz, towards the end of his reign, hatched an ominous plan to keep the foreigners away and ensure that fewer of them would attend the schools he had established. But what was his method?

07] Here on this pearl you see the half-person, half-animal statue. It was hollow and inside it a man could climb a spiral staircase, enter the head and speak loudly and clearly through its funnel-shaped mouth, which was directed downwards. The strength of the voice was such that it seemed in all seriousness as if the colossal statue could talk.

08] Now when the foreigners came there to be accepted into the school, they were directed by a servant to stand, one by one, at a certain place in front of the statue, which was said to be dead on the outside but alive on the inside. Everyone who wanted to become a disciple of the pyramids received a puzzling question about life and death from the exalted ShivinZ. If the visitor was able to solve the riddle he was to be accepted and then also allowed to ask the statue a counter-question. If the statue could not give him a satisfactory answer, the visitor was then allowed to destroy it and, so to speak, murder it.

09] The question was however given to each client three days earlier to ponder over. On the third day however, when they received the same question delivered by the mouth of the statue on pain of life and death, it is certain that nobody dared to reply. They all humbly withdrew, paid the fee required and travelled back to their often quite far distant homeland.

10] Some time later, as a myth has it, a Greek was successful in solving the old riddle; but for a hundred thousand others this is a fable which deserves no credibility! The famous riddle was solved in fact by Moses, who did not however destroy the statue as, although it is somewhat ravaged by the passage of time, it can still be seen today.

11] Of course, the interior design can no longer be inspected as is completely full of sand and mud because the Nile severely breaches its banks normally every hundred years but sometimes even after two centuries have elapsed. The result is that in the narrow canyons the waves rise more than thirty metres above the normal water level. Much land is laid to waste and made infertile as a huge amount of gravel, sand and mud is dumped on top of once beautiful pastures.

12] After the reign of ShivinZ there were two Nile floods when waves covered the peaks of the pyramids. There was a similar flood, 870 years ago, when the temple of Ja bu sim bil was nearly half hidden in sand and silt with the result that it has since been impossible to cleanse it and some other memorials of all the sand and mud. The same is true of our puzzling statue; on the inside it is full of solidified mud and sand nobody can remove! So, my dear Marcus, that is the truth about the puzzling sphinx! - Are you now clear about it?"

13] Marcus says: "As the two thousand years passed, did nobody have the courage to allow the sphinx to ask him the prepared question at the risk of his life? If he were he to have been asked, what would have happened if he, quite understandably, could not solve the riddle?"

14] Raphael says: "At the spot where the applicant was standing, there was a pit into which he would quickly fall under the ground. Once at the bottom some

servants would have taken him to the school by underground passageways as a reward for his bravery, even though he had not solved the riddle correctly. He would not then escape again until he had been perfected as a person. However, that never happened and at times when the riddle was solved, that ancient escape route silted and sanded up so that it became completely unserviceable. In any case the first shepherd kings and their peoples had long since been defeated by a Phoenician nation so that the pharaohs, even in the time of Abraham, were already Phoenicians.

15] No more about that. We shall now move on to the seventh and last pearl!”

Chapter 207

The constellations on the seventh pearl. The collapse of Egyptian culture.

The story of the seventh pearl.

01] (Raphael:) “Look, there it is! What do you see on it? - You see something, but you do not know what it is; on this very beautiful pearl all the constellations have been drawn and rubbed with a brownish red pigment. It has been well preserved in its crust until now.

02] We can not learn too much from this pearl which is of great significance but we can still infer from it that our Shivanz knew the stars in the firmament well and that he was certainly the first to arrange the constellations into a proper system. He also gave names to the signs of the zodiac which are still used to this day!

03] Before his reign the ancient Egyptians seemed to be quite unskilled in making drawings and writing descriptions. They also lacked self-knowledge and were even more deficient in their knowledge of God. However, our Shivanz made an incredibly forceful effort to bring order into all this and, out of what had previously been a wild nomadic tribe, he created one of the most educated and supremely wise nations on this whole earth, a fact that of course made many other people envious as time went by. Because foreigners were greatly enamoured of the extraordinary hold which culture had over that country and its people, everything they saw seemed to be wonderful to them in a heavenly way so that once they had arrived there, they could not bear to leave again.

04] The more they began to travel to Egypt, the more they settled there. Thus the early subjugation of the ancient people and their rulers mainly took place quite peacefully.

05] Shivinz' heirs were increasingly softer and more spoiled people. They lived a life of luxury, sheltered by the fame of their forefathers and to a large degree left the business of governance to its own devices. The result of this was that soon the immigrants, who were tougher in character, were readily elected by the natives as the leaders chosen to rule over them - all of this without bloodshed.

06] To some extent this was all well and good but the native peoples did not gain any great advantage from this change as the foreign rulers ('varion'; badly translated pharaohs) very soon became militant and true tyrants in oppressing the people.. Only a few people had access to the schools and the lessons still being taught there were a far cry from earlier teachings. This was also the reason why the former purity of truth developed into the most absurd idolatry shrouded by impenetrable darkness obscuring the ancient culture of the country so that - even for men of great wisdom – it was hardly to be found any more.

07] The reason why these seven pearls are of such incalculable value is that they originate from an era when Egypt had reached the peak of its spiritual development. It is therefore impossible to cherish them too highly!"

08] One of the Moors asks how it happened that these pearls ended up by being lost in the sands of the River Nile.

09] Raphael says: "I have already told you how the Nile at certain times floods catastrophically! About 567 years after Shivinz, the level of our river rose to an inexplicable height, in narrow places reaching more than one hundred and sixty metres above its normal maximum! All the cities at the bottom of valleys were completely inundated for five weeks and it was then that the pearls, including the buildings where they were kept, were swept away by the force of the waves and were buried by sand and mud of the same kind as the blocks from which the buildings had been constructed.

10] During the period of nearly three thousand years when they were buried in the sand, they became incrustated as you first saw them. I removed the crusty shells, initially in quite a normal way and later in a miraculous manner which is only possible for me.

11] Now you also know this and you have in these seven pearls seven books, which can now and for all time offer you quite a complete description of this country

which is also partly inhabited by you yourselves. Therefore keep them safe as each of these pearls is worth much more than a vast kingdom!

12] For the time being Oubratouvishar, as the wisest one in your company, should have them in his safe keeping. When he departs this world, he must choose someone who is worthy to protect this incalculable treasure. Woe to any unworthy scoundrel who tries to acquire them for himself out of avarice!

13] I, as the messenger and executor of the will of the One seated there, believe I have performed enough miracles to strengthen your belief. If they are not enough, nothing further could ever suffice! Do you now believe that it is that One sitting there in whose name the great Shivinzi and his two ancestors built the vast rock temple at Jabusimbil?”

14] All of them say; “Yes, yes, yes, you miracle worker and messenger of the Lord, we confirm our belief with our lives and with the utmost conviction!”

15] With that the angel left them and Cyrenius asked Me if this really quite factual history of Egypt were also a necessary feature of the gospel coming from My mouth.

16] I said to Him: “One of the most important! After a few centuries all kinds of investigators will appear and research every aspect of this land. They will find many things which Raphael spoke about. This will confuse them a great deal, just as it would also greatly confuse you and even your offspring. This completely true revelation will however point you in the right direction. At some time in the future I will again inspire followers to reveal these ancient riddles to people of an inquiring mind. - But now we ourselves must go over to them and give them the true gospel from the heavens.”

17] We rose to go over to the Moors who were awaiting us.

Chapter 208

The customs of the Nubians and of the white-skinned people

01] Finally, while the beautiful morning sun took on its natural luminescence again, we quickly went to the Moors. When I arrived, they all got up from their long table and bowed in deep reverence with their hands crossed on their chests.

02] Their leader said in good Galilean-Hebrew: “Lord, Lord, Lord! Now there is not a single one of us who is not a believer! Every word from Your holy mouth will be for us an inestimable proof of Your supreme kindness and grace to the end of time, yes, for eternity!

03] If You, The eternally Holy One, regard us black-skinned people as worthy of more precise teaching about our duties in life and also about Your Being, please favour us with just a few words from Your own mouth. Your agreement will make us and our descendants to the end of time rejoice because we have seen and spoken to You as the Creator and Lord of the whole physical and spiritual world!

04] The shining light, which I saw in my visions as an eternally splendid aura of life surrounding Your holy being, is now visible in Your great love, Your benefaction and Your wisdom, which are unequalled for eternity.

05] We are now willing lambs, even if covered with black wool; but just as the colour black absorbs more light and warmth than white – the reason why we also wear white clothes, to protect us from excessive light and heat - I also believe that we black people will also absorb the holy light from Your spirit more deeply and intensely in our souls, than many of our brothers whose flesh is covered by a white skin. The reason is that their souls reject the spiritual more firmly than our white clothes repel natural light and warmth and we have seen many such examples in Memphis which the commander called ‘moving life shadows’. They live like mayflies which are born in the morning and die again in the evening.

06] We also have nothing to boast to You about, My Lord; however we do know that we are only human and that we are all the work of one and the same Creator. We could therefore never think that one is more worthy than another or that someone in all seriousness could be a dominant demi-god. We have seen among white peoples that someone imagines himself to be a lord and all the others had to bow before him to touch the ground. Those who did not were immediately beaten with sticks. Lord, this was white man’s behaviour we did not like at all. This kind of punishment shows very little wisdom!

07] We never strike our children or our animals. We have patience and stamina and we always exhort our children to do things which we recognize as good, true and necessary. When our children have grown to be strong and sensible, we do not treat them as slaves all their lives but rather as our equals who, just like us their parents, have received the God-given right to live. Yet our children love us very much and there is never a son or daughter who commits a sin against his or her father or mother!

o8] Among the white people we have seen the children cringing with fear and whining like dogs under the stern gaze of their parents! One might think that this was the way to bring up angels. However, at any time when these children were out of sight of their parents, they were like changelings and could easily be considered to be disciples of the devil, whose evil presence in the deepest abysses on this earth were revealed to us by the proconsul in Memphis. – We always prefer to reject an upbringing based only on discipline!”

Chapter 209

The development of character and the mind

o1] (Oubratouvishar:) “We observe a strict code of conduct in that we first of all refine our children’s character as much as possible and once that is in good order, the mind receives the education which we ourselves possess. But white people begin to educate a child’s mind as soon as it starts to prattle – they think that once the child has a perfectly educated mind, it will take care of its character as well!

o2] Oh Lord, how foolish many white people are in this regard because they can not see that indoctrination of the mind always assassinates the character! The mind alone makes the child prone to fantasy and arrogance and where fantasy, conceit and arrogance have taken possession of someone’s character, it is a challenge for anyone to reverse the process as he will soon learn that an old, crooked tree can never be straight again.

o3] With us there are no courts or court-houses, no prisons or dungeons, and also no laws other than those which a well-educated leader would prescribe for mankind. Therefore in our society there is no sin known to us, there is no crime which has a name and by the same token, no punishment either – just as every one of us thinks for himself, he also thinks in equal measure for his fellow-men, preferably even more considerately.

o4] We have found exactly the opposite to be the case with white people who have developed minds. Nearly all of them keep everything close to the chest and consider their fellow-men only to the extent that they serve their own selfish needs. If a selfish person decides that the one or other of his fellows can not or

will not be of any value to him, then any animal whatsoever is more important to him than his neighbour!

05] With us, however, we first of all value a person as a person. If one of my fellows can not be of service to me, I may still be of use to him - and that is the end of the matter. I also have a servant; but I have never forced him in any way to serve me; he does so out of his own completely free will. We serve each other certainly more than white people have ever served each other for in return for pitiful obligatory remuneration. However no person's mind is enslaved by someone else by any extraneous means - what he does, he does freely and completely without coercion!

06] We therefore do not have any palaces or large walled dwellings, just very simple huts, all absolutely identical in appearance. A man who does not yet have a hut and can also not be accommodated in another hut, is not required to build himself a home with his own hands and resources. He does not have to go to another community as a beggar as we will voluntarily, out of our love and respect for him as an identical human being like us, build him a hut identical to our own. As a result, there is always peace and unity in our society in equal measure.

07] Our domestic arrangements are very strange to the white peoples, as we come to know them and some have blatantly said to our faces that this foolishness was detrimental to any cultural development. How is it then that all the animals and even the elements obey our collective will while white people with all their cultured minds would not dare to approach a pride of lions?! Woe to the most reckless warrior armed with a sword! He should just try - and it will only need one lion to show him that the lion is his master and not vice versa!

08] We however can walk among lions and panthers as we do among our camels, cattle, sheep and goats. We do not know of one case of a wild beast ever attacking a human or even our herds as they only taste their meat when animals in our quite large herds die of old age. With that in mind, each community has selected a specific, very remote place, to which they take one or more dead animals nearly every day. The predators with their sharp teeth immediately come to devour the corpses – skin, hair and bones. As none of us eat meat, except fish and chicken as long they are young and tender, the older ones are also left out as food for the wild animals.

09] What can a white person do with educated mind if he falls into the water? He just goes under and drowns! We, however, if it pleases us, can walk on the surface of the water as if on dry land. If one of us wishes to, he can also dive beneath the water' surface but that will always cost him some effort and anxiety.

10] All snakes which are poisonous keep away from us. We only got to know about mice and grasshoppers in Egypt and predatory ants avoid us and our chickens, while the vultures and eagles feed on the flesh of dead lions, panthers and foxes.

11] It therefore seems that the same ordinance still exists regarding black peoples as it existed and had to exist among all peoples, irrespective of the colour of their skin, according to the will of the Creator from the primordial beginning of time. If the first human couple had been placed on this earth under the terms of the poor ordinance which now governs the current generation of white-skinned people, I would like to know how they could have protected themselves if attacked by all kinds of ferocious wild animals!

12] Before the first two humans set foot on this earth, there were all kinds of fierce and ferocious animals, as we were shown very clearly by the wise proconsul in Memphis. If the first humans, according to his teachings were to have been as weak in every aspect of their lives as the white-skinned people of today, how often would they have been torn apart and devoured by the numerous packs of untamed animals?! They would have to have landed on this earth from the air like the powerful giants who visited Egypt before Shivinz' time and would have to have worn heavy armour and to have been equipped with the sharpest weapons if they wished to attack these naturally strong beasts - and even then they would have been hard pushed to fight the huge monsters successfully!

13] However, if the ancient people of this earth resembled us as we are now in all aspects of our lives, they would not of course need any weaponry as they were the masters and rulers of the animal and plant kingdoms and all the elements, just using their mindpower!

14] I therefore consider, because we are like that, that some of Your words regarding life addressed to us, will become deeply rooted in our lives! If You, Oh Lord, were to set down any laws or rules for us to live by, we would certainly observe them very strictly, as we know how to do, in order to preserve a way of life which we have recognized as good and true in a way that perhaps very few white people have.

15] As we have the extraordinary good fortune to be in Your presence, Oh Lord, You the Eternal One, You the Creator of all the spiritual and material worlds, which must be the supreme miracle even to the most exalted of Your angels, we ask You through my mouth, but with one heart and with one completely united mind, to add to all the wondrous things we have seen in this very short time, the miracle that You will say a few words to us!"

Chapter 210

The purpose of the Lord's incarnation. The Moors as examples of true primordial humanity

01] I say: "I shall address many words to you, not just a few! I will not give you any new laws, merely reaffirm the old ones, which I Myself, at the beginning of your time on earth, engraved indelibly in your hearts..

02] In truth, I principally came into this world to guide mankind - which had completely abandoned all of My original ordinances - by means of teachings, examples and deeds, so that it would return to the primordial state in which the first human beings found themselves to be the true masters of all the other creatures.

03] These people with white skins therefore need My teaching and My deeds so that they can recognize, who He is, their teacher, and what He requires of them. However, you still live in your splendid primordial state. Your school of life begins with the right means in the right place. You start to teach the people initially to be people, choosing what is of prime importance for them to know. In future the white-skinned peoples must do likewise and I am now showing them the way to achieve this.

04] There will however be many difficulties, many teachings and deeds and a long time will pass, before these white people can reach your present level. They are the stray ones, the perverse ones and the lost souls, who must be rehabilitated again. They are sick and therefore need the skills of a doctor who can cure them.

05] I could also have come to you, as you are now incomparably better than the white men but you never required My presence. However, I now need your presence here as proof of My primordial ordinance and I therefore I used My will to urge and finally to compel you to come, so that these white men can see what man is and should be in his primordial state.

06] Therefore I now ask you to show these people a few examples of your still very real primordial humanity, in order to teach a lesson to these your brothers, many of whom are blind and on the wrong track! There are a few of them who are quite near to perfection but not one of them has developed as a man to a degree which makes him comparable to the least perfect one in your community! - Out of love for Me, will you do this?"

07] Oubratouvishar says: “Oh Lord, Your love, benevolence and mercy already fill all those gaps in infinite space in which new creations will praise Your most holy name in profound humility, but only after eternities have elapsed. What do You wish us to do in humble obedience to Your holy will? Anything! Oh Lord, just give us Your instructions!”

08] I reply: “Now then, first show us your primordial control over water as an element and walk on its surface as if on firm, dry ground, as well as your great agility on wet grass!”

09] Immediately the leader called upon his coal-black companions, some sixty of them, and asked Me, if they would suffice. I agreed and sixty people of both genders went to the sea and continued to walk on its surface as they had on dry land. Finally they demonstrated some speed exercises and sped around so quickly on the quite calm surface that a swallow diving down at high speed would not have caught up with them. Within a few moments they were so far away from us that we could not see them any longer. Then within a few moments they arrived back very near to the shore with a noise like a hurricane.

10] The hair on Cyrenius’ head stood up as the sixty Nubians hurtled towards the shore as if on skids. They only came to about fifty feet from the beach and stopped suddenly. Only their leader came to me on land breathing easily and asked if there were any other feats I would like to see performed on the water.

Chapter 211

The power of the Moors to control the element water

01] I said: “Only a few things more from your knowledge, for example what do you do on the water when a burning hot wind is blowing and how do you catch fish!”

02] The leader returns quickly to his sixty companions and tells them My wish Suddenly they all fall on their faces directly onto the surface of the water, lying there for a few moments like dry wood. Soon they became very restless and , stretching out to their full length, they began to spin very quickly on the axes of their bodies.

03] (The Lord:) “They do this to ensure that all their body parts are suitably moistened at all times so that they are not burned or even reduced to ashes by the fiery wind, the Kamb’sim (‘where should I flee to?’); since the Kamb’sim (also Kam beshim = ‘where do I flee to now?’) is by far the hottest wind in the deserts of Nubia and Abyssinia. The ‘Samun’ (for ‘pitch’ = the wind melts pitch in the ground) is not nearly 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 or ‘Giri’, which lie precisely in that direction in relation to Memphis, already bore that name from ancient times. However, both these winds, not the Kamb’sim, were so hot that people sheltered in the dampness of the caves.

04] The ritual they are now showing you, they only perform during the Kamb’sim. If it continues to blow for a long time or increases in intensity, only then will they begin to dive beneath the surface, as they are demonstrating now. However, they can never stay under water for too long, since their strong inner and outer life spheres make the specific gravity of their bodies lighter than that of the water.

05] They are now sitting on the water and in this position they will show us how they catch fish! Look how they use their strong will-power to attract fish from far away towards them! They then lift them by hand out of the water and place them according to their needs into their open aprons, which they always wear around their loins, and, remaining in the seated position, they will quickly return to us on shore. Their sails and their oars only exist in their minds. As soon as they require to make some quick movement on the water, they wish for it with their undoubtedly steadfast belief, and everything happens as they want it to happen!

06] Look, they now have finished fishing and will travel in the seated position over the sea and will reach the shore with the speed of an arrow! See how they are now setting off and arriving on the shore! They are quickly standing up and bringing their catch here to us.

07] Marcus, ask your sons to look after the many very fine fish and put them in water, not to let them go bad!”

08] When the black people come to us with their aprons full of living fish, Marcus himself leads them to a fish tank where they unload their fish, several hundreds of them. After that they again quickly return to Me.

09] The leader immediately addresses the white people present as follows: “This feat, my white brothers, that we have just performed – does it appear to you to be totally strange that has never seen before? However, we are very simple people of nature and everything we have just shown you on the water before your eyes, is

very natural to us in the same way that seeing, hearing, smelling and feeling are to you.

10] The perverse man already hardened in his soul will also become much heavier physically and his body is like a stone which does not float on water because it is heavier. We however are like wood within which the innermost spirits of life are already much freer than those of stone which are still burdened by severe judgement.

11] Pay attention, let a man with a mature soul come here, one who should not however have ever felt any arrogance or power hungry self-love stir in his breast. If he enters the water, I will guarantee that he will not sink! Place next to him a power-crazed and very self-loving person on the liquid element and he will sink like a stone! If he were to be very fat, however - which is rarely the case with very self-loving people - then the fat would keep at least two thirds of his body afloat above the water, but this assumes he would be really obese. However if his flesh is in a normal state, he will sink like a stone.

12] With us, water is regarded as a good test for the genuine honesty of a person's mind. If the water will not support a man properly, his soul has most probably suffered some damage. The element will not then be favourable towards him and provide him with the necessary service. As we have moved with obvious facility on top of the water and have also shown that the animals living in the water have been subservient to us since the very beginning of our existence. Similarly, this was the case with primordial man in his time. For them streams, lakes and even the sea were no obstacles to prevent them walking across the whole world; they did not need ships or bridges. However, you people are often completely swamped by the water as well as your ships and bridges - and not one single mosquito obeys your commands! How far away are you therefore from genuine humanity!

13] You must have all kinds of weapons to put your enemies to flight while we have never used force. Even today we do not have any other tools than a cutting knife made from bone which we use to make our huts and our clothes in quite a laborious way. Despite this we have never had to walk around naked and we never complain about. If we receive essential tools from you to take home, we will use them with neighbourly love enhanced by your gift. They will never serve us as weapons, of that you may rest assured!

14] Now it is your turn to experiment on the water, and show us, how highly competent you already are in your lives!"

15] This type of language secretly got up the noses of the Romans a little, but they were able to remain in control of their feelings in quite a well-mannered way

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Chapter 212

The dominance of the Moors over animals

01] The leader asked Me however, whether there was anything else unusual which they should demonstrate to the white people.

02] I said: “Yes, My dear, old friends! Look up there, about five thousand paces towards the midday sun near the lake you see a hill which drops off very steeply towards the water. It is infested with very poisonous snakes and adders and you can chase these beasts away for Me! All of us will accompany you to the spot!”

03] The leader said: “Almighty Lord! As far as their removal is concern, it will only cost You a single thought and the hill will be free of all vermin for all time. However if this is also an example of a power with which primordial man is endowed, we shall do this, as we do everything else, in accordance with Your supremely holy will!”

04] I say: “It is self-evident that I only ask it for the sake of example; therefore proceed!”

05] We broke up and moved quickly over to the hill I had described hill, reaching it after half an hour. When we arrived, the quite extensive hill was alive with all the snakes and adders. They began to hiss and whistle almost intolerably so that one could hardly grasp one’s own words. All the thousands of these creatures hurried into the sea and swam like arrows over the broad swell of the water. Within a few moments the hill was clear.

06] The leader came to Me and said: “Lord, all the snakes and adders are gone, from the oldest to the ones most recently hatched from eggs. However, there are still as many unborn ones in their eggs! Who is to remove them from the many holes and hidden nests? If they are not removed, within six months this hill will be covered with them again as it was until now! Who will then cleanse the hill?”

07] I reply: “Do you have any means to eradicate these too?”

08] Their leader says: “Except for the *Ich nei maon* (‘has no poison’) we do not know any other means! One would have to heat up the whole hill for some time and the effect would be to destroy the nests and eggs by natural means. The better way would of course be Your will or that of Your servant. We only have the option to stay here and suffocate the vermin using the influence of our permanent external life style – but this we can not do.”

09] I say: “Leave it at that! You have already performed your miracles and I do not ask any more of you. I will take care of it! As this hill has now been purged of its evil inhabitants, we will climb up and you will offer us further examples of your abilities as human beings!”

10] We then climbed the hill which had room for at least 2,000 people on its top. When we reached the top, about a thousand feet above the surface of the water, long lines of cranes took to the skies.

11] Then I said to the leader: “My friend, are these birds too still submissive to you?”

12] The leader said: “These are a foreign species we have never seen before. However, I do not have the least doubt that they are also sensitive to our will and will act accordingly!”

13] The leader now looked at his companions and said: “Join with me in your minds so that we can fulfil the wish of the Lord!”

14] As soon as the leader had spoken these words, the cranes began to descend and were on the hill among the black people in a few moments, but they avoided the white men. Shortly afterwards the leader indicated to the cranes to continue their flight and they flew away.

15] Now a pair of enormous vultures flew high in the sky and began circling above us.

16] The leader then said to the white people: “Call these hovering vultures down here!”

17] Cyrenius replied to the leader: “But why make this request to us - it seems to be a little arrogant? You already know that we spoiled people are not able to perform such primordial human tasks! Just fulfil the will of the Lord; everything else the Lord will take care of as far as possible as we ourselves also will in accordance with his teachings!”

18] The leader says: “Do you really think that I put the request to you white people to call down the two floating vultures above us, motivated by a feeling of self-aggrandisement? Oh, you are quite wrong to have that opinion of me! I put the request to you my white brothers, to remind you more emphatically of your great perversity - for which you are of course finally little or not at all to be blamed - but nevertheless it can not do you any harm!

19] How should we be able to sing the praises of our natural attributes?! Do you boast about your vision or your hearing?! If we had been able to take a pride in these traits that seem to you to be so wonderful, we would have lost them long ago. However, as this is an impossibility for us, we still retain these apparently remarkable attributes, proof of which you white people will shortly see! - Come down, you two dwellers in the skies!”

20] When the leader had finished speaking out quite loudly, the two mighty vultures shot down like arrows and landed gently and clearly in a friendly way on the leader’s right hand, just as if they had been properly trained in a menagerie.

21] At that moment a magpie flew by and the leader instructed one of the vultures to catch it unharmed and bring it to him. Like an arrow the gigantic vulture shot after the fluttering magpie and brought it quickly back to the leader without attempting to fly off. The vulture was holding the screeching magpie firmly in its claws without harming it however and only released his grip when its master took hold of it. The leader then stroked the two vultures and released them too and the two large birds of prey quickly rose high into the air and went off to search out a succulent victim to gorge themselves on.

22] The magpie, however, was given to Cyrenius by the black leader as a reminder of an event which appeared to be rather wonderful to the governor and the other Romans or Jews.

23] Cyrenius handed the magpie to his two daughters, who were also present, for them to care for it and said to Me: “But Lord, it is absolutely fabulous what these black people are capable of – provided that Your will did not secretly play a small part in all this?!”

24] I replied: “I said to you before, that I would let them carry on completely on their own! Why do you doubt this now?! Just have patience and I will have them do a few other things which will make you feel quite faint!”

Chapter 213

The control exercised by the Moors over plant life and the elements

01] Then I call again to Oubratouvishar, saying to him: “Show us now, how much you are familiar with the air and its power as in the beginning it was given to man in his pure state to rule also over the spirits of the air, so that they would assist him in any circumstances, in which he would need their services! Show us therefore to what degree you are still blessed with this attribute from primordial life!”

02] Immediately the leader called over ten of his most reliable companions and instructed them to form a circle round him with each man’s right foot covering the left foot of his neighbour and with their hands outstretched towards him. This was done immediately and our leader began to twist around, then rose upwards and floated completely off the ground and about the height of a tall man in the air.

03] In this position he asked me if he should go even higher, or if this was sufficient proof.

04] I said: “That is sufficient, please come back down!”

05] Immediately the ten left their circle and the leader quickly returned to ground level again, bowed deeply before Me and asked if he should show Me anything more.

06] I said: “How do you uproot trees and move large rock clusters from the spot?”

07] The leader said: “Lord, our country has a significant shortage of big strong trees and only the higher mountains are blessed with them. On the high altitude pastures which the Kamb’sim cannot reach and on which our herds graze, we sometimes find old Bohahania trees which normally serve as a habitat for the apes. Here and there we also find cypress, myrrh, wild dates and buck- and chicken-bread. That is already the complete list of the trees which grow in our country.

08] On the plains and in the remote windy corners of our country, only noble dates, figs, the ouraniza (orange) and the semenza (seed- filled apples or pomegranates) and several useful perennial shrubs grow which supply us with the building materials for our huts.

09] To uproot them really does not require any extraordinary power; although we have no yet tried our strength on the stronger trees. However we have no doubt that they, just like the heaviest and largest rocks, must succumb to our will. Here on this mountain grows an immense tree, the name of which we of course do not know as well as nothing about its other properties. We are however prepared to find out whether or not it is possible to uproot it using our will-power alone!”

10] Old Marcus says: “Now, most obedient servant of all the lords in this world! This is a cedar at least five hundred years old! Seven men would hardly be able to join hands and embrace its girth and four very strong seasoned loggers would have difficulty in chopping this tree down in two days. Now six men and seven women wish to go over there and to uproot this tree without a mattock or an axe?! Now, this story, if not secretly supported by the almighty will of the Lord, will surely not become a tale to tell!”

11] I say: “Just be patient, My old warrior! This time too my will shall not be revealed in any way and yet within a short time the tree will be dislodged from the earth with its roots”

12] While speaking to Marcus, the black people very gently placed their hands on the trunk so that the right hand of one Moor always covered the left hand of his or her neighbour. They remained absolutely quiet for several minutes in this position round the tree. After this time had elapsed, the tree initially began to turn very slowly and, as it did, a tremendous cracking sound could be heard. All those present began to be extremely astonished and nobody understood how to explain this phenomenon, even if only in part.

13] When the tree, complete with the thirteen people lightly clasping it, began to turn more and more it was obvious that the tree with its root cluster and the Moors were already rotating freely in mid-air. Then some spectators, especially the women, began to scream for fear that the falling tree would crush some of the Moors surrounding it.

14] However, I said to the fearful ones: “Never fear; the tree will be placed very gently on the ground and nobody will be come to any harm as it falls!”

15] With that they all relaxed and at that moment the clasping Moors released the tree, jumped down the mountain and came back to us. Simultaneously, the tree started to sway back and forth, finally reached its natural centre of gravity and after a few moments very softly lay down on the ground.

16] When the tree had been uprooted in this way, I also showed the Moors a rock weighing at least five thousand hundredweight [alias centners (1 centner = 50kg)

], and said to the leader: “Rise up this rock and place it in the same hole which was created when the tree was uprooted!”

17] Quickly the same Moors went to the rock and embraced just as they had earlier clasped the tree. The rock rose into the air even more quickly than the tree. As it was larger in size, it was of course embraced by a larger number of Moors but it was clear to everyone that a thousand of the strongest men would still be totally unable to lift the weight of this rock.

18] In a very few minutes, the rock was standing firmly in the hole and the Moors hurried back to us. The leader then asked Me if there was something else they should do.

19] However I pretended that I was thinking something over, which the leader immediately noticed, saying to Me: “Oh, some highly significant event will surely take place as You are seeking Your own council! Otherwise it would have been our opinion that everything is exceedingly clear to a god from the beginning of time as to what He wishes to do!”

20] I reply: “Yes, that is so! But I was only offering you some respite as what I still wish you to perform for Me has always been your least favourite task. You need to rest after these two demanding tasks which took a heavy toll on your interactive external sphere of your lives. Now refreshed you must show us how you prepare a fire and are also masters of this element! Go start a fire and in so doing demonstrate that you rule that element!”

21] Straightaway all the Moors present formed a semicircle around a large bush which had already been very dry for some time and stretched their hands and fingers like rays towards its centre. Within a few moments the bush began to smoulder; the smoke became increasingly intense and suddenly the bush burst into flames. When however the bush was burning well with leaping flames, all the Moors formed a closed circle around the fire and lay face down on the ground. In a moment the fire went out to so completely that not one single glowing little spark was to be seen anywhere in the whole of the half-burnt bush.

22] The Moors then came back and asked Me whether they had performed their task satisfactorily. I gladly testified that they had. They immediately wished to hear more teachings from My mouth but I indicated to them that they should wait a little, as I felt I should first explain their abilities to the white people. The moors were satisfied with that and we returned to our tables.

Chapter 214

Self-knowledge in mankind

01] When I had resumed my regular seat at the table with My disciples and the Romans and Greeks, the leader came to Me and asked whether he and some of his companions might be permitted to listen in to My explanations.

02] I said: “I have no objection as from now on you have to gain full understanding of your lives! You are still in full possession of man’s primordial life strength of man, while at the same time you are still as people, to My own great pleasure, complete masters of the whole of nature’s kingdom - all of this is based on your utmost perfect trust, your undoubted faith and steadfast will. However, you do not know your strength, just like any man does not know the power which makes a person’s limbs move, drives the blood to flow in the veins, makes the heart beat and forces the lungs to breathe air in and out to sustain life. Depending on the level of its internal activity, more or less heat is produced and this heat is mainly generated in the blood by increased or reduced activity in the limbs.

03] This is the daily experience of every human being and yet nobody understands it, because nobody knows himself properly. How much less therefore do you understand your extraordinary abilities in life which are clearly more concealed from view than those which actively express themselves in the organism that is the body!

04] However, if I explain to you the deeper meaning, you will understand them more easily, than if I were to explain to you the body’s organic nature and its relation to the soul. This can not truly be explained, as the time taken to cover the, for you, nearly infinite multitude of different organisms would be longer than Methusalum’s age, nearly a thousand years, just to list them from the first to the last, and ignoring any investigation of the individual composition and function of each organism or the establishment of general classifications or their interactions as well as the thousands of different characteristics of every single one.

05] Take, for example, two hairs which are growing healthily next to each other. You might think that they both require the same treatment and that they would also grow if they changed places. With body hair it can not be done in the way trees, shrubs and plants can be replanted in the ground! One hair with its unique

organism will only grow at that place where it originated; at any other place it would not get by with the unique construction of its root organism.

06] In the organism that is the human body there is very precise selectivity and, for you, almost unbelievable diversity. To understand the organic construction of the human body and to gain knowledge of every tiny atom and to grasp the reasoning behind the ‘Thus and not otherwise’ policy, one must first be perfected in one’s spirit.

07] When the soul and the spirit have become united, the perfected and fully enlightened soul looks outwards through its body, recognizes at a glance the very skilfully contrived construction of the body and remembers the reason and cause for having each individual element of each organ in its body, however small it may be, and recognizes its eminent suitability for its purpose. If a soul does not achieve perfection in life, even if thousands upon thousands of years pass, it can not aspire to a true grasp of its bodily organism.

08] Yet it is a very different story with the pure spiritual capability of the soul! It can be explained to it in general terms which is also necessary for faster easier recognition. Without this practical recognition, the soul could never reach true unity with its spirit, and without that profound inner self-cognition is impossible.

09] Pay attention while I clearly explain to you correct, orderly primordial human life!”

Chapter 215

The scope of interactive life for the human soul and the sunlight’s external sphere of influence

01] (The Lord:) “The, let us say, first human pair could not possibly have been placed by Me on this earth unless they had perfectly complied with the correct ordinances of life. The life of the soul had to be fully developed as it entered this world, to ensure that it did not quickly fall prey to thousands upon thousands of other hostile creatures and elements.

02] True conformity with My primordial divinity was indeed individually perfected in each of the first pair of humans therefore enabling them to exercise

control most effectively over all their fellow creatures. However, how is this result achieved? Listen carefully to me!

03] The spiritually perfect soul is indeed individually present in its perfect human form in the body; but its awareness, sensitivity and will-power radiate, just like the sun's light rays, spreading far and wide in their influence in every conceivable direction. The closer to the soul, the more intensive and effective is the constant flow of thought, emotion and will.

04] The spatial coverage of the sunlight, in which this earth, the moon and a large number of all kinds of other world bodies are present, is so to speak the external sphere of influence of the life of the sun, which has the effect that everything which is present in its realms is awakened to a pre-determined natural life. All things must therefore more or less submit to the sun's ordinances and the sun thus becomes a lawmaker and ruler over all other world bodies which are present anywhere in the range of its radiated light.

05] One can not of course say of the sun that it can think or use will-power; however, its light can still be seen as a great thought, and the heat from that light as quite a firm will – these attributes do not emanate from the sun but have Me as their source and I achieve My purpose by utilising the organic nature of the sun's being.

06] The closer a world body is to the sun, the more it must perceive how effectively and decisively the life-giving power of the sun's external sphere of influence acts upon it. It is obliged to accept everything that the light and the heat from the sun wish to produce within it or upon its surface.

07] Just as the sun is the source of wonderful happenings on world bodies simply by its external sphere of influence, so an unspoiled soul, which remains perfect in its primordial concept, is full of life and consequently full of love, full of belief and full of steadfast will!

08] A soul like this is replete with light and warmth which radiates far away from it and the scope of this radiation then immediately shapes the powerful external sphere of influence of its life. Just as My will expresses itself in a wonderfully effective way throughout the sun's domain and no power is able to resist it, so the will of a perfect, unspoiled soul – which in My ordinance is also My will – finds expression in the same wondrously efficient way.

09] If I were to permit the sun to become catastrophically destroyed with all its most skilfully designed and cleverly devised magnificent organisms and mechanisms and if its great natural soul of all souls were to finally become

abjectly frightened and troubled with nothing left for it to do or concern itself with other than reassembling its fragmented wreck of a physical organism, or even in the worst case everything were to be abandoned, leaving the larger fragments responsible for their own eventual dispersal - what would then happen to the sun's external sphere of influence with its universal power to support life? Every region on its planets would immediately experience total catastrophe with all vegetation and life in the flesh coming to an abrupt end!

10] Even if people could survive on all kinds of reserves for a time, illuminating the unending night for a while with torches and lamps and heating up their dwellings using wood available in the forests, this state of affairs might continue to maintain the most richly endowed people on this earth in penury for ten years at the most. However, finally, all the vegetation would have died off and the lives of all the creatures on this earth would have come to an end. All the plants could no longer grow or produce seed; the animals would no longer find food and would perish from hunger or freeze to death in the extreme cold; the earth would leave its orbit and either collide with another planet or might after many thousands of years enter the domain of another of the countless suns, in whose light and warmth it would begin to thaw and slowly begin to revive again but with a changed order of life as it could never return to its present, quite fortunate, well-ordered state!

11] All of this would be the effect and the consequence if the entity that is the sun should experience a partial or total catastrophe. It would no longer be the ruler and the lawgiver for the many other, smaller world bodies which orbit around it. They also would, as I have said, soon experience terrible chaos and their mighty fall would endanger the sun. The sun would have no defence as it would not have the power any longer either to resist the gravitational forces of the planets or even to mitigate their effect.

12] The fact that any unavoidable brief local disturbances on the great surface of the sun, specifically on its outermost skin, are immediately disadvantageous to the planets is evidenced by the frequent appearance of the black spots which you will have observed on the sun as it rises or descends. If you should observe one of these sun-spots, even only as the smallest dot, you can be sure that the disturbance will soon begin to have its effect here in bad or stormy weather.

13] But why is this? If the sun is so far remote from this earth that a powerfully shot arrow would require a full fifty years to reach it; what can it matter to the earth with its powerful life forces if something happens so far away on the surface of the sun?

14] It is true that anything happening directly on the surface of the sun would not have any effect on earth. However a black spot on the sun is not as small as it looks to be from this earth! In reality it is a few thousand times larger than the whole surface of the earth. The effect of this on the highly sensitive life spirits of earth is an already tangible lack of light and warmth. They immediately become frightened and become excessively active and howling storms, clouds, rain, hail and snow, at times even in the warmer countries on this earth, are the result of even a very small disturbance on only one sun-spot. Furthermore, the local chaos also has an unfavourable effect on other world bodies in the external domain which the sun influences and which extends far beyond this earth into the infinity of creation. Conversely the otherwise undisturbed regime of light and warmth on the sun has a favourable influence on other worlds in its domain.

Chapter 216

The influence of man's character on domestic animals

01] (The Lord:) "Imagine yourself a human soul in its original unspoilt state as a true sun among all the various active creatures which possess a soul, all of which are subordinated to the human soul, since they absorb the light of their physical life as well as the warmth of their spiritual life from its outer life sphere, when this, like the soul, is well regulated, in order to maintain their vegetative state as their own spiritual life sphere progresses. In this way they become gentle, tolerant and obedient. After all the souls of plants as well as of animals are destined to become human souls themselves one day, a fate that you assuredly do not know about.

02] The plants and even more so the animals are merely suitable storage vessels designed by My wisdom and insight to accumulate and subsequently to develop them and promote the agglomeration of - as you might say - all the general life forces of natural souls in the infinite scope of creation. This is of course also the source from which your souls originate, no matter whether initially on this or on another earthly world. These animal souls sense the aura of a proper human soul and the influence of its outgoing light of life and its warmth.

03] In the perfect ambience of this external influence on their lives, the animal world is prospering, just as the planets do in the light and the warmth of the sun, and there is not a single soul in any animal which is capable of opposing the will of a perfected human soul. It will rather circle differentially around it like a planet

around the sun and continue to develop in its spiritual light and warmth excellently well before making the next transition to a higher level.

04] To give you a more practical insight, let us consider some domestic animals and their owners more closely! Take for example a hard-hearted and arrogant owner and look at the spiritual disposition of all his domestic animals! His dogs are more fierce and untamed than wolves in the woods and his cattle are timid and quite often frightened into being dangerously wild. His sheep and goats flee from every human shape and are difficult to catch. In the pen where he keeps pigs for their fat, it is not advisable to walk and risk being attacked murderously by these completely wild animals. His chicken and other poultry are also fearful and difficult to catch. His donkeys, horses, camels and oxen are unapproachable as there is very little sign of any animal culture. They can only be used to pull loads if they are forced to work by continuous wild shouts and curses accompanied by constant beating pushing and prodding and most of the time there is some accident or other occurs!

05] Why then are the domestic animals owned by our hard, arrogant owner so rough and wild and so very uncontrollable? - The soul of their owner is to them a sun in their life which is in complete chaos! His servants and workers are soon just like their master and therefore in no way serve as suns in the lives of the ice-cold souls of the animals given to them to look after and control! Everybody shouts, curses and uses force to his maximum ability! How could the animals in the service of an owner like this be regarded as being maintained satisfactorily?!

06] Let us now turn to a really patriarchal, benevolent, wise owner of many large herds and observe his domestic animals! What an almost unbelievable difference! Neither the cattle nor the sheep leave their good shepherd! He only needs to make one single call and they hurry to him, gather round him and noticeably listen attentively to hear if he wishes to say something to them! If he does speak to them, they obey and amazingly carry out the wishes of their good shepherd. They have been reinvigorated by the light emanating from his soul.

07] The camel understands the slightest signal from a good master and the courageous horse does not become timid under the saddle of its rider. In short, all domestic animals in the care of a good, gentle owner are in turn gentle and obedient, listening to the voice of their shepherd and master. With all animals one quite easily notices if they are blessed with a certain gentility - just as you can recognize in your first glance at a splendid tree that it is the bearer of splendid fruit; as the trunk, the branches and all the foliage are all softly rounded, smooth, without sharp points or prickles - and the taste of the fruit is delicious!

o8] The reason for this, as I have said, is the presence of one or more healthy, unspoiled souls which spread around themselves an aura of spiritual light which reflecting all the attributes that these souls encompass within themselves as their life force, namely: love, faith, trust, cognition, ambition and success.”

Chapter 217

The advantages of appropriate development of the soul

o1] (The Lord:) “However, if the soul of a person is preoccupied by all manner of worldly material concerns or if it begins to immerse itself in them, this behaviour then diminishes the light from its being and it will in the end be completely extinguished. Then there is no longer any stock of powerful love to draw on, and the very little that remains is insufficient for itself; then self-love takes over and that has no longer the power to reach anyone else. If love becomes so small, what will be the source of powerful faith and will, as belief is the light from the flame of love and will is the all-powerful strength of the light?!

o2] If these lovelorn people, even if very dull, could finally begin to grasp that, with their love so weak, they can not succeed in any activity and that most of the time they will see lines deleting all their calculations. This is their fault as there can be no end product if the necessary power is lacking. Even so they still could be helped - but they only become angry and full of bitterness about any success achieved by other people.

o3] Rage is also a light, but a destructive one. Bathed in this hellish light they soon see all kinds of deceitful ways of obtaining great wealth. They will soon put them to the test but most of the time they fail because they are fraudulent. However, repeated failure does not deter them, just makes them even more furious. They become proud and arrogant and begin to turn to violent means and actually make use of them. Occasional success makes them bolder and they become more violent and try to remove anything from their path that they regard as an obstacle to their perceived good fortune. Using dubious methods they amass for themselves considerable wealth and now regard these as the only right and true road to follow, the one on which they themselves have climbed to happiness.

o4] If these people have children, as is usually the case, they will only bring them up to follow the principles which the parents themselves have adopted to achieve

their worldly success, namely by using all kinds of worldly deception! They then allow their children to learn all kind of things, but only concerning the world! No emphasis whatever is placed on the compassionate education of the mind and none can be given, as the parents, as well as the teachers and mentors who, in their greed, only wish to please and satisfy the parents, do not themselves have any conception of the nature of an ideal soul.

05] Everything is done to develop the character and sharpness of the mind as early as possible. To that end the child is motivated as much as possible by all kinds of presents and concessions and from its youngest days its developing mind is therefore influenced to the maximum degree by considerations of selfishness and greed. The child will wear fine fancy clothes and quite often does not know itself before reaching the age of ten because of its own conceit. Woe to any other poor child, or even any adult, who does not show the respect demanded for such a spoiled child, or who even dares to mock it! In doing so he will have made himself an enemy of the spoiled child for life!

06] Where then would you look in these people for the inner power of life which resembles My own?! Where is to be found mankind's dominance over the whole of nature and over all the elements, if they are and, in the last analysis, must remain the source of all creation?!

07] However, if the character of a man is developed first and as a priority, and only then a quite easy-going and effective education of the mind is undertaken, the awakened mind will develop an aura of life filled with radiant light and this will encompass the soul just as the aura of radiant light surrounds the sun which inspires all these marvellous phenomena which you see coming to life everywhere on this earth.

08] As the correct upbringing of the soul of man proceeds, the soul remains active within his being, and the attribute which you call 'the mind', is the product emanating from the inner activity of the soul. The output of light from the mind illuminates all the still external relationships so critical to the soul, and the soul's will-power is then dispersed into this illumination, causing everything to germinate and grow. If man's way of life is governed by My ordinances in this way, then both My will and My trust emanate from My being or from of My all-powerful volition, which all creatures must certainly obey. Whatever outcome is desired by an orderly person must come to pass in a wide surrounding area as the external sphere of influence of a person's life is of course pervaded by My spirit, which is capable of all things.

09] If a person like this is then completely reborn in spirit, he is completely equal to Me in rank and all his freedom in life permits him to do whatever he wishes

within My ordinances which he himself has become part of - and it must exist or happen according to his free will. In this perfected state of life, because he is completely in My image, man not only dominates of the creatures and the elements in place on this earth, but his kingdom then extends, just like My own, to include all creation in endless space, and his will can prescribe laws to countless world bodies and they shall comply with them. As his enlightened insight penetrates everything, like My own and in fact with My own, and his highly perceptive cognition sees the shortfalls throughout creation and can prescribe, create or assist wherever and whatever might be required, as he is at one with Me in all things.”

Chapter 218

The power of a perfected soul

01] (The Lord:) “This level of supreme perfection in life could not have been attained by anyone before My incarnation and so I came to this earth to make you My true children by the rebirth of your spirits within your souls. If I now speak of a perfect soul, I refer to a soul in which My spirit is now active, but which has not yet become completely one with Mine.

02] Based on the reasons I have mentioned, a perfected soul is therefore not only able to perform miracles as a ruler of all creation, but will also have fleeting visions within purely spiritual spheres because of its more perceptive spirit. It can also the words spoken by the spirit of God, as was the case with all the seers and prophets, who in tandem with their gift of seeing and prophesying out of My spirit, also had, in the view of all men thinking in terms of nature, some visibly miraculous control of the elements and over all creation.

03] Moses performed miracles, as did his brother Aaron, also Joshua and later Elias, and after him many more prophets and seers.

04] A prophet by the name of Daniel (‘son of the day or of the light’) was thrown by a cruel king of Babylon into a lions’ den with twelve hungry lions as punishment for delivering a critical speech about him. They had been fed for years with all kinds of unlucky criminals. Hearing Daniel’s sharp and admonishing words, the angry king, despite admiring the seer for his wisdom, threw Daniel without pity or respect into the den to his certain death.

05] However Daniel's perfect soul was also the master of the hungry lions! When he was thrown into the den by the king's henchmen, the lions not only did nothing to him, but crouched round him with obvious reverence as their natural lord and master. Daniel, knowing that he would survive among the lions, asked his disciples for his writing board and for three days set down his prophecy, unharmed by the twelve lions in the death pit. When this was reported to the king, he was filled with remorse. He ordered Daniel to be lifted out of the pit in a basket and gave him his freedom.

06] At the same time there were three disciples who refused to bend their knees in front of Baal. The stupid king was so incensed by this that he ordered for a limekiln to be heated excessively for three days, into which the three would be thrown, if they continued to ignore the king's order any longer. However the disciples, in the perfection of their souls, stuck to their well-founded principles and showed not the slightest fear of the glowing kiln. The three days passed, and the three youth were, on the merciless orders of the king, seized by his henchmen and thrown over the glowing edge into the fiery pit. However, not a single hair on any of their heads was harmed, while all of the king's henchmen were trapped by the excessive heat and burned to cinders.

07] So, what was it that protected the disciples in the fiery kiln? Their perfected souls observing My primordial ordinances! Finally an angel appeared and led them totally unharmed out of the terrible heat which prevented any other person from coming closer than thirty paces for fear of suddenly being burned to death!

08] These are just examples of the splendid strength and power of a perfected soul!"

Chapter 219

The effect of sunlight. The design of the human eye. The soul's insight

01] (The Lord:) "These Moors have again provided the most tangible proof that this is how it is and that it can not be otherwise. Similarly the sun provides on a daily basis in every plant and in every animal, much more convincing proof of its power and creativity throughout its widespread external sphere of influence in life.

02] All of this must appear to one who has been wrongly instructed in his understanding of the world like a fantasy, and he sees nothing but the work of an overheated imagination, all of which seems to him be crass stupidity. In his view they are pure foolishness and incapable of exerting any influence because it is of course impossible for him to achieve and must remain impossible for very sound and necessary reasons. After all, who can perform manual skills without hands or walk without feet?!

03] If the sun were to be a completely dark lump, which, despite its size, could be just as well made of black limestone, it would not have any influence on natural life in the universe. Although the sun's splendid internal organic construction, which is admittedly still incomprehensible to you, is however designed in a way that there is a tremendous continuous production of fine gases within its core. The effect of this is that the extremely large body which is the sun is forced to rotate on its own axis and this movement causes constant friction between its own extensive atmosphere and the surrounding ether (primordial air). This in turn results in the constant re-activation of the innumerable natural spirits within the sun's atmosphere and this activity is then in turn transmitted to the natural spirits at rest in the ether which are very responsive so that those spirits which are, for example, more than two-hundred-thousand field-lanes (1 field-lane = 125 steps?) in a straight line away from the sun are also immediately aroused and this process continues every subsequent moment at the same distance farther and farther away and is repeated every moment (about a second) for even greater distances from the sun, which are for you unimaginable.

04] The interaction of the primordial natural spirits in the immeasurable space of creation causes the original light of the sun to be dispersed in a way which I have already explained to you in detail, to all the earth bodies or planets orbiting in its realm. This in turn brings about, in the smaller atmospheres of the planets, similar agitation of the already more densely congregating natural spirits. The closer the arousal is to the planet's surface the more intense it appears to become as the density of the spirits increases. When, for example, you rub two stones against each other the friction generated will certainly be greater than if two feathers are rubbed against each other and this is also the reason why conditions in the deep valleys on the earth are lighter and warmer than on the highest mountain peaks.

05] Somebody among you who is good at making calculations might think: 'Yes, if this is the effect brought about by the propagation of sunlight and every other light, then light must be the same everywhere and it is then impossible to differentiate the image of the sun with its light more separate and much stronger than the rest of the firmament of light!'

06] This would undoubtedly have been the case if I not had made the eye in such a way, that all the direct and reflected light from everything that is illuminated and the most complete contour radiation originated by a certain reaction intersect as lines at a given angle and reach the highly sensitive retina through a very tiny opening and from there pass to the even more sensitive optic nerve.

07] This process serves to eliminate all the more simply generated light sources, and only the main contour rays are diffracted and passed to the highly sensitive retina and from there to the optic nerve. The image is only then transmitted to the appropriate sensors on the receptors in the brain in a pictorial manner or using suitable symbols before it is then presented to the soul for it to see.

08] If the eye were not designed in this way, you would not of course see the sun as a separate image but everything would be a uniform sea of light, just like the vision some crazy people have had in their mind's eye when they could not even distinguish their own ego as a separate being in the general light.

09] A wise Egyptian Greek, Plato, gives left us evidence of this in his writings, as did various wise from ancient times. They fell asleep, found themselves in a sea of light and thought they were present in it, although they could not see themselves. They therefore had the highly pleasing feeling of being fully at one with the primordial light, which they called the true Godhead.

10] The reason for this was concealed by the not yet fully developed insight of the soul which had not yet been perfected, as its original upbringing, although strict, was still wrong. Whenever the education of the mind is given priority over character formation, the upbringing is wrong.”

Chapter 220

The resurrection and the correct upbringing of mankind.

01] (The Lord:) “What fruit would a tree produce if it were not preceded by the appearance of the blossom which gladdens the mind before the first fruit is displayed? How could autumn replace spring and spring replace autumn, which is normally is followed by a cold, stark winter? Would not the frost in winter destroy the blossom which uplifts the heart and kill leaves which radiate hope - not to mention the true fruit, which the blossom first of all blesses and then encourages to develop as a new being and a separate entity? In that case, the

wood itself would grow but none of you would ever see a fruit ripening on the tree!

02] It is exactly the same with a person, especially with regard to his soul! Everything becomes coarse materialism, no fruit is forthcoming, the only product being the growth which is finally chopped off and burnt as wood in the fire of judgement and finally at least becomes ash to fertilize and cleanse the poor barren soil.

03] A man who begins to educate his children only by stimulating their minds is beginning to build a house with the roof or carrying water in a bucket full of holes. It will of course be wet as long as he busies himself with his unproductive work but there will never be a drop of 'living' water left in the bucket nor will there ever be any of the wonderful expressions of the water's spiritual life. The vessel full of holes has to have each one blocked off and much effort is required before it will retain water. It is however easy for a badly repaired hole to begin to leak again and in time the vessel will again contain no living water!

04] This should be understood in the following way: A person with an educated mind can use self-denial to bring about the subsequent effective development of his character but if he is not extremely careful and constantly aware of the many plugs he has used to patch up the many holes (earthly weaknesses) in the vessel of his life. If he fails to spot a weakness or a pinprick big enough to permit air to escape, he will very soon convince himself that the water of life he has collected has gone and that he has imperceptibly again become the man he previously was - without any inner life!

05] Above all, I therefore commend to you the virtue of neighbourly love which stems from love of God! If you have completely strayed from the path of righteousness only this can make you again comply with My ordinances. Do not be blinded by the world as all that it gives you is death and judgement, a fruit purely of the mind! Only love can transform you and give you life!

06] I therefore came into this world to show you the correct way to return to My order and the right path to follow until you have achieved the true rebirth of the spirit within your soul, after which any relapse to evil becomes unthinkable and impossible.

07] This issue must be introduced to you now as those who have strayed are helped only in a small way by the restoration of a patched-up soul. The soul must indeed completely change course before the rebirth of the spirit within the soul can take place. However, the plugged and patched soul which has returned to the path of righteousness has no durability, because the attractions of worldly power

and its temporal advantages will cause a soul which has only been patched up to return too easily to its old habitual wrong ways.

08] To prevent this from happening, I have prepared a new way for My spirit, which I have now placed and will continue to place as a spark of My Father's love in the heart of every soul. This is fed by your love for Me and is then passed on positively and actively to your neighbour. It grows within your soul and after it has attained the correct level of majesty and power, it will combine fully with the improved soul and become one with it. This is an event which shall and should be called the rebirth of the spirit.

09] Someone who has achieved this, is then of course standing on incomparably higher ground than any soul however perfect in itself which may be able to achieve a great deal on its own, but nevertheless not nearly as much as one which has been completely reborn.

10] However, the spark of My love is only then placed into the heart of a human soul in all its glory, if a man has heard My word and has accepted it in his heart faithfully and lovingly as the truth. If this is not the case, not even the most advanced perfected person can aspire to the rebirth of his spirit. Without My word, which I am now giving to you, the spark of My love can not enter the heart of your soul, and if it is not there, it can also not grow or prosper within a soul and therefore can not be reborn.

11] However, in future, children which have been chosen and baptized in My word and in My name shall receive the spiritual spark of My love in the heart of their souls but it will not grow if their upbringing is wrong. They must be brought up according to My ordinances, which have been clearly explained to you, to ensure that firstly their characters and then correspondingly their minds, should be developed. However, the character must always be formed in an atmosphere of true love, gentleness and patience.

12] From their early days, teach the children to love their Father in heaven, show them how good and loving He is, how He has created everything there is in the best, most beautiful and wisest way for the benefit of mankind and how He is especially fond of little children who love Him above all! Use every opportunity to emphasise to them that all this is arranged by the Father in heaven who made it all happen and permitted it all. Then you will bring the hearts of these little ones to Me and your small effort will soon bear you the most golden fruit. If not there will be thorns and thistles, on which neither grapes nor figs grow!

13] Tell Me frankly if you now understand how and why our black brothers can perform these deeds which were and had to be both puzzling and miraculous to you at the time!”

Chapter 221

Correct understanding and thought reading

01] The leader of the Moors says: “Lord, You are an almighty and omniscient God! I and my companions have understood You quite well; but whether the white people too, to whom Your explanation was in fact addressed, have understood it in the right sense and in the right spirit, I can not of course say for sure! It just seems to me that, for a few of them, some aspects might still be unclear!

02] However, if somebody is still unsure about something, he will of course speak up if he is more interested in knowledge than in preserving some imagined intellectual honour which he might forfeit! Among the white people there will also probably be some, who do not ask anything as they do not want their question to reveal the weakness of the weakness of their minds! As a black man, I would like to advise them to forfeit negligible intellectual honour and declare themselves in favour of the purity of truth, which can only be derived from complete understanding, as a truth misunderstood can for Your disciples only rank on the same level as a blatant lie. A truth which has not been grasped is just as valueless to anyone as a falsehood!

03] No one will make use of an obvious lie, as it can neither harm him nor be of any value to him; however, a misunderstood truth is also of no value because if it is misunderstood it is either worthless or at best inappropriate to the context in which it is used. As such its value to the user no better than a blatant, perfect lie, not even by a hair’s breadth.

04] That would be my opinion but if somebody perhaps has a better one I will be glad to be silent and to listen attentively!”

05] I say: “Your remarks were quite appropriate and very true. I Myself am aware that there are a few here, who have not understood My explanation deeply

enough but they are ashamed to betray the inadequacy of their minds by asking a question and they are therefore seemingly content to understand half of it.”

06] When I made this remark several of them immediately asked, whether they were the ones who had not understood enough of My marvellous explanation. I did not reply. Then Cyrenius asked Me quite fearfully, if he was one of those who had not grasped the detail.

07] I then said: “Not only you, but most of you! Only two of My disciples have fully understood My explanation about the perfect state of the soul, - all the others did not, with the exception of the Moors! You only have a general idea, not a clear conception. Even their leader noted this with several of you so his comments were well judged.

08] Yes, a soul perfected in its primordial life perfected soul also possesses, in addition to its miraculous ability to dominate all the creatures of this earth, the special aptitude that it can recognize and even visualise, when they are very excited, the thoughts of people as well as the feelings in their hearts. This is because the highly developed external sphere of influence of that person immediately recognizes the similar sphere of influence of another person and it is therefore absolutely impossible to deceive these people. With their highly sensitive aura they often know even at a great distance what a person who is approaching them is thinking or what he desires.

09] If an enemy approaches, these people with their perfected souls can combine their spheres of external influence and cause their enemy to flee in panic, just as you saw them lift a mighty tree out of the ground acting collectively in this way; or as you saw them displace the immense rock, or finally when you saw them make a fire, which immediately consumed a sizeable bush and turned it to ashes.

10] None of you should therefore be annoyed, if the black leader tells you a few home truths and hits his target with the precision of a trained marksman because your external aura, brightly illuminated, tells him even your innermost thoughts as long as there is the slightest common interest. The pure brain images, however, which are actually not thoughts, they do not recognize, since they only consist of little brain receptor images with no life of their own. Thoughts in the heart, however, they recognize most precisely, especially if, as now, they find themselves to be in a somewhat excited state of mind.”

Chapter 222

The significance of the external sphere of influence of the soul

01] (The Lord:) “You still do not understand sufficiently clear in your lives what the external sphere of influence of the soul in life fundamentally means and how this power can express itself by creating, feeling, hearing and even seeing! This is a little difficult for your minds to grasp, because in the outer world which is visible to your naked eye no appropriate example can be shown to you as all spiritual things are very difficult to dress up in a material image. However, as your understanding of this highly important matter is inadequate, I will clarify the point for you in more detail. But you must concentrate your minds or you will still not grasp this vitally important aspect of life sufficiently well!

02] This is however the most important point as you can deduce and recognize from the fact that I postponed the explanation of this secret of primordial life to last place on the agenda of our present meeting. Nevertheless however important the subjects are which I have covered with you here in the last seven days and earlier at other locations, this is still the most important. Everything else that has been shown to you has been chosen with this in mind as the most major topic so far. Without these amazing procedures and preparations, it would have been impossible for you to understand even the smallest part of it all.

03] But why do I consider this to be the most important? - This is very easy to deduce and recognise! A man, who truly seeks betterment in life and advancement to perfection, must first grasp all aspects of life, its existence, its self-expression, its differing behaviour, in one way or another, under certain conditions. Similarly he must understand how a life can be restored if it has been spoiled or perverted, as well as how a fully perfected condition of life can be maintained and even transferred to his fellow men, so that in the end there can only be one Shepherd and one flock.

04] The fact that for a true person full cognition of life is of supreme importance, was realized and maintained by the wisest men of all nations at all times. They merely found the path to it to be very troublesome and difficult or in most cases did not find it at all. However, I as Lord and Master of all life and creation since eternity, have come to you Myself and have in a miraculous manner brought everything together in this place which is for the most part still remote from the world, with the intention of letting you see the image of true life as clearly and tangibly as possible. In time and with due patience you will understand this but

then it will also be your duty to explain your understanding to your fellow men as convincingly as possible!

05] In any country where there are only one or two persons who have the insight and the understand to make good use of this knowledge for themselves, it will be of as little value to them as they would be to a wise man, either in a madhouse surrounded only by fools or confined in a stall full of donkeys or oxen! Will they understand the wise man if he uses the most profound depths of his innermost wisdom to present them with sublime doctrines choosing his words in the friendliest possible way?!

06] A wise man can only be recognized and understood as such by other wise men! There is nothing to be gained from the lives of animals and of complete fools as whatever is to become of them has already been decided in My eternal ordinances. The lives of human beings however permit you to take everything from them and set it down on the correct path of truth, love, patience and wisdom!

07] If you have promoted other men to be true brothers and friends for yourselves, who will in time resemble you in your knowledge of life, you will also enjoy true joy and happiness together and become strong in all the good deeds which it will be easy for you to perform! Just as a hundred arms can achieve more than one alone, or a hundred eyes, looking in all directions, can see more than two, so the combined external influence in life of thousands of souls is a strangely powerful lever which is able to turn aside all kinds of dangers and evils, wherever they may come from or whatever names they may have been given.”

Chapter 223

The power of mankind perfected in love

01] (The Lord:) “You have seen the power of the effects achieved by combining the external spheres of influence on life emanating from our new friends, the Moors! How much normal manpower would be required to pull out a tree like that old cedar including its heavy root ball?! How much physical manpower is needed to dislodge and roll away this very large, heavy rock from its resting place?! A few Moors have pushed or even carried it through the air before your eyes! You can therefore deduce from this undeniable fact what power and

strength must be concealed in the combined external spheres of influence in life of these souls which are perfected in nature!

02] If these Moors, who were unaware of about the power and strength of My name, could perform these extraordinary tasks using only the power of the combined external spheres of influence on life of their souls which have been perfected in nature, just think how much bigger your own capability would be if you could work through My word and through the almighty spirit of My Love using the combined influence of your perfected souls!

03] In truth I say to you: You could move mountains, not just these trees and rocks, if you were convinced of the necessity in the clear insight of your wise hearts. However, whatever might be necessary, you would certainly always know through My spirit within you, which is ever present in the heart of your souls through my living word!

04] Would it not be extremely desirable to be a perfected person in My name, and an even more desirable achievement for a whole community or even a nation?

05] The possibility of reaching this goal is there in front of your eyes, and it is therefore extremely necessary that you as My closest disciples should fully recognize this most important condition both within and around you so that you can also teach this cognition to all other peoples in the correct way! He who has light, should not hide it under a bushel, where its rays have no power to dispel the darkness. The light should be placed on a clear table, from which it can radiate out to all those who are present!

06] It is indeed easy to place a natural light on a table! This is certainly incomparably more difficult to do with enlightenment for heart and soul but a strong resolute will can also achieve this aim and with My reliable help on the most important occasions in life, with even less trouble than you might think. Of course, everybody must first possess the qualities that he wishes to impart to his neighbour, otherwise he is like a blind man who wishes to lead another blind man - if they finally reach a ditch, both of them will fall into it!

07] Hopefully I have now sufficiently explained to you in detail the great importance of this state of the true vitality in a perfected human soul and have also showed to you the supreme importance of full self-knowledge, which must be brought about by the correct upbringing of children. With people who have gone astray and who are not to be blamed for their lapse, can be accomplished to the greatest possible extent, by using the right mixture of humility and patience but principally through true, active love of God and in turn of one's neighbour. The deeds of these Moors with their strong spiritual lives should lead you to the true

self-knowledge as I already explained but you have not grasped it fully. It is therefore now up to you, because of the vital importance of the matter, to ask questions and reveal in your questions the topics and the subjects in which you still lack understanding!

o8] First of all you must consciously feel that something is missing, otherwise you could never force yourself to bother with it however wide-ranging your desires. If someone has lost something and does not know about it - will he ever begin to search for whatever he has lost? One therefore has to feel quite strongly that something is missing and what it consists of as well as recognizing its great value - otherwise one will not begin to seek it out with the necessary urgency and diligence!”

Chapter 224

Regarding hunger for spiritual food

o1] (The Lord:) “The ordinary man in this world can, of course, not even dream about the true supreme virtues in life as, if his stomach is sufficiently well satisfied, why should he bother himself with all the other important issues in life?! He is able to eat his fill and to drink if he is thirsty; he has a fine, comfortable home, a soft bed, good clothes and many other pleasures in his life, as well as no shortage of beautiful, shapely maidens and other luxuries! What could a connoisseur of earthly goods like him still be lacking?!

o2] Poor beggars must take refuge behind all manner of wisdom and knowledge which is continuously fed to them by their hungry imaginations, in which they win over some rich man, live off him and entertain him in return. However, none of this can be regarded as real except the penury of the hungry wise man, the idleness of his hands and the fact that he prefers to fill his hungry stomach effortlessly in his imagination, fantasizing about any old God and the everlasting life of the human soul, rather than do hard work with his hands!

o3] Consider this picture which is true to life and work out whether someone with ample earthly possessions is missing something! What does our essential self-knowledge mean to him without which true recognition of God is not remotely possible? Will he ever begin to search for the things that he is completely lacking? Most certainly not as he does not suffer hunger or thirst, which are supposedly

the best levers to encourage these poor, work-shy beggars to seek out wisdom and knowledge!

04] How could he otherwise see what he is missing for a true life? Hunger and thirst – in the opinion of the well-fed spendthrift - are the only motives for any activity and if there is no suffering from hunger or thirst, no need to look for wisdom! In a word, if a man is missing nothing in his own opinion, he therefore has no ambition and if someone has lost nothing why should he search around as if he had in fact lost something?!

05] It is the same with a teaching which has been delivered. A man who thinks that he has understood it completely will not ask questions. The sated glutton does not ask for more food unless he becomes hungry again, when he will of course look round again for food. What will he do if his cook is not there? Will he be able to prepare his own meal?

06] Each one of you should now therefore look for food as long as the chief cook is among you! When he returns home to the place from which he came, many of you will begin to look for the correct food but then it will be difficult to obtain any.

07] Many of you who are now with Me are well endowed on this earth and extremely rich with all manner of earthly treasures. You are zealously looking for spiritual food, which is not brought into the sunlight from the gold mines on this earth! It will however be given to you in abundance – but you must not think that a surfeit of it will enable you to understand everything clearly.

08] You may well understand every word I speak and as much as any human can grasp it, yet you will not be able to understand every nuance which is concealed within it in infinite abundance! You are also not asking questions because you do not grasp what it is that you have not understood! But why do you not perceive this and why did Oubratouvishar recognize the fact that you had not fully understood My explanation? The reason is because the aura of his primordially perfected external living soul penetrates your rather still imperfect one quite easily, just as on a pitch-black night you can establish if a man has a good crop of hair or if he is bald, by touching his head with your hands!

09] Because the external sphere of influence of your life is still very weak your feeling only begins where your body begins and beyond that limit your souls do not possess even a tiny spark of feeling!”

Chapter 225

The miraculous power of resurrection

01] (The Lord:) “The ability of these Moors to feel and to have insight can extend over a large area if they are very excited and they can therefore easily determine which spirit’s children are approaching them. They are not however able to recognize a deeper spiritual being in someone, but they will certainly know the true nature of his soul!

02] When they arrived here this morning, they had already recognized My soul and its wisdom and power from quite a distance but they could not evaluate the spirit within the soul as God’s spirit can only be recognized by another spirit coming from God. I first had to light a spark in their hearts through My word; and when that spark found its proper food in abundance in a perfected soul, it became more intense. They recognized Me in My spirit and are now more certain than you about the being in Me with whom they are dealing.

03] All this is the result of a perfected soul. With a few exceptions, your souls in themselves will never achieve a comparable level of cognition, but they will be purified by My overpowering love for you to ensure their suitability to accept My spirit completely. If you are then reborn in spirit, it will not be your achievement, but it will be only through My love and My benevolence and compassion, that you will be able to complete more important tasks than these Moors, but not using a power generated by your perfected souls, but using the majesty of My spirit to permeate your weak souls which will of course be forever strengthened in the process!

04] However, I do not want to make miracle workers out of you, but true benefactors of mankind! If My spirit is aroused in you to become fully active, your minds will be filled with light and brightness and you will therefore quite normal paths in nature to learn about her powers and make her spirits serve you - or alternatively provide for you the spiritual primordial substances specifically required to achieve the great worldly advantages in life, which you should use in your benevolence to poorer human beings!

05] If the great advantages towards which My spirit will lead you are utilised in accordance with My ordinances, the blessings they bring shall be increased a thousand fold in all ways. If however you in time begin to use them selfishly and in contravention of My ordinances, they will become the breeding ground for mankind of every conceivable evil on earth!

06] What I am now saying to you, I will also repeat to all those who will follow you in a thousand or even two thousand years, give or take a few years. After that another stratum will begins to ferment and till the earth, either with or without mankind, as the earth is large and there are many spirits on it who are waiting for judgement on their destiny.

07] Everyone who is reborn can also perform miracles - not as these Moors do without knowing My name or My will – but fully respecting My name and My will and My unchangeable order. If someone were to wish for something different, it could not happen as My spirit within him would not support him. It would only be a selfish desire in the soul because the spirit's wishes could never be contrary to My will!

08] However the rebirth of the spirit in the soul does not cause the soul to lose its own free will and its perception in the sequences of major creations which will continue to go forth generated by My love and by My wisdom, order, power and strength.”

Chapter 226

The relationship between the soul and the spirit

01] (The Lord:) “The soul will always relate to the spirit just as the earthly body does to the soul. Even the body of a perfected soul has in a certain way a desire for pleasure which can spoil the soul if it is indulged. A properly educated soul will never indulge the body's desire to overeat and will always remain in control over the body but with spoiled souls the opposite situation is very possible.

02] Between the soul and the spirit, however, there is always a relationship like that between a primordially perfected soul and its body. The body can have as many desires of its own as it wishes and pester the soul for permission or satisfaction with its often very sharp claws, but the perfect soul will always effectively say ‘No’! My spirit does precisely that within My soul, into which it has been completely absorbed!

03] As long as the soul completely follows the will of its spirit, everything that takes place is exactly in accordance with the will of the spirit which is also My will; however, if the soul because of its memory of the past wants to indulge in somewhat more sensuous pursuits, the spirit will then step back and leaves the

realisation of the desire to the soul alone – but then nothing normally happens, especially if the wish to be gratified contains effectively very little or, in some cases, nothing at all of a spiritual content.

04] The soul will soon notice its own weakness and ineptitude and will soon dismiss the self-indulgent dreams from its mind. It will most intimately join the spirit again and allow its will to prevail. Good order, strength and power are again fully reinstated.”

05] Finally Cyrenius again says if a little meekly: “Lord, after hearing your speeches and reminders, I find myself in a cleft stick in that I recognise the main shortcomings in my knowledge but I am only becoming increasingly aware!

06] You said earlier, that the individuality of the soul, even if Your spirit permeates it and absorbs it completely in the moment of spiritual rebirth, has not been subjugated by the spirit so that the soul can break away at certain moments. The soul can thus retain its individuality and even think and use its will-power just as it did before the rebirth of the spirit in its materiality.

07] If the soul is previously able to use will-power and thought, it must also have a free, independent ability to acquire knowledge and must therefore also recognize the immense advantage of the input flowing in from its spirit, especially when compared to the input from its own senses. If the soul essentially recognizes this, how is it possible that it ever wanted to have its own thoughts and desires if its spirit had not whispered them to the soul in advance?! I find that the continuing self-centred ability that man has to think, express his will and gain knowledge, is simply an imperfection in mankind’s spiritual make-up.

08] It also sounds strange, that the soul which is newly reborn in its spirit – a soul which is supposed to be much stronger than the pure, primordially perfect soul of one of these Moors, a race in which there has not for a long time been any talk of rebirth and probably never has been - can do much less than the pure, primordially perfect soul of a Moor! If these souls desire something, it comes to pass while a soul reborn in spirit – and that certainly means more than if it was just a primordially perfect soul – wishing to do something of its own volition, is unsuccessful because the spirit does not agree!

09] The souls of these Moors will most probably enjoy in the next world the miraculous ability they have here and at least be able to perform the same wonderful tasks as they can here as here. Will our souls however, reborn in the spirit, then be able to do nothing even if only for their own private pleasure? My Lord that is something that I, for the first time, am completely unable to grasp. I can find no justification or any reason acceptable to my common sense. Please

therefore be so gracious as to explain this matter to us white people more clearly as this is indigestible food for us!”

Chapter 227

The brain and the soul

01] I say: “I have already shown you how a soul and finally the whole human being, if wrongly brought up, loses all its wonderful human capabilities which are similar to My own! If you begin by firstly educating a child’s mind while its brain is still less than two-thirds mature and is nevertheless obliged to absorb an immense number of words, images, and figures too quickly on the little receptors in its brain which are still very soft and fluid and are still concerned to achieve their own best development, these little receptors become on hardened on the one hand and conversely they are chaotically confused by exhaustive memory exercises. As a result these little children in their later youth and even as adults are plagued by constant headaches from which their minds will never be completely freed for the rest of their lives.

02] The whole brain will have long ago already have been cluttered with all kinds of symbolism and has been made totally unreceptive to the very subtle signals, which are first created in the heart and should be imprinted on the very sensitive receptors in the brain. Even if the soul later receives some higher spiritual truth from the heart, it has no hold on it, the soul can not grasp it as this truth is not visible to the soul for longer than a moment.

03] In addition the soul always has many physical, roughly formed worldly images which appear to it like a dense forest and in which it can not possibly pick out the small, quite tender, very faintly imprinted pointers of which there are a large number. If the soul catches a glimpse of these very faint and misty images, which have been generated by the heart, they are presented as a blurred picture which the soul can not possibly retain or see sufficiently clearly as the rough physical images stand in front of the spiritual images in such a way that they partly conceal them and even partly destroy them.

04] Now your opinion would be and say: ‘Yes, why should the soul specifically look at the receptors in the brain? The soul should directly deal with the heart

and be surrounded by its spiritual light!’ That would be fine if it were possible to transform the established order of life completely without harming life itself!

05] Would it not also be appropriate to give someone, who, for whatever reason was born blind or lost his sight later in life, a new pair of eyes on the chin, on the forehead or on the nose? – That would be quite good if the new eyes in a different place did not also require a completely different physical organism!

06] For the mechanism that is the human body is governed by such a strict set of mathematical rules, which prevent anything from being moved and relocated by even a hair’s breadth, without a complete transformation of the whole organism of the body. It is therefore completely impossible to relocate the tools which are the senses somewhere else in the body by giving it another form and a complete different internal design – without a complete re-appraisal of the whole body.

07] Just as you can not give the body senses which are relocated to substitute those which are already there in the right place, for the reasons I have given, the same limitation applies to an even greater extent to the soul which is an even more sensitive, spiritual organism! That soul can only see and hear using the brain within the body; other impressions, which are however dull and indistinct, can also be perceived with the other nerves which must nevertheless be constantly connected to the brain cells, otherwise the palate has no sense of taste and the nose has no sense of smell.”

Chapter 228

The correct development of the brain

01] (The Lord:) “As long as the soul dwells within the body, the brain remains the soul’s main source of visual images. If the brain is correctly developed, the soul will clearly and accurately view the living images coming from the mind and impressed on the brain and will also think, reach decisions and act accordingly. Even if the soul in certain ecstatic moments is able to have its own visions during the laying-on of hands on the pit of the stomach by a person with a strong faith and will-power - as Zorel was an example for you - that is of little or no value to the soul in real life, because in the dark domain of the flesh it can not retain even the slightest memory of these visions.

02] If the brain in the head (the physical head) is not actively involved when the soul is having visions or insights, the soul will have no subsequent recollection of it or perhaps only a vague notion. This is because the images that the soul absorbs into its brain (the soul's material brain) remain invisible just as the body does have the necessary insight to view all the images imprinted on the many little receptors in the brain which originate from the eyes and the ears. These can only be seen by the soul, which is within everything that is of the flesh.

03] Correspondingly whatever remains in the brain within the soul can not be seen with its eyes nor heard by its ears since these eyes and ears only look outwards like those of the body. These images from the brain within the soul can only be viewed by the spirit within the soul and this is also the reason why a man can only recognize something purely spiritual, if his spirit is fully aroused within his soul and has made the transition to it.

04] However, whatever there is inside the spirit, is recognized by Me just as the spirit of a man who is at one with My spirit, has complete knowledge of Me. For he is the reflection of My image in the soul just as the sun's image is fully reflected in a mirror.

05] As long a soul dwells within a body, a well developed brain is essential to ensure truthful, clear vision but an imperfect brain is of no value for spiritual visions just as visions from the pit of the stomach are of no value to the soul because it has no remembrance of them as has been shown earlier. Even if it remains embedded in its spiritual brain for ever, the soul still has no eye and no ear for it - as only the awakened spirit within has.

06] If therefore the brain is properly developed from the heart in accordance with My ordinances and the spiritual images of life, which are a light to retain in the small brain receptors rather than the materiality images, subsequent images of the outside world are bathed in light, become easily understandable in detail and are judged wisely. This penetrating light not only fills the entire human organism, but its bright spiritual radiation goes far further to form the sphere of influence which, after it has in time developed intensity and strength, a man can employ in the world at large to perform miracles even without his spirit being reborn, as you have seen with our friends, the Moors.

07] If, however, a person's brain has received a poor upbringing and the little receptors in his brain only retain dull silhouettes and his soul must concentrate all the light in his life on them to be able to see them and only recognizes them very superficially by their outlines, the soul itself can never be bathed in light and can therefore never aspire to form an external sphere of influence in life, using its abundant surplus of light.

08] It is only by the practice of true humility and through the most powerful love of God and one's neighbour, as well as by a valiant effort to acquire spiritual qualities, that the light penetrates to the images of materiality in the brain for them to become enlightened. They are transformed into spiritual objects and the brain is thus brought into line. However, they will never in the flesh reach the heights that you have observed with these Moors.

09] No matter! One of you reborn is for Me more pleasing than 99 of these naturally perfect souls who need no penance. My true children must grow strong from their weaknesses!

10] My Cyrenius, have you grasped all this sufficiently? Are your questions answered?"

Chapter 229

Cyrenius requests clarification of the Lord's lesson regarding the brain

01] Says Cyrenius: "Lord, in all sincerity, to grasp Your explanation completely, we have to have more knowledge of the human brain as it is otherwise impossible to imagine the little receptors on which correct upbringing leaves soulful spiritual images or on which poor education causes material, rough, worldly images to be preferred. We understand even less how the different images of life are retained on these receptors.

02] If You agree, My Lord, as all things are possible to You, give us a description of a little receptor from the front and the back of the head, so that we can also obtain a good idea of something You Yourself have said it is very important to recognize?! If we can not properly understand a concept on which such an immensely important teaching is based, our grasp of the whole subject will inevitably suffer as a result!

03] There is certainly too little light in our souls for them to be able to judge what the shape or the capability of these receptors in the brain might be or for us to view them clairvoyantly so that we have a better concept. It is therefore necessary that our weak white souls at least have a basic knowledge of this organism in our body as our good fortune or otherwise in life seems to depend almost entirely on the brain's correct development. If, as I have already said, it pleases You, My

Lord, I would like to see one or two of these little receptors and, if it is also feasible, some with the good imprints and some with the bad!”

04] I say: “I knew that I would bring you to the point of recognizing the shortcomings within yourselves and of feeling compelled to plug the gaps. Look here, this request pleases Me more than your other one when you nearly became angry hearing Me say that the soul of someone who has even been totally reborn person will never be able to perform miracles unaided in the material world, as a primordially unspoiled soul can for and out of itself!

05] I told you in fact, that a reborn person is able to do what I Myself can do, of course only by means of and in compliance with My eternal ordinances but it seemed to Me that you were not completely satisfied with that! You did not however take into account the fact that these primordially perfect souls have no power to do anything except the tasks that are permitted and beneficial in compliance with My ordinances.

06] Since everything that they achieve with the power of the sphere of influence of their lives appears to you as miraculous is in fact something which is just as natural as the fact that this earth here is covered with moss and grass and that the water in this inland sea remains in its large pit because of the force of gravity. If you regard both of these natural phenomena as acceptable to Me and to Mother Nature you must also consider it to be correct and quite natural for these primordially perfected souls to be able to perform tasks imposed necessarily by their sphere of influence in life and by the land in which they live.

07] These Moors do have a very black skin but, as compensation, an even more enlightened soul. For the most part they also know the main living organs in their constitutions, even the tiny brain receptors. As their primordial souls have insight into their bodies, if some part is unwell, they can see the location of the illness and even work out what it is.

08] Using the influence of their sphere of life which becomes very active at these times, they soon find the right herb to cure the illness in one way or another. Only when their tendons and veins become tired and weak and their blood thickens, do they then believe that there are no herbs to counteract the general deterioration of the body which, for quite natural reasons, is becoming weak, very tired and sluggish. It is then best that the soul provides for itself, gathers itself together and leaves a body which has become ugly and useless. It then goes, untrammelled by any earthly bonds, to the joyful land which is located between the sun, the moon and the earth for ever and ever.

09] These people therefore do not have the slightest fear of death, but they do fear illnesses of the body as they cause the soul to be unnecessarily stressed and the soul itself afterwards is weak and imperfect for some time.”

Chapter 230

The consequences of immorality

01] (The Lord:) “However, with regard to the propriety of the flesh in life and true maidenly chastity, there is not another nation on earth, which upholds these virtues more than these black people. To them the vices of prostitution, infidelity and immorality are most foreign.

02] This is however something that is of the greatest importance in life because if white people could forsake their immorality and only have intercourse in order to awaken a fruit in the body of a virtuous woman, I tell you: There would not be a single one among you who would not at least be clairvoyant! However, as is your custom, both the man and the woman waste their best strength in their often daily secretion of life’s juices which are most refined and most closely related to the soul. There are thus no reserves which could be stored to ensure that an ever more intense light would finally build up in the soul!

03] This behaviour causes them to become more and more lethargic and polyp-like hedonistic beings. They are seldom capable of clear thinking and are fearful, cowardly, very materialistic, moody, capricious, selfish, envious and jealous. They only understand any spiritual matter with difficulty or not at all as their minds always drift away to the attractions of stinking flesh and they are incapable of lifting themselves to any higher spiritual level. If here and there are a few among them, who, at least during moments when the lustful thoughts of the flesh are not occupying their minds, might glance briefly upwards, then there immediately appear, like a black cloud in the sky, new sensuous thoughts to blanket the higher ground to such an extent that the soul simply forgets about it and immediately plunges back into the stinking pool of carnal desire!

04] With these people their frequent good intentions are mostly of little or no value at all. They mostly resemble pigs which throw themselves greedily and repeatedly into the most disgusting sewage and wallow in it with their whole body or even like dogs which hungrily devour their own vomit!

05] It must therefore be said to you in all truth that pimps and whores, adulterers and adulteresses and other immoral degenerates of all kinds and of both sexes will with great difficulty or not at all find a way to enter My kingdom!

06] If you think in your hearts that this is a little too harsh, then you should try to reform one of these men who are obsessed by the flesh! Start by drawing his attention to God's commandments and say to him: 'Peace be with you, the kingdom of God is nigh! Abandon your life of vice, love God above all things and your neighbour as yourself! Search for the truth and seek out the kingdom of God in the recesses of your heart. Abandon the world and its materiality, and try to bring your spirit to life within your being! Pray, search and act in accordance with God's ordinances!' You will have directed these words to completely deaf ears! He will laugh at you, turn his back on you and say to you: 'Just go away, you pious fool, do not irritate me with your stupidity, otherwise you will force me to hit you in the face!'

07] Tell Me what else would you do to a debauched fiend like that provided you had no governmental power available to you?! If you admonish him for a second time, you can expect him to be even more offensive than the first time! What then? -

08] You decide to perform a miracle in front of his eyes! Will this perhaps open his ears and his eyes? See, he'll regard this as magic saying: 'More of these entertaining tricks, please!' There is no disadvantage for him, as otherwise he will just attack you and fight in a deadly way. Even if you paralyse his limbs he will still heap the most hideous curses onto your head!

09] Therefore a fornicator is not just a sensuous scapegoat - in his agitated state he is also an evil person full of wild fury as well as blind and deaf to everything that is good and true in the spirit. You will more easily convert a robber than a real fornicator and adulterer."

Chapter 231

The blessing of a proper upbringing

01] (The Lord:) "Now, as lechery and fornication have taken root as a true pestilence afflicting people's souls, that's the end of preaching the gospel! How

could one preach to deaf ears and show symbols to blind eyes? However where truth is not preached and can no longer be preached, there is no other way to strengthen and free the soul and enlighten it completely. The soul only can become active, full of love and also of light by means of the truth because there is no other source for light to diffuse the soul. It is only the light of truth from the soul that can shape the sphere of influence of external life!

02] Where therefore lechery and fornication are deeply rooted in a nation, the people have no sphere of influence in their lives. They are sluggish, cowardly and indifferent and can not take pleasure in anything that will make them joyful or blissful. They no longer delight in a beauty or shape. Their character is based on the mute, animal desires which are driven by the flesh and they either have very little or no sense at all for anything else!

03] Therefore take care above all that this vice does not take hold of you and married couples should only do as much as is absolutely necessary for procreation!

04] A man who disturbs his wife during her pregnancy will spoil the fruit already in her womb and implants in it the spirit of licentiousness, as the same spirit which urges and incites a couple to sleep together more than is the norm, is then transmitted to the fruit in an even stronger degree.

05] Therefore this point must also very carefully be considered so that the act of procreation is not an expression of mutual lechery, but is driven by true love and affinity of two souls. Secondly, a woman who has conceived should not be touched but left undisturbed for at least seven weeks after having given birth!

06] Children who have been conceived in the correct way and have matured in their mother's womb undisturbed, will firstly come into this world with their souls more perfected, because the soul in a perfectly developed organism can certainly much more easily care for its spiritual progress if it is not housed in a spoiled organism requiring continuously repair-work and patching. Secondly the soul itself is purer and brighter and has not been made impure by the lustful, lecherous spirits, which have often made a daily imprint on the embryo's flesh and its soul in their repetitive activities after conception.

07] How easy is it for such a soul, in its most tender childhood years, to raise its mind to God. It is just as Samuel did it out of truly childlike, completely innocent love! And what marvellous basic primordial images will in this way be lightly and brightly engraved in the true depths of the heart by the young, tender brain before there is any evidence of materiality. The child will then use this light to

explain to itself the correct meaning and true relationship of the later images which come to him from the material world because these pictures are so to speak implanted on a brightly illuminated background which is true to life. They are dissected into their individual components and are so very well illuminated that they can easily be inspected and understood by the soul.

08] With these children an external sphere of influence in life already starts to develop in their early years and soon they easily become clairvoyant while at the same time everything in My order of life becomes submissive to their will. What are the children already spoiled in the mother's womb by comparison? I say this to you: They are scarcely more than apparently animated silhouettes of life! What is the main reason for that? It is, as I have amply demonstrated, only the consequence of lechery!

09] Wherever My word will be preached by you in the future, this lesson must not be omitted, since it tills the earth and the ground of life and cleanses of all thorns and thickets and thistles, from which no man has ever harvested grapes or figs. Once the ground and earth has been purified, it is a simple task to scatter the noble seed of life into the furrows which have been illuminated by the light of the mind and its life warmed by the flame of love. Not one grain will fall to earth without germinating immediately and quickly unfolding to bear a sumptuous fruit of life! However on wild, uncultivated ground, you can sow whatever you will but you will never reap a good harvest !

10] The reason is that a man who carries and spreads My word among the people, is like a farmer who took the best grain and strew it wherever he went.

11] Some fell onto dry desert sand and or onto rocks. When the rains came, the little grains began to germinate very tenderly – but the rains soon stopped and the winds came and the sun's glowing rays soon dried up all the moisture in the hard ground. This caused the tender, scarcely germinated seeds to die and there was no fruit.

12] Other seed fell beneath thorn bushes and although there was moisture and they germinated well and grew in size. However, only too soon the plants were overgrown and suffocated by the desires of the world, and they too did not produce any fruit.

13] However, some other seed fell on the path of human meanness and did not even germinate, but was soon crushed under foot or partly eaten by the birds of the air! That it also did not produced any fruit, goes without saying.

14] Only one part fell on good earth where it germinated, reached maturity and produced an ample rich harvest.

15] This picture should serve to remind you that you should never cast pearls before swine! Above all it tells you, first to clean and fertilize the ground and only then to begin sowing the seed of the living word so that none of the trouble or the heavy work will be wasted! To complete the good work of spreading My living word a good will alone will not suffice and it must also be backed up by the correct and true wisdom of life, - otherwise the good and steadfast messenger carrying My word is comparable to the prophet Bileam, whose donkey was wiser than he himself was!

16] Look here, My friend Cyrenius, all I have told you so far has not really given you the answers you requested and in your heart you are constantly on the verge of reminding Me, but I say this to you that fulfilling your desire immediately would not have been of much value to you, if I had not given you this preliminary information.”

Chapter 232

The composition of the human brain

01] (The Lord:) “Now we shall see, if we are able to obtain a set up of little brain cell receptors to improve your understanding! Indeed, Raphael could fetch a couple of natural human heads from Rome for us as two major criminals have just been beheaded in Rome on the Capitol! However the skulls of villains would help us very little or even not at all!

02] It is preferable that the angel should bring us four completely white and totally pure pebbles from any stream. From these we will try to produce a human brain, as far as this is possible with material things. - Raphael, go and bring us what is required!”

03] Raphael suddenly vanished for about seven moments but suddenly he was back with us and placed four completely snow-white pebbles in front of us, by that I mean in front of Me, on the table. Two were larger and two were smaller, corresponding to the larger frontal lobes of the brain for visual images and the smaller back lobes for the images of sound.

04] When the stones lay before Me in the right order, I touched them, and they became transparent like very pure rock crystal. I then breathed on them and they broke into millions of little four-sided pyramids, each one consisting of three lateral faces and a base.

05] The two stones arranged on My right represented the brain in good order and the two to My left the brain with deficiencies caused by an inappropriate upbringing and other bad influences in later life, as is usually the case with people.

06] However, there were not only pyramids visible, but besides the few pyramids nearly all the three dimensional forms, figures and types known to those skilled in measurement were to be seen and were even more easily distinguished after I had breathed on them and thus enlarged them ten times. Now there were four very large assemblies lying as they had been arranged in front of the very surprised disciples at the table which Raphael of course had to enlarge considerably and very quickly for this purpose.

07] I said: “Now you can look at the receptor shapes for all four brain piles individually and easily distinguishable!

08] Look we have here to the right the large frontal lobe made up of a number of regular pyramids, and also the small lobe at the rear with the same pyramids, - they are just a third of their size but still large enough to receive all the air vibration values required by the soul.

09] However, now look at the two piles on My left! There are already quite a number of different forms, as I mentioned before, and nowhere do they fit together properly; here and there, you see gaps which cause gives rise to all kinds of misleading reflections as you will see later on. The rear lobe, very similar in size to the frontal one, also has receptors which are only one third as large as the frontal ones – and just look at the shapes!”

10] Now they all crowd together to look at the brain assemblies formed from the four pebbles which I had enlarged. Initially there were only the little pyramid receptor shapes to be seen, but without the inner lobe separations or the inter-connection of the little receptors.

11] (The Lord:) “Once all of you have understood this as clearly as possible, I will divide the little receptors into cells by breathing on them again and will connect the receptors in each cell according to their polarity, then link the cells themselves and also the frontal lobe with the rear one so that the little receptors, no matter which type they are, can receive pictures and symbols.”

12] Cyrenius is so amazed that he is not able to regain his composure and finally says: “Ah, I now understand! The ancient Egyptians, who built their schools in the shape of pyramids, were most probably still primordially perfected people in their souls and therefore enlightened with the result that they could see their body’s organic construction! These pyramid shapes, which are so important for people to recognise therefore had to be visible and this is why they chose this shape for their extraordinary schools. Of course, they also would have seen and studied the construction of each brain cell pyramid in great detail, and would also have given the interior of each pyramid the same design with the largest scale, just as they visualised the organic construction of the brain cell pyramids!

13] Therefore a pyramid in its interior has a very large number of various passageways and chambers so that even a very erudite person could not possibly work out the purpose for which any one of them was designed! Lord, have I judged this correctly?!”

14] I say: “Completely right and correct; that is how it was. The Egyptians therefore also decorated the interiors especially with all kinds of symbols, scriptures and pictures on the walls. These appropriately represented all kind of things which man in the flesh has to survive or fight for on this earth and how he has to get to know himself and how it is true love that is the focal point of all life.”

Chapter 233

The relationship between the frontal and occipital lobes of the brain

01] (The Lord:) “But now I will breathe on the brain assemblies again, and you will see something similar to the two obelisks or pointed columns appear in front of the pyramids. These columns were however used for another purpose than the two little pairs of pillars in front of each surface of the little brain receptor pyramids. These were only meant to indicate that wisdom can be sought inside the pyramids and that of course it was only a man of proven purity who was permitted to enter.

02] The two little spikes in front of the little brain receptor surfaces and each little brain pyramid has eight if them are in fact writing instruments controlled by the movements of specifically allocated cerebral nerves. These are in turn connected in an extremely skilful and mechanically organic way to the nerves in the eyes and

the ears and the little receptors are either inscribed in a certain manner or are decorated with other suitably spiritual illuminated images.

03] However, pay special attention to everything that will happen! We shall now fill these writing instruments with a lymph or colourless liquid and begin our observations with the brain that is in order! - I wish these little receptors in this brain to be inscribed in the correct way as if both the auditory and visual stimuli were coming from the mind.

04] Everyone now looked as intently as possible and concentrated their attention on our brain cell assembly. I was of course obliged to create the images with a glare of material light rather than the light from My soul as My disciples with their eyes of the flesh would have seen nothing at all. - What have our most attentive observers noticed?

05] They observed how reddish and bluish little stars are poured out by the little spikes to cover the little receptors in such a way that anyone with a sharp eye, seeing all these little stars impinging on the receptors, would begin to discern wonderful little images on them.

06] I of course created the effect that the eyes of the observers had microscopic properties to enlarge the images, This was absolutely necessary as they would not otherwise have seen much of these wonderful illuminated images and shapes. The earlier tenfold magnification of the little brain pyramids would not have been sufficient, but now, with the little receptors a thousand times enlarged, they were able to see considerably more.

07] I now asked Cyrenius, what he saw. He said: “Lord, wonder upon wonder! The many flexible organs over the whole length and breadth of the obelisks in front of the pyramids are continuously poring out a stream of little stars which are light-red and light-blue in colour. Both the little antennae on each of the four pyramid surfaces are constantly busy, travelling back and forth over the pyramid’s surfaces and diligently spraying them with the little stars. One might think that this apparently aimless and random traversing over the triangular receptors would only result in a scribbling effect but in fact all kinds of proper imagery seems to take shape of its own volition and it is beautiful to behold.

08] Now I see that the two little pillars come to rest once a surface has been fully illustrated. It is almost incredible that these thousands upon thousands of symbols and little images could have been drawn by two busy drawing tools on a triangle of that size in such a short time! The shapes are very small even though we are looking at a surface magnified to the full height of a man but these little

images and symbols are so pure that one can not imagine anything more immaculate and perfect.

09] Why are there however no little images to be seen on the little occipital lobes which are very similar to those in the frontal lobes? There I only see simple lines, dots and hook-shaped symbols, which I do not understand. What do they mean?”

10] I say: “These are symbols of sounds and words. Nevertheless they are not independent but are connected by the effect of their polarity to the surface of a little frontal receptor and the sounds or concepts inscribed on the little occipital receptors using lines, dots and other hook-shaped symbols, are simultaneously depicted, normally on the downward facing frontal pyramid surfaces, as a suitable image and presented to the soul in this way for ease of cognition.

11] To achieve this, a number of thread-like nerves must be spun to link each little occipital pyramid to its corresponding frontal pyramid otherwise nobody could have a clear image of a concept which used words to describe a region or an activity.

12] Inarticulate sounds, also music, are not transferred, therefore no person can imagine an image or a concept based on hearing one sound or one harmony or one melody; because, as we have said, these sounds are not copied onto the frontal receptors in the brain. They are independently retained on the corresponding occipital pyramid surface as lines, dots and little hooks.

13] From the occipital pyramid surfaces, however, pure sounds are carried on nerve threads which pass through the spinal marrow to the nerves of the stomach (or ganglions) and from there to the heart. This is the reason why music, when it has a certain purity of tone, mainly affects the mood in that it takes hold of it and often makes it feel tender and soft.

14] However, as they come from the heart and as their volume increases, sounds can still be depicted as shapes by the light of love when the little stars are inscribed by the two little obelisks onto the receptors in the brain. They are often true signposts for the soul in the vast halls of the life of the spirit and appropriate and refined music can be very helpful to assist a soul to unite with its spirit. Therefore learn and teach pure music, as David once did!

15] The fact that refined music can have this effect can also be seen if your enemies and friends are gathered in the same place and good music is then played to the company, instead of enemies you will soon see only good-natured friends. However, this effect is only achieved by good music – bad or obscene music achieves exactly the opposite.

16] You have now seen how sounds which have been re-directed can still be presented to the soul as something tangible, not as images of materiality but as more refined spiritual shapes in the form of all kinds of symbols, just as we can also find similar ones on old monuments in Egypt. I think that what has been presented so far should be quite clear to you and I will not therefore say any more, except to stress that all this only occurs in a well ordered and unspoilt brain, with the proper input form from a mind in which the little brain receptors are initially lit up by the radiance of all kinds of soulful and spiritual shapes.”

Chapter 234

The link between the sense organs and the brain

01] (The Lord:) “As we have now observed and understood this very important preliminary work, we must, in order to understand the matter fully, also look briefly at how the soul in the end imprints the same little receptors with images from the material world.

02] Look here, the images received through the eyes should also be imprinted onto the little brain receptors! – My will is that that must happen and it does!

03] Look particularly at the writing tools or obelisks in front of two surfaces and note how they have suddenly become very dark! It looks as if they have been filled with a very dark liquid, and see how all of us, as we speak, are being inscribed, line by line, onto the little receptors in the brain – together with the trees and everything else that we can see! However they are not just flat, dead images but three dimensional and seemingly alive!

04] Every movement we make is reproduced here thousands of times and just one or even a thousand earlier positions will remain on record in the inner chambers of the pyramids, always readily visible to the eye of the soul, because they are consistently illuminated by the spiritual light of the soul. The result we sometimes call ‘memory’ and sometimes ‘recollection’, because it is recorded inside the pyramids of the brain. These, however, are multiplied in turn by repeated reflexion and we can therefore carry one and the same object as innumerable images in our heads.

05] In this way, everybody carries in his soul and inexpressibly more in his spirit, the whole of creation from its largest to its smallest part and it is within him as that is where he came from.

06] If he looks at the stars or the moon or the sun, all of this is again inscribed in his organic brain as I have shown you, and the soul looks on and derives pleasure from the view. The desire in the soul for a precise record is met by imprinting what has been seen including the numerous reflexions into the innermost, intimate parts of the little brain pyramids – the scale is of course significantly smaller - and they can always be selected again by the soul and looked at in their perfect state.

07] All the symbols from the sphere of the physical world appear only as dark images of themselves but the illuminated images from a better life stand behind them, giving sufficient light everywhere so that the soul in its most private moments can look through them, study them and understand them.

08] In addition the frontal lobe of the brain in particular is principally in constant contact with the nerves detecting smell and taste, while the occipital lobe covers the general sensory nervous system. They also leave certain markings on specific little receptors, from which the soul can immediately and very easily recognize how, for example, this or that flower or ointment smells, how this or that food, fruit or drink tastes and also smells. The established pattern is that each little smell and taste receptor is strictly connected by very sensitive nerves to one or other of the little specialist receptors.

09] As soon as a known smell stimulates someone's olfactory nerves, it is simultaneously offered up to the appropriate smell or taste memory board so that the specific object board immediately receives a signal which enables the soul to recognise quickly and easily the smell or taste that is present. In the same way the source, the nature and the composition of the stimulus is revealed to the soul by the general sensory nerves in the occipital lobe. However this sequence is only applicable, as we have shown here, in an extremely well-ordered brain. An unsound mind will however exhibit few remote similarities with the sound brain and we shall soon convince ourselves of this by factual and practical examples.

10] Observe this second brain in its representational form and the irregularity of the main and secondary divisions within the lobes. These are already a mixture of all kinds of three-dimensional shapes, including discs, balls, spheroids and other loose configurations. The obelisks in front of the surfaces are mainly not to be seen and if they are still visible, they appear to be completely misshapen and are seldom the same size or of the same strength!

11] How can a brain like this usefully serve a soul? This brain, as it is presented to you now, was already deformed when it left the mother's womb, as you have seen. We will however now follow its progress in its usual earthly upbringing and discover the fate and the goals to which it will ultimately aspire. All of you must now pay close attention!"

Chapter 235

Sound and unsound minds

01] Cyrenius asks, somewhat surprised: "Lord, has this brain which You have miraculously brought here with Your almighty power, been destroyed in its mother's womb by the sensuality and lust of coitus after conception?"

02] I reply: "My friend, what a question coming from you! Did I not tell you before, that all this has been presented exactly as it exists in reality? How could it then occur to you that this artificial brain created to illustrate the lesson might consciously have been destroyed in its mother's womb?! It only looks as if it had and I therefore said: This brain was already destroyed as you see it in its mother's womb! This is just a somewhat more precise definition to ensure better understanding and is therefore only a consequence not a true hereditary possibility! - Is this now clear to you?"

03] Cyrenius says: "Lord, please forgive my great stupidity; I already understand!"

04] I say: "I knew already that you would realize this. In putting your very silly question, some worldly thought inspired a misleading reminiscence in your brain, and you can now see what knowledge all so-called worldly wisdom offers a soul thirsting for the truth!"

05] All questions posed by the worldly wise are in fact extremely stupid. What of the answers which other worldly wise men give to worldly wise questioners? If their light is already night and darkness, how intense will their true night and darkness then be!

06] Therefore be on your guard against all worldly wisdom because I tell you, that it is much more dark and evil than what highly respected worldly wisdom calls

stupidity! A dull worldly person can easily be helped unless his wisdom is so deep-rooted that he can not be helped at all or only with extreme difficulty. In your silly logic you ask if there is any remedy against true worldly wisdom? The answer is clearly in front of you with this second, unsound brain!

07] Look here to the right at the primordially ordered and completely unspoiled brain! What clarity in its images! Everything is light and more light, and all the shapes, including their outer cortices, as well as the organic construction of the interior can all be seen with the utmost clarity! What clear concepts and images must a soul like this obtain from all the inter-related subjects! How wise and how powerful in every aspect of life is that person! Which of the many children of the world can measure up to him?! What is achievable by a primordial soul, you have had the opportunity to observe with the Moors earlier.

08] However we have an unsound brain in front of us and we now will see how it will be even more ruined by further immoral and perverse upbringing. You will then clearly recognize how completely unfruitful and unwise worldly wisdom is by comparison with true, heavenly ordained wisdom! Just look at the chaos in that brain! There is no order, just a scattered, crippled little brain pyramid! The whole brain looks more like a gravel heap!

09] The brain is shaped in its mother's womb! What will become of a person like this, what progress will he make in the true school of life with this brain?! Yes, if it was left at that and one could start with a careful education of the mind for about ten years! But where is this education?! It is no longer greatly esteemed and in advanced nations it is completely absent! The less advanced nations, however, know nothing more about improving souls or lives than the dear animals in the woods and their characters are just like the ancient men of the woods, who bloodily and rapaciously feed on and live off other more gentle animals."

Chapter 236

The character of a worldly wise man and his misfortune in the beyond

01] (The Lord:) However bad these wild people necessarily are, it is still easier to make a perfect person out of one of them, than out of someone who is truly worldly wise. Indeed, these sages have in some respects quite sharp minds when they concentrate on something – usually something self-centred - and the reason for this is because every person's little pyramidal brain receptors, at least those in

the centre of the brain, retain part of their linear functionality. This ensures that many of these sages taking council with each other can reach some special conclusion, confined however to strictly earthly matters. However, everything at the heart of the matter or that is more profound or spiritual remains completely foreign to them. There is an insurmountable chasm between the advantages of the world and the everlasting benefits of the spirit and the soul, which even the sharpest worldly mind will never be able to bridge.

02] Remember that the fault lies in the basic corruption of the human brain construction even in the mother's womb and afterwards in the even worse upbringing of the heart and the mind. If birth were at least to be followed by correct education of the heart and the mind, the brain corrupted in its mother's womb could largely be made functional again and people could subsequently achieve some enlightenment and strength in their lives. Ongoing correct humility and true goodness of heart, of course only after years have elapsed, enables the lost ground to be made up again completely.

03] He who scatters seed onto good earth is assured of a positive harvest. However if the already meagre, poor earth is not strewn with fertilizer or even a seed from the full truth of life, how and from what source will there be fruitfulness or even an ample harvest of life?

04] It is true that worldly people understand quite well how to uproot through the material earth like pigs and moles and how to cultivate with all kinds of fruit. They achieve significant harvests, fill their stores and grain silos to the top and become very proud and arrogant. They therefore treat poor people even less sensitively and more roughly than before, people who, because of the excessive greed of the worldly rich and therefore powerful, have not been given a strip of land for their own support.

05] This is understood excellently well by worldly people; but the earth in the kingdom of the spirit, the everlasting life, they leave fallow and are concerned about it. If thorns and thistles grow there rampantly, it matters little or nothing to them. It is therefore understandable how and why the people on this earth, instead of improving, increasingly become worse and more wretched. As long as they can build themselves magnificent palaces, lie on soft beds, stuff their bellies full of the finest delicacies and adorn their bodies with soft, regal clothing, they have enough and are satisfied. They then have everything that their selfish life in the flesh can desire in the short remaining time of their earthly life.

06] Then the limping messenger shows up, then the bad illness and following that, death. Their troubled soul descends from one great fear to an even greater one, finally the victim of utter despair, unconsciousness and, in the end, death.

The laughing heirs divide up the abandoned treasure troves and excesses owned by the deceased world fool. What awaits him in the beyond? Nothing awaits him except the greatest poverty, the greatest penury and the greatest misery, indescribable in this world. This does not just last for a short while but for in your mind an incredibly long period of time, which you most certainly can describe using the term 'forever', which is also quite obvious. For what means is available to a soul, which has never worked or provided for anything except for its own body, to perfect itself in a world, which has no other existence and consists only of the soul's inner content which is then transformed by the illuminated aura of its external spiritual life into a place for that soul to dwell.

07] This is the world in which its new, actively loving activity is supposed to begin in its very own spiritual kingdom. How can this be possible if the mind, or if you like, the heart, is hardened and insensitive, continuously consumed by self-pitying anger, inciting itself to fury and revenge and, if the spirit within is completely dead, deaf, dumb and blind, never in a position to see the little brain receptors of the soul in a bright clear light?

08] Even if it were to be possible for a heavenly spirit like this to rise up within its totally deranged soul, to see and feel all the things present in the soul's brain, to assist it to create a new environment for life and activity, the spirit would still not find anything in that brain, which would help it to bring this about. The reason is that of all the material things that the soul in this world has absorbed into its deranged brain of the flesh, nothing whatsoever could possibly have been transferred to its own spiritual brain. The soul is totally lacking the main element in life required to make this transition, namely the light from the flame of love for God and from it for one's neighbour!"

Chapter 237

The consequences which arise from a spiritually disturbed brain

01] (The Lord:) "Place a brightly polished mirror in a totally dark cellar, and ask yourself whether the objects in the cellar will be reflected by it? If you are familiar with the cellar, you will use your sense of touch to find objects stored there according to their type and, if necessary, even identify them without a light. However, it would be pointless for you to place a mirror in that dark cellar, since without light it will never be able to provide your eyes with a good image of anything in the cellar.

02] This is also the case with a person who has a worldly educated brain which is disturbed and dark. No ray of light carrying appropriate spiritual forms can pass from the dark brain in its materiality to the soul-like, and therefore already spiritual, brain. The totally stunted little brain receptors in the soul remain dark and empty in themselves and even if a spiritual light should fall on the little receptors, it would be of just as much use to the spirit and the soul as if someone were to set up a light in a completely empty, white-painted room.

03] What will the man see there? Nothing but empty walls! What research would he be able to carry on? None, unless it were to be based on unmitigated boredom! Coming to his senses he will say to himself: ‘Out with you and your light from this empty room as there is nothing here! Let the light shine out where there is something to illuminate! Light must be used to some effect – so why light up four empty walls which remain empty whether the light is on or not?!’

04] If the insight of the spirit looks at the little brain receptors in the soul and sees that they are empty, then the light of spiritual insight can not penetrate further and it will remain dark inside practically for ever! If, however, the position is irrevocable but not otherwise, where should a soul in the after life obtain the building materials to create a world in which it can live? How will it begin? You think perhaps that I will also be able to assist this poor soul? O yes I can, but never out of weak, human, untimely compassion and only in compliance with My unchanging ordinances which do have, as is generally known, an extremely generous embrace, full of forbearance and patience!

05] Only when the pinnacle of distress has been reached when the soul has begun to glow caused by the powerful pressure of its despair and the intense fear in its heart together with a sense of suffocation in its mind, only then will little glowing sparks rise up to its brain, like an all-consuming fire storm. Shadowy images of its distress, torture, torment, pain, misery, impotence and desolation will then be imprinted on the little receptors in the brain and only then will the soul obtain some sketchy ideas and, after long periods of time, it will be able to begin to form from these pitiful images a poverty-stricken world to live in!

06] Nobody will envy the soul and its domain and it will again take a long time before it can achieve any improvement in its living conditions world. Powerful ways of positively activating its heart will be repeatedly required! The endless distressful circumstances will provide the soul with a copy of little else but many sad concepts of herself at it will, on its own ground and in its own way, begin to restore its house to good order so that it will not again easily become a victim of abject distress and desperation!

07] That could already be described as a chapter on its own or a harvest. However how limited, poverty-stricken and unhelpful it all is!

08] If someone were to leave little children, not yet able to speak, in a dense forest, it would be possible for one or more of them to come out safely. Assume that a little boy and a little girl survived because they were placed right beneath a fig tree and its fruit fell into their laps. The fig tree initially fed them until they reached a certain age, when they, still completely wild, began to look for other food! They grew up, reached adulthood, bore children, and within a few centuries a new nation was formed; however, there would have been no education and no revelations from above!

09] Visit that nation to ask about education and you will be convinced that you have met animals, not people. They are wilder and fiercer than all the tigers, hyenas, wolves and bears! You will not find a language only an imitation of all kinds of natural sounds which they use to communicate their greed and their most primitive intentions. They will eat foreigners, animals and fruit raw - and when they are really hungry each other too. They occupy their time with a constant search for food.

10] After another few centuries - if they have gone beyond the borders of their large rain forests and have made contact with some educated nation who have driven them back into the forest with a few being taken prisoners and given an education, and let us assume that the process has been repeated several times and that some of the previously imprisoned ones have now returned home as well educated fellow countrymen - the whole tribe will in time receive some education, but that is still a far cry from any spiritual education as men!

11] How long will such a nation still have to wait before achieving at least some worldly culture and how much longer still before they reach your present level of spiritual development? By that I mean, in a natural way and left to themselves!"

Chapter 238

The development difficulties of a secularised soul on the other side

01] (The Lord:) "Of course, if there are revelations from above the education of a tribe of nature like this will progress much more quickly! However, a revelation in this world can be received by a people more easily than by a soul on the other

side. As previously mentioned this is a soul which has not brought a single little spark to the afterlife which might from a distance be regarded as a divine ordinance.

02] Such soul totally dematerialised in this way finally enters the afterlife overcoming all manner of emergencies and inhuman predicaments and reaches the point where it has developed certain concepts and ideas while the increased activity in her mind has generated a glimmer of dull light in its substantial brain. This enables it to use its very limited imagination and its will-power to create the chimera (delusion) of an emergency world in which to dwell. However this world can not of course have any permanence because it is too far removed from the one truth and the divine order. It is only then possible to use emissaries to visit the soul, who are similar in appearance and who can very cautiously and imperceptibly introduce several better concepts and thus enrich its mind.

03] At this stage an extra hundred earth years is often too short a period of time, to restore even very limited divine order to a soul which has been so utterly corrupted in this world.

04] However, it is nearly impossible to elevate that soul to a level which is higher than the lowest, first, pure heaven of wisdom. Its brain never loses the sad early characteristics which from time to time still activate a right to seek revenge and the way to achieve it. This again leaves an image in the now increasingly enlightened brain and stimulates the soul's mind which now has the insight that its condition is quite good, but that the present comfort is in no way a substitute for everything it had been suffering so far.

05] The soul resembles an old Roman soldier who, because of his age and his many wounds and scars, has received a farm as a present from the emperor where he is able by hard work to provide for his family quite comfortably. However, the old soldier still grumbles when he looks at his scars and says: 'Good is good, but too little for me as I offered my life so often for my emperor, my nation and my fatherland! My neighbours never had to fight a mighty aggressive enemy. They have healthy upright bodies and can easily work their fields. I too have male and female servants who help me with the work; but nevertheless I still have to work myself if I wish to make a decent living. Of course I do not need to pay the emperor any taxes or tithes for as long I live and even my children are exempt until the fifth generation, especially if one of my sons takes up arms to defend the emperor and the state. It is of course something not to have to pay the emperor any taxes! Nevertheless, even without taxes, my very respectable income is far too little for me!'

06] In the same way the souls in the lower heavens keeping on sulking especially when they remember that they have endured a great deal and now even have to work themselves, despite being blessed. They even have to work hard to provide for themselves the necessities of life just as people do on earth, the only unfortunate difference being that in the beyond they can not save any surplus for themselves as that is not permitted in the hereafter because the leaders in the communities know how to prevent and suppress this urge very strictly. These blessed souls are therefore never completely happy because their nature is such they always feel that they are missing something.

07] Yes, of course they are missing a great deal but their loss is as good as irreplaceable as the basic elements are not at all there. They resemble people who would like to fly like birds in the air and are very sad because this advantage is denied to them as people while so many stupid animals can enjoy it to their heart's content.

08] What use is this grief to people? They lack the essential elements to fly and despite all the grief and the sulking they can never emulate the birds in their splendour of free flight.

09] I now have shown you, My Cyrenius, and all you others very clearly, the consequences a soul has to suffer by secularisation in this world, as it can not be helped in any way unless I use My all-embracing ordinances - one could of course remove it from creation totally and replace it with another unknown one but that would equally serve no useful purpose for the displaced soul!

10] Every soul has to develop itself either here without difficulty or laboriously in the hereafter – the means are available to it for either choice. If the opportunity is missed here because the soul has been embroiled by the world and its attractive treasures, it must be done in the hereafter. I have already clearly shown you the ways and sufficiently answered the questions that came from your hearts. Do not look too appealing as I will still be unable to help. It is impossible to explain except as I have already done as three times three can never be seven, but will always be nine! The apple tree will for ever bear apples and the fig tree's fruit will for ever be figs!"

Chapter 239

The effect of incorrect upbringing on the brain

01] (The Lord:) “To understand all this better and more tangibly, we will consider the development process for this brain to My left with the greatest attention!

02] Until now it is completely unchanged in appearance as it was already spoiled in its mother’s womb before it was born into this world. However, we soon will see what attitude and even what colour it will take on when the child at the age of about five years receives the first elements of inappropriate upbringing in that its memory has begun to be overloaded by all kinds of memory exercises and becomes very confused.

03] Look at it carefully. I wish the first worldly concepts to be imprinted into the brain! Pay close attention now and you will easily see how the obelisks on one or other of the apparently quite aimless little brain pyramids clumsily and sluggishly begin to smear the brain receptors with a very dark substance and produce a very sketchy image!

04] The first picture is little more than a senseless smear, because the soul of a child of this age can not understand the subject matter. It must be explained or shown to the child a hundred times before it will at last remember it, but only as a very shadowy image.

05] The reason lies firstly in the immaturity of the various, still reasonably well-arranged little pyramid-shaped brain receptors. The writing tools (obelisks) mounted in front of them are themselves too weak and unpractised and are forcibly compelled to make their drawings without the necessary input from the soul and without being primed with the correct lymphatic substance. All of this takes place on the little receptors which are still rough and badly prepared and nowhere nearly ready to be imprinted. The images constantly trickle away again and must often be reinstated a hundred times by the thoroughly abused obelisks, until finally the image, still very weak, will cling to the immature receptor.

06] What profit does the soul then derive from this image which is just a shadow? It can only vaguely see the extreme outline. There is no possibility of deeper understanding of the matter by inspecting this image! Who could use a man’s silhouette to work out his character? With much compulsion, the useful little receptors are mainly coated with black sludge and God’s teachings are wedged into the brain with the multiplication tables. The education of the mind only takes place in the intervals between the tussles to achieve understanding.

07] Only after the tortured young man has completed the so called ‘occupational’ cramming of his mind (his studies) and he has found work, his heart becomes a little more relaxed; he searches for a young girl to love and takes her for his wife. The short period when he is truly in love is the best time for the young man as

while it lasts the youth' mind is excited although in a somewhat subdued way. This permits a little light to enter his brain assisting him to understand a little more practically what he had trouble in learning over the years. As a result he also becomes a rather more useful individual for a position in this world.

08] However people whose minds are not aroused by even a love like this, remain as very self-centred and stoic pedants, who can not later raise themselves even by a hair's breadth above their stereotypically polluted little brain receptors and wallow around in the shadowy images in their brain which are few in number, while what remains is gloomy, black and quite impossible for the soul's insight to visualise.

09] The soul of such a stoic is therefore as good as blind. Just as anyone with even the sharpest eyes is completely blind in pitch-black night and can only feel his way forward in an emergency, the soul of a really self-centred person can not see anything which is inscribed on the little brain receptors, as the upbringing of the brain has been totally unsuitable and it is only by repeatedly impregnating the brain receptors that a stereotype artificial image is stuck to them and, furthermore, as there is no greater activity in the mind, no permanent light can rise up in the brain, the soul is forced to search the dark stereotypes of its receptor images using touch alone.

10] However, as this rumbled soul can only obtain knowledge by using touch to search its inscribed brain receptors, it is quite understandable why all the activities which it undertakes will seem so deliberately pedantic and stereotypical and why the soul only accepts things that are very coarse and materialistic which it can touch and grasp with its hands. Finally this soul regards even what it can see with its eyes in the outer world as an optical illusion and what it hears as a lie. Only something that it can touch on all sides with its hands will it consider a real truth. The state of wisdom and the higher spiritual culture of this soul can easily be deduced by any of you taking into account the details I have given to you and adequately explained.

11] Look once more at the brain on the left! Right now it presents the dark chamber of wisdom of a stereotypically worldly wise person, and you, My friend Cyrenius, with your very sharp eyes, shall describe everything you can see in it!"

Chapter 240

The brain of a worldly wise person

01] Cyrenius says: “Lord, both the frontal and occipital lobes have cortices which are dark gray in appearance. Deeper within the brain, despite the sunlight which is shining on it, everything is black and dark and the glimmering intermediate greyish-white spots reveal absolutely nothing. That is already the end of my description of what I can see. Permit me one question, My Lord, which is: In a disturbed brain like this, what will become of the multiplicity of brain shapes which do not have a pyramid-like structure?”

02] I say: “They have no value; they are truly like a desert in the brain and only generate in the soul the unfortunate feeling of an unending lack of knowledge and cognition. If you wished to begin to speak to this soul about higher, supernatural matters and relationships, you will soon be asked to desist as if the soul is required to think about these things more deeply it will apparently go out of its mind. You can not therefore speak to these people, because they have no possible insight or understanding for any of this and you can now see the true reason for this. Even quite natural, physical things they can only understand with difficulty or not at all - far less, any spiritual or heavenly topics.

03] Take the example of an ox which also has a mouth and in it a quite sizeable tongue and teeth as well as a voice. The result should be that the ox should also be able to learn to speak. However, just try it and see if you can, within twenty years, bring an ox to the point where he is able to only pronounce a single monosyllabic word! Despite this, I say to you, that it would be more possible to teach an ox to talk than to instruct someone with a deranged brain about extrasensory matters! If you start talking about something which is too far above the limited horizon of his knowledge, he will laugh at you quite good-naturedly and begin to look at you as if you were a fool. If you continue to bother him with fairy tales, he will become angry and violently show you the door!”

04] Cyrenius says: “How then will it be possible to convey Your word to these people, of whom there are so very many?”

05] I reply: “If you find that people you visit are showing a passionate heart and they invite you into their homes, then remain with them and try above all to arouse their minds as much as you can! If you do this the mind of these people will become increasingly more fertile, a light penetrate into their brain and the warmth from this light will begin to bring the little brain receptors into a more acceptable order. These people will then soon become receptive to more

advanced teaching and then progress, one step at a time, towards an ever purer light.

06] However if you find that their minds are completely dead when you visit them, move on quickly! You must never throw pearls before swine! Understand this well! Anyone who is still unclear about something must now ask and he will receive a proper answer! Otherwise our two brain assemblies can be discarded.”

07] Then old Marcus comes over and says: “Lord, it is almost mid-day! Should I not start to prepare lunch?”

08] I say: “It is praiseworthy of you to ask Me. However, the mid-day meal to feed the soul and the spirit which is coming from My mouth, has an incalculably greater value than your mid-day meal for the body! Let us first consume a few more spiritual dishes and I will then tell you that the time is right to provide for the flesh! Good is good, but better is better!”

09] With that Marcus is quite content and remains standing with his sons, to see and to hear what will happen next.

Chapter 241

The question regarding the origin of sin

01] At the same time Oubratouvishar also comes to Me and says: “Lord, Lord, did our white brothers know nothing about the matters You have just explained to them so wisely? All praise is of course due to you as even our children know this as they can all look into themselves and are very pleased 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 incapable of these very important insights? If they lack these vitally important abilities then they are no longer proper human beings but big apes, like the ones we have in our country, except that these ones have a perfect ability to speak!

02] We all were quite astonished when You came out with explanations about these types of brain, which are even more familiar to us than our huts at home. We are of course not knowledgeable about the whole organic construction of our bodies, but we know all about our brains. With us there are still many receptors which are empty as we have nothing with which to fill them all; but the ones you

have depicted are just like the ones in the brain on the right and are exactly in accordance with Your ordinance as You have sufficiently and clearly explained. However, I truly still wish to know why these people can not see this in themselves as it is an insight that we black-skinned people constantly enjoy! What have they done? Who laid the foundation of their downfall? Someone must have done so at some stage but who and why and when?”

03] I say: “Who the originator is, you should not ask! Some things are hidden in God’s archives that the people on this earth do not need to know the reason for! If man were only able to know and recognize what is necessary above all for him to do to comply with My ordinances! If he does everything to achieve the results for which he has received laws to guide him from the heavens, everything will comply with the best of order for him. Everything else will however become known to every person who loves God above all and his neighbour like himself and has therefore been reborn in the spirit.

04] The only concern now is whether our white brothers have understood all this well enough and whether a person, who finds a gap in his understanding, will ask about something that is still strange to him so that it can then be explained to him as clearly as possible. That is now necessary above all! The question you have asked, however, will be answered for everyone in due time once that person has achieved the rebirth of his spirit.”

05] With that Oubratouvisar is content and speaks with his companions in his own tongue.

06] Mathael once more comes forward and says: “Lord, You our life and our love, may I ask in the name of my father-in-law, my dear wife and my four companions, that You cast more light on a small dark point in this matter! It is a kind of legal question, and I believe that every person, if he uses his common sense, is entitled to ask You with all humility. Man is originally not his own, but Your work, as all the heavens could never deny!

07] It seems to me in particular that the guidance of spirits or even very deranged souls into the beyond using Your love and almighty powers, means that the road to recovery is a little too protracted and harsh! It is true, that in this regard You have spoken of, demonstrated and explained to us many things to justify unequivocally Your divine order established in eternity and yet this truly legal question still comes up forcefully and demands an answer from us:

08] What can an apple do if a storm tears it off its branch or a splintered tree if it becomes the target of a lightning strike or a calm sea is whipped up by the fury of a hurricane to produce mountainous waves?! Can a rattlesnake help it if its bite

is deadly?! Belladonna has not given the poison to the plant! Everywhere one wedge drives another and in the end no one can prevent being driven!

09] A large piece of loose rock falling down from a high cliff can create devastation among a flock of sheep grazing by chance at the base of the cliff. Who is the guilty party who will pay for the damage? If I trip over a stone at night and fall down, who is guilty in this case, - the night, the rock, or my sightless foot? In a word there are many difficult questions of fault where in all cases mutual violation of the individual primordial natural rights can be grasped with both hands! In principle, from where does it originate?

10] I noticed something similar with people. These black people are still in possession of their primordial human properties and we white peoples did not have the slightest idea about it until this day! Why not? The answer is that because of our imperfect souls, and the soul had to be destroyed because man's brain was already destroyed in its mother's womb and later on by totally incorrect upbringing! I clearly have to support the question from Oubratouvisar and also say: Yes, yes, mankind is evil and thoroughly spoilt but who spoiled man originally and who allowed man to be spoilt? As a result of the spoilage people can only want something which is completely wrong and therefore can never improve but only become worse and more wretched!"

Chapter 242

Apparent inequality in the guidance of the soul here and in the hereafter

01] (Mathael:) "Now, in this world, for some at least, it is still more or less satisfactory! He creates for himself a little paradise as best he can. Of course, thousands of others must therefore suffer even more, the reason being, that they lacked the knowledge to create a little paradise for themselves as this specific clever one could! They are therefore destroyed in their souls by envy and rage – while every owner of his little paradise is afflicted by sensuality and opulence! The first are damned in their penury and misery - while the rich are condemned by their good life!

02] However, let us leave the relations on this earth as they are, since they are the fruit of the now fully explained corrupt souls and turn our attention to the gruesome results in the once great beyond! The hair stands on end when we seriously contemplate the extremely pitiful state to which a soul is condemned if it is corrupted one way or another! What curse can lend the human mouth the necessarily colourful words for this description? Only the greatest tortures inflicted by the fire of rage in the soul as a nameless evil humiliation can bring the soul to a slightly more tolerable condition, but the time factor required will always be somewhat of an eternity! How many souls will therefore from now on and for countless earth years end up in the deepest and most abject misery, only to succeed, again myriads of earth years later, in achieving greater freedom by a hair's breadth and thus progress to reach a more tolerable state!

03] Lord, I have stated this using Your words and I have not added or removed anything! If I now consider on the one hand Your omnipotence, goodness and love and on the other hand the at least in principle blameless corruption of every wretched soul and the hair-raising consequences which last almost for ever and finally the attainment of a heaven of bliss after all the indescribable tortures, a heaven which is hardly one hair's breadth better than well-organised slavery on this dear mother earth, - I must openly admit to You, despite all the blessings that You, My Lord, have graciously given to me, that I find this very difficult to accept in my mind and, as a person with a sensitive heart, I detect a level of injustice by comparison with which all the greatest and most appalling injustices committed by man are as nothing. I am of course most grateful for my presence here, whatever the outcome may finally be!

04] It is quite right as You, My Lord, have shown, how every man wishing to survive in the presence of Your naked Godhead, must conduct himself as a human being and that You can only provide him with the opportunity but nothing else. In a word, we acknowledge all this and no further explanation is required. However the fact that the souls of people, who have existed in the flesh for more than a thousand years and have then been educated in the same way as is now unfortunately the case, obliging them to suffer in the hereafter almost without limit of time in order to achieve a marginal improvement, all this appears to me to be very harsh! You Yourself taught us to behave kindly, gently and tolerantly towards sick souls! However, if a sick soul is not cured here on this earth and enters the hereafter still thoroughly impaired – if no spark of love or consideration can or may be shown to that soul, I am of the opinion that here too mercy and love should replace excessively strict discipline and justice!

05] I admit with pleasure that the perfected life of a soul, united with God's spirit, is the greatest treasure; however, experience also shows us, that a treasure loses

much of its value, if one has to search for it for too long and with excessive difficulty.

06] Someone wishes to take a wife. He already knows the one chosen by his heart. When he asks for her hand, conditions are put to him which will take him a thousand years to satisfy completely and the associated difficulties are almost insurmountable! It is not of any great surprise if the man abandons his heart's desire to marry the chosen one and instead courts a maiden from a lesser background as the conditions imposed on him are much more tolerable and easier to achieve?

07] There, My Lord, You have my hopefully well reasoned viewpoint and perhaps I have also revealed the weakness in my heart! I am therefore asking You, as You Yourself asked us for questions about anything unclear! Please graciously enlighten me?"

Chapter 243

God's being. The necessary burden of proof on earthly life.

01] I say: "Yes, yes, this is the nub of the problem which, after I explained the brain, I discovered not just in you but in several others. This is why I told you to ask.

02] It goes without saying that God, always unchanging as the highest and purest love from eternity, can never be in any way without love. Furthermore, He will enlist in the most vigorous way all the services and means available to Him to cure any sick soul no matter how ill it may be. However, He is not able to remove the soul's own character, but must leave it untouched and influence the soul so that, if everything else is to no avail, to achieve betterment by a kind of admonition!

03] In an extreme case this route can of course be extremely cumbersome; however, nobody feels more guilty than the soul itself which has become too obstinate and selfish, and which of course became like that because of its imperfect nature which I explained to you previously.

04] But this is the full strength, very individual will of the soul which is the way it wishes it to be and always does what it thinks to be best! Now, in this case an all-

powerful and therefore violent reaction is of no use because that would cause the soul to suffer the most unspeakable pain! – if even gentle intervention can cause the soul inexpressible pain just think what it has to endure if the force is excessive?!

05] God in Himself is the most intense fire of all fires and the strongest light of all lights! But who can withstand a fire if he himself is not a fire or endure an intense light if he himself is not also a light?! Look at the left brain which is still here! Do you see any fire in it or any light, even shining only as brightly as a little glow-worm in the night? What does it take for this brain to become the fiercest fire and the most radiant light?

06] However, if I wished to begin to exert My influence most powerfully here, you would no longer see these two left brain assemblies as they would immediately be transformed and dispersed into the familiar little tongues of fire until My will-power takes command and transmutes them into a new being. What then happens to the present one?!

07] However, so that no being which existed once, can ever be destroyed in the sphere of influence of its soul or be transformed into another being and thus lose its primordial ego, My eternally immutable established ordinances remain valid! Even if a soul takes an unimaginably long time to reach perfection, it will still remain its very own primordial ego and will forever recognise itself as unalterable - which is hopefully more comforting, than for a soul to be completely dispersed and transformed into another individual, as necessarily all recollection of an earlier being will cease and there would be no remaining trace of that being! What would then be the value of a freely self-determining earlier life? Would a human then be any better than a worm creeping around in the dust?!

08] The earlier life is mainly blessed with all kind of difficulties. A person, even if he is a son of a king, must endure quite onerous trials from his birth until his death. He often makes a thousand plans which he wants to carry through successfully; but soon unexpected obstacles arise and all his fine plans fail. In their place there are all kinds of drudgeries, illnesses, annoyances, - in a word, for every encouraging day, there are five other days in which nothing particularly positive occurs and in every year a man will certainly have at least thirty completely bad days!”

Man's ego as the true master of his fate

01] (The Lord:) “If one carefully looks at the life of man even under the most favourable conditions, one easily recognizes that nothing should be taken for granted. From the king to the beggar, each one has to fight the battle with the summer flies of life, which are full of stings and are not attractive in themselves. During childhood man is plagued by weakness, as a man with all kinds of troubles and as an old man with both, and nobody views the last hour of his life as his best time.

02] The earthly life creeps along mostly surrounded by thorns and thistles, and someone who does not like them, will at the end of his earthly life in the flesh not be able to talk a great deal about pleasant and blessed things. The more self-centred someone is, the more insults he will have to deal with. The least self-centred is least affected by all the persistent summer flies which sting and all the denigrating and offensive thorns and thistles. Someone who has not lost his composure through all manner of physical suffering, poverty, frequent hunger and thirst, cold, poor quality clothes and even a poor home together with all kinds of other misfortune, will still be able to speak at the end of his life of good times, while even a king despite all the incense strewn for him will at the end of his earthly life only complain about the disappointments upon disappointments he has had to endure.

03] Where is there a king living who has succeeded in everything that he intended to achieve at the beginning of his reign?! As that was impossible and he finally had to acknowledge some of his own miscalculations, he is very unhappy and it is a well known fact that kings mostly die as a result of some secret inner grief.

04] The self-assured educated person, as he lives his earthly life, is completely conscious of himself and the ways in which he has completed the tests that his life on this earth has imposed on him. Whether My ordinances were observed or not we shall disregard here as in every respect earthly life offered him little advantage but rather all kinds of bitterness. Therefore the great worldly wise among the gentiles did not wish to praise anyone on this world as fortunate, excepting only those who had returned to the lap of the earth.

05] What would then be the reward for a soul withstanding all the troubles, if it, after leaving its body, would then lose its identity as the indestructible primordial ego, and either ceased to exist or became divided into a thousand other egos?! Would any of you be content with a re-arrangement of My ordinances like this? Surely not! Therefore it is My opinion that it will be better to retain the old order and above all to ensure that, however unfortunate an ego, it does not suffer permanent harm to its identity!

06] That an ego can and must only then become perfectly happy, when it has entered My order by a process of self-determination, as you now know perfectly well. I have preached to you for seven days without interruption and have guided you back to the primordial root of all creation in the spiritual and physical worlds. However, the fact that on the other hand a soul cannot enter a permanent state of bliss for as long it does not use self-determination to return freely to My order, I have shown to you in many ways through words, deeds and examples and again described them verbally. How can I be said to be cold, merciless, stubborn or unjust? Or can you describe something that it is necessary for a person to be stubborn? Yes, with one grain less of patience and just as little tolerance, I would of course be hard and unjust - but not at all as the way I am now!"

Chapter 245

The independent development of a human soul chosen to be a child of God.

01] (The Lord:) "However the fact that you say, Mathael, that I am guilty in the end because people have adopted over a long period of time a totally perverse concept of life and they will perish as a result, I immediately reply to you and say: Souls, like those of these black people, have so far not been called to become children of God, and what they have to offer is the more stereotypically maintained perfection in their souls. This should not be seen as a special consequence of the excellent development of their souls but rather that it has been given to them like their black skins. However, if they also want to become children of God, then all this will not be given to them, only the doctrine.

02] If they decide for themselves and try to achieve perfection in their souls using their own strengths by awakening in themselves My spirit of love, they will be of course be similar to you now. However as long the perfection in their souls is two thirds given to them and only one third self-acquired, they can never use this perfection to awaken their own spirits and also remain in the afterlife what they are here, namely, quite good, but somewhat mechanically blessed, perfected souls, for whom the limits of their state of bliss have necessarily already been fixed and can never be altered.

03] Where this one proviso is given, the logical conclusion which must follow is surely not self-determination. He who gave you the head, surely also gave you the

hands, the body and the feet! Or do you think that they were spontaneously produced by the head?

04] It is indeed something completely different when it comes to a self-determining soul developing itself according to the word received from God! What it has is its own property to use and create a thousand heavens and more as it now has its own materiality and substance together with the perfect God-like power awakened by the spirit of love to accomplish this and to be as perfect in everything, as the Father in heaven is perfect! - And now let us continue! {lev.11,44; lev.19,02; lk.06,36;}

05] With a soul, like the one 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, similar 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 have no meaning for it.

06] However, it is completely different with a self-perfecting soul! In order to achieve this, all the necessary means had to be made fully available to it, 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 voluntarily a child of God, but is only made available to it, just like the materials which are necessary to build a house are made available to wise master builder. From there on the master builder uses them according to his own thinking 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 to him. However, if you have ordered the best materials to build for yourself a dwelling, but you do not build it yourself, but call upon a master builder to build the required house for you, can you then also say: 'See, this now beautiful and best furnished house is my work!?' Surely not; since the house always stays the work of him, who build it according to his thinking and recognition!

07] 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 since 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, if it should

retain its individuality. Even if a soul is still so corrupted, it never can be touched by My omnipotence, and only the material can be supplied to it in such measure, as it is able to use it; one also cannot burden it with more, than it can carry with its strength.”

Chapter 246

God's reasons for independent perfection of a free human soul

01] (The Lord:) “Normally a severely corrupted soul is always very weak, so that it is not even able to keep its human form erect and therefore appears in the beyond normally in a half-, sometimes also in a distorted animal-like shape. Now, in time it will be given more and more strength, without it noticing; but then the greatest care is taken, that thereby the soul is not disturbed in its individuality. Simultaneously such support causes the soul a lot of pain, since such a weak soul is extremely sensitive and irritable.

02] If I suddenly wanted to provide it with too much strength, such heavenly generosity will drive the soul to desperation by the most horrible pain, whereby it finally would become more closed up than a diamond and it could not be taught anything, before getting completely dissolved, whereby I would give it such a push for which not easily a self-provided counterweight coming from the soul could be set up. The self conscious I would thereby be lost for at least one aeon of earth years and from that point on it had to begin to collect and recognize itself again, what for the soul in its free, immaterial state would be much more difficult to achieve than here, where it has the body as a suitable tool to do this.

03] 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 is free to such extent, that it becomes what it is already in you now, you would not have minded the length of time! What do you think how long has it taken, 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 by horror, and you would not nearly understand it! However, our Raphael knows it quite well and understands it in the right depth of depths.

04] However, this I can tell you, that nobody's soul here is younger than the whole visible creation! You feel now uncomfortable about Me telling you truthfully, that your souls are much more than aeon times aeons of earth years

old; should I Myself therefore start to feel uncomfortable, because I exist since eternity and by Me and out of Me already aeons of pre-creations have come into being during unimaginable long periods of time just because of you?!

05] Yes, My friend, to create a sun, an earth and all the things on it, is an easy matter! This requires not 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 quite a difficult matter for the almighty Creator, since there My omnipotence is of no use, but only wisdom and the greatest patience and leniency!

06] 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, it must do and provide everything for the newly growing God out of Me. From Me he receives the material only spiritually and according to need also physically. And if this would not be the case, and if it could be otherwise, I surely would not, as the most everlasting primordial Spirit, out of love burden Myself with the sourly task, to take on the flesh Myself, in order to guide further 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 can become within the shortest time frame completely one with Me if they seriously want to.

07] I am telling you: for My everlasting preliminary work the first 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 pardon Me, since you hopefully will recognize all that which you earlier did not recognize! Is everything clear to you now?"

Chapter 247

About obsession. The slow spreading of the gospel

01] 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 have not lost my memory about my previous life! How did this happen? Your omnipotence has helped us instantly!"

02] Says I: “Yes, My friend, this was a completely different case; there not your souls, but only your bodies were corrupted, so that in its intestines a lot of evil spirits had nested! They seized the physical organism to such an extent, that they could rule therein as they pleased, and your souls retreated in the mean time, since they were no match against the great number of spirits, and had to allow the spirits to rule the body, as they wanted.

03] Thereby your souls did not suffer the slightest damage; since such possessions are only allowed there, 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, cannot do any harm.

04] There My most gentle expression of power is sufficient, to expel thousand times 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, you will of course feel a significant weakness in the body, which prevails for as long, until the soul has taken complete control over the entire body’s organism again. If this act is completed, the body is then ruled again 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 her own will, My omnipotence cannot help, but only love, teachings and patience, since each soul must start building by itself and must perfect herself with the material supplied to her. - Do you understand this now? If there is still anything unclear to you, just keep on asking; since now is the time of complete clarification about everything, and you require a lot of light, to properly illuminate all the others in their dark chambers of life!”

05] 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, o 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!”

06] Says 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 a close God; they prefer a somewhere infinitely far away God, since in their coarse stupidity they think, that a somewhere endless far standing God can be easier deceived than a God nearby!

07] O the coarsest misconception among the Jews in this world! However, what else can one do, than with all patience and even with the sacrifice of one’s own

physical life, if it would become necessary, to guide the people by teachings and corresponding deeds back to the primordial light of all being and life?!

08] And this is now My self applied task for you, 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: Thousand years from now and further, no more than half the population of this earth will have heard even one syllable of this My word!

09] But it does not do too much harm to the matter; since also in the beyond this gospel will be preached to the spirits of all the regions of the world. However, still be full of zeal here; since the right 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 the use of miracles

01] (The Lord;) “You, Mathael, are now fully in the clear, this means as far a human soul can be in the clear, for as long it has not become completely one with its spirit; therefore let your light also shine in front of all your brothers! But also awaken your faith to the power of My name; since only in My name will you in case of need be able to perform signs for the people for the first awakening of their faith in Me!

02] Since who preaches My word to the people, but cannot effectuate anything by the power of it, is still a weak servant of Him, who has send him, to bring to the nations of the earth the new word of all life from heaven.

03] However, by that I do not want to say that a real apostle of My teaching should always produce himself in front of the people, to thereby open up My teaching with the nations of the earth. No, far from that; since the truth must speak for itself, and wherever it is not understood, a closer explanation should follow, and this until the truth is understood by itself! But still, during the explanation cases arise, where the explanation, especially with still very raw and uncivilized nations, is not sufficient; it is then very necessary, to put the explanation in a more brighter light by a moderate sign.

04] However, an effectuated or still to be effectuating sign should never be of a too garish and striking kind, by which the people are becoming too afraid and fearful and thereby could fall into a forcing judgement; since thereby very little or nothing would be gained for the free development of the soul.

05] A sign must always be of such a nature, that it firstly consists in 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-informed, the sign must make them thinking, but never force them into faith; since they have sufficient conceptual ability, to recognise the truth as such, even without a sign.

06] In these times of magicians and wizards, however, the signs can be applied quite strongly and tangible; since wherever a sign is performed, the people already have seen hundreds of magic performances by Persian and Egyptian magicians, and therefore a sign effectuated by us does not leaves a special impression with the world-wise. In addition we are also surrounded on all sides by the Essenes, who with great ease perform all kinds of signs in front of the blind people, to in time win them over to their side completely. And as such our more powerful and more miraculous signs make the people at least thinking, even if they cannot convince them completely, and this is exactly the right measure, and it would be of no benefit to the people, if we made an even bigger scene with signs.

07] If I heal all the sick, yes, even awaken the dead, it does not make too much of an impression in front of the people in relation to the Essenes, - but it causes the temple clerics the greatest annoyance who, sitting right on their noses, already have cursed the Essene Order to all devils. Since this order has also spread to Judea, the miracle cures of the Pharisees are not profitable anymore, and all this is the result of the Essenes clever awakening of the dead, to us a very well known secret, which, however, is totally unknown to the Pharisees.

08] It is, however, also a proper joke, that especially I am the water on the waterwheel of the Essenes, and you still will experience it, 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 since they devalue the most our signs in front of the people, leaving the people's thoughts and their judgements plenty of space. Otherwise we could not perform such powerful signs!

09] But all this I have foreseen for this time and have let all this happen and to come to be, so that we alongside very easily and in everything unhindered can work 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 signs do not cause any particular spectacle for the superficial viewer. Only he who is somewhat more serious about us, will of course find an unspeakable large difference between the signs effectuated by Me and those performed by the magicians and Essenes. However, to him this recognition will not cause his soul any harm, as he had to recognise the truth already earlier, before he was able to make a true difference between My signs and the signs of the Essenes. He therefore is already pure, and for the pure everything is pure.”

Chapter 249

The use of signs when spreading the teaching of the Lord

01] (The Lord:) “I also could effectuate signs for Jerusalem, so that the whole of Jerusalem would be overrun to such an extent that they would not think for two moments long to really forge themselves in the believe to Me; but what faith would that be? This would be a slave believe out of fear and awe and would be a judgement to the people, in which they could not find themselves anymore in several thousands of years!

02] For blind, fanatic belief, whether based on truth or a lie, does not have any inner value for life, and is subsequently difficult to remove from any nation caught by it. And as long a nation lives in a fanatic faith, it stands spiritually in judgement and thereby in the deepest soul slavery, and it cannot be helped, not here nor in the beyond, except by a long winding education through words and deeds and by a most thoroughly and at the same time most understandable explanation of all wondrous things, which actually kept the nation’s soul captive.

03] The best means, however, is the establishment of bad, false and lying priests, who, with every God’s teaching have sprung from the earth like mushrooms and who later forced themselves onto the people as substitutes of the divine, - first of course as wise and gentle advisers, teachers, comforters and supporters, and later, when they really became the favourites of the people, but then already as judges, punishers and rulers even above the thrones of kings!

04] Well, it then happens quite often, that the people find out about their evil doings, and the old, spoiled, fanatic believe begins to decay and gets increasingly greater rifts and holes; and irrespective how much zealous repair is carried out, it is to no avail, and soon there are only a few left, who at the next best opportunity would exchange the torn, narrow dress for a new one. But until a nation has been brought to that point, it requires at least a few thousand years!

05] Therefore be extremely careful when spreading My teaching, to make sure that you do not enforce it onto anybody, nor by the sword and even less so by extraordinary signs! The wound of the sword can be healed, however, the wound of a too garish miraculous sign, nearly never.

06] Wherever the word is sufficient, do not effectuate any signs; since until now they have always been the means of the false prophet, by which they always have made the blind nations even more blind, as they were before. By that I of course do not want to say, that even in an emergency you should not effectuate any signs! You will come to all kind 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 put, ambiguous dictation, or by widely branched, pre-arranged means, of which all of it is an inspiration by Satan and his angels, and expresses itself in the evil will and want of the people.

07] Towards such arch-false prophets it is right, to either effectuate a powerful countersign, or to explain to the better part of the population the false miracles of its priests as thoroughly as possible; thereby at least the better part of the nation begins to become strongly suspicious about its priests, and you have virtually won the game.

08] Only then you also can effectuate an always charitable sign, by healing all kinds of ill people by laying on of hands in My name, and here and there satisfying the hungry and thirsty, also here and there preventing a disastrous storm by only calling on My name against the evil-charged clouds in the air, which at such opportunities are filled with the dirtiest and worst kind of spirits. Thereby you will not imprison anybody's soul like 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.

09] Now you know, My dear Mathael, how you fully according to My will have to proceed with the spreading of My teaching by word and deeds with the nations over which you will rule in future, and likewise also your four companions!"

Chapter 250

Difficulties with the spreading of the pure teaching

01] (The Lord:) “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, with whom it will be very difficult to bring the light of truth to them; but do not treat them with the power given to you with too much force! You can, where it is necessary, approach them with the right seriousness, but certainly not with the sword or with too obvious signs; 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 garish signs you would only achieve the exchange of one fanaticism with another! Since those nations, who would see your signs, would soon become the greatest enemies of their still none-believing neighbours and pursue them with fire and sword, and the old-believers would do the same to the new-believers. What would be achieved by that?

02] However, since 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 by Me, 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 as determined by My measured will; 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; since My eternal omnipotence could have seized you without this flesh and could force you, to speak and do 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.

03] Therefore, however, that you yourself could become perfectly free preachers of My word for all times of times, I came in the flesh to you on this earth, where I have founded 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.

04] However, who took on this teaching not 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 worry about My pure word and voluntarily make it his life's guideline.

05] I unfortunately can see what sad things in general will happen in a few years with this My teaching, after I have returned home. But I also can see how it will be maintained pure like the sun in small societies until the end of all times of this earth! And this is a great refreshment of My most true fatherly heart. However, what happens in general should not bother you at all; since 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 laboring and heavy laden, since I will refresh you all!'; but this My life call will remain unheard and not obeyed by many!"

Chapter 251

The sword as a means to punish non believing peoples

01] (The Lord:) "There will be times when the wise will say about My word: 'Lord, now it is truly difficult to be human; by the threat of punishment one is not allowed to speak the truth, but only very secretly! However, 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 destroying Your field of life!'

02] 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; since the compulsion of the world will cause you pure no harm to your souls, and you as My youngest children, who under all kind 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 right by Me!' {Mt.10,22; Mt.24,13}

03] In short, My true disciples will always be recognizable thereby, that they will love each other, like I'm loving you all, and that they never preach My name and My word with the sword!

04] Yes, once a nation is standing completely in My light, and it would be threatened by stubborn, blind, outer heathen nations, who do not at all want to

accept the faith in Me, but pursue with zeal and fury My lambs, 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. Since where the judgement in My name has risen, it should not have the appearance of only a half seriousness!

05] 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 as a guardian for the boundaries for as long the neighbourly heathens begin to comply to My order; if this has taken place, brotherly unity and love should replace the sword.

06] 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 most sharpest and severest 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; since those against whom I will go to battle with the mine, will have to bear a tough fight, from which they never ever can emerge as victors!

07] 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 correct?”

08] Says Mathael: “Lord, You my only love, upon 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 warmest thanks for it and would also like to thank You in advanced on behalf all those people and nations, which I, by my zeal, will win over for Your word and for Your kingdom!”

09] Says Cyrenius: “Lord, the very same thanks also I bring to You and dare to make before You, o 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 inhumane large cross; since they seem to be over ripe for the most sharpest sword!”

10] Says I: “Not yet; they still lack 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 inhumane 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 more 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 also all this be in vain, only then will your most inhumane sign in the largest and with the sharpest sword being hit above them! I wish it could be avoided!

11] 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!”

12] Said Cyrenius: “But You, o Lord, will know very precisely about it; since in Your spirit You are the Father Himself!”

Chapter 252

About the “Father” and the “Son” in Jesus.

01] 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 it, how the light effectuates always and everywhere wondrously!

02] 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 son itself. The outer, although the all enlivening light, does not know anything about it and also does nowhere draw a picture, from which one could view the inner and innermost construction of the sun.

03] 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!

04] 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 be revealed to you! And as such the Father in Me still knows some things, what the Son does not know! - Do you understand this well?"

05] Say now some of the disciples: "Oh, is this not again a rock-hard teaching! For that we again have to ask for an explanation! Since when 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, this understands who can and wants to, we do not understand this! It is becoming thicker and thicker! Something might be behind it; but to what use? We do not understand this! Lord, we ask You that You explain this more clearly; since with that we cannot do much!"

06] Says I: "O children, o children! For how long I still have to endure you, until you will understand Me?! I now speak as a person to you as persons, and you do not understand the person; 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!

07] 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 equally to a few thousand man-heights, and seen from the moon, forms together with the earth a considerable strongly illuminated, ostensible large disc.

08] 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 collects in always the same measure around the earth. However, so that the inner of the earth keeps on producing air, there must a continuous fire be present therein, which is produced by the great activity of the inner spirits.

09] Imagine it like this: The innermost fire corresponds to this, what I call 'Father', and the air is produced by the elements dissolved by the inner fire, which, however, corresponds to this what we call 'soul'.

10] 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 in a state of rest of its consisting spirits. It is therefore easy to see, that basically the fire and the air are 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.

11] In the fire itself is the light and as such, 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 full knowledge and recognition, however, in an already lesser degree. If the quieter air is also excited, that itself becomes fire and light, then also in it the highest knowledge and recognition is present.

12] 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 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 by the rebirth of the spirit.

13] And see, the very same relation you find in the sun. In its innermost is a most intense fire, whose light power inexpressively 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 in a lesser degree as there is the fire and its most powerful light in the large centre of the sun. However, the outer sunlight atmosphere is therefore with respect to its being very much the same as the fire in the centre of the large sun! It only requires the highest excitement, and it will become exactly the same as the inner fire.

14] 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'm the outer and bearing side of the innermost Father in Me, and therefore everything of the Father is Mine and also everything what is Mine belongs to the Father, and I and the Father must therefore necessarily perfectly be 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 it is necessary.

15] I could also co-excite Myself; but then you would loose your existence, just like all the world bodies orbiting around the sun would cease to exist, once 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 extend, that in a moment it would become an infinite, most powerful sea of fire, all of a sudden dissolving all 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 in-streaming water. And as such everything must remain in a continual order.

16] If you now want to look at this picture a little closer, it must become at least to some extent clearer to you, what is actually the ‘Father’ and what is the ‘Sun’, and what is the soul and what the spirit in it! Tell Me now, if you are still not in the clear!”

Chapter 253

The signs at the baptism of the Lord.

The Eternity of the Lord.

01] Says Simon Juda: “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?”

02] Says 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? O you so most 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!”

03] 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.

04] 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 Juda, understand this now quite well?”

05] And all said: “Yes, Lord, now also this is clear, although wonderful over wonderful!”

06] 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 put, 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.

07] 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 what there is, 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! Since in certain positive relations I think by myself as follows: A being, thing or issue, which never began to be, can in fact not exist! Or could a thing become to be from nothing, which You as Creator never have thought about?!

08] Therefore an existing thing, like for example a primordial central son, must at one stage been thought by You in Your gradual order, before it, of course only then, began to effectuate in its sphere 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 its being! In short, it could not be there, if it had no beginning of being! It can of course be aeons times aeons of centuries old, even thousand times older, it doesn't matter; if it is undeniable there, it must have had a beginning. When [that beginning was], is here unimportant and it is something, about which one does not have to care!

09] Now, one could of course apply the sentence also onto 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.

10] In this therefore necessary everlasting, endless space, this primordial 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 centre and so to speak a point of gravity, like the infinite space itself. Since space is as such there, the most infinite and therefore freest being in it, must, by feeling itself, express itself; since how could it be, if it in its highest independence cannot perceive that it exists?!

11] What, however, is applicable to space, must also be applicable to the power contained in it. It also must 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 thought away!

12] According to my understanding You are therefore just as necessary eternal just as everything else can necessarily only be temporal, at least regarding its formal existence! But now there is a completely different question!

13] Since all these visible and also invisible creations must have had a beginning even if unthinkable long times ago, what did You, o Lord, have done during the eternities before this beginning? I notice from Your friendly smiling face, that I have asked my question somewhat silly; nevertheless I'm quite convinced that it is not without substance! And You, o Lord, will also ignite a little light for us in this respect! My searching soul wants to be completely in the clear.”

Chapter 254

About the dimensions of Creation

01] Says 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 in all eternity it cannot be lifted that God in His primordial being is and must always be everlasting and infinite in everything while man will exist forever in future in his continuously more perfect spiritual being. However, he cannot and will not ever reach the infinite primordial being's measure of God.

02] Man can resemble God in its form, also in love and its power, however, forever not completely in the being-like magnitude of the most infinite wisdom in and out of God; and as such 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 dreamt of! Since

also a primordial archangel has for this a too enormously 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 impossibly never ever everything in all endless infinity.

03] Yes, forever and ever you will learn about new wonders for you 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 if 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 by every period of creation and its completed successful work for all future eternities, must of course also feel more perfect and dignified blessedly, and the more wise 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 spend My time in a sort of winter hibernation somewhere at an infinite point in everlasting space! Even if one period of creation may from its primordial beginning until its total final spiritual completion lasts for thousand times thousands of aeon times aeons of thousand earth year cycles*, such creation period is still nothing compared to My everlasting Being, and its for you immeasurable size is according to space nothing in infinite space!

* 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 according to the Old British and Continental European standard, not to be confounded with the US or New British standard where decillion equals 10 to the power of 33 (http://en.wikipedia.org/wiki/Names_of_large_numbers).

04] 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 kilometre, thus 40,000 German miles = 300,000 kilometre Robert Blum vol.2, chapter 299,08), will, according to you, Mathael, well-known old Arabic grouping of numbers, take more than one trillion of earth years, to travel the distance from its north pole to its south pole! Its actual name is Urka, better Ouriza (the first or the beginning of creation of aeon times aeons of suns in a nearly endless wide enwrapped globe of creation (or 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], of which the

imagined large cosmic man has in fact as many as all the sand and all the grass of the whole earth. However, this large cosmic man actually forms only one creation-period from its beginning to its spiritual perfection.

05] 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! Since everything necessarily limited, even if for your concepts still so endlessly large, is in relation to infinite space as much as nothing, since it cannot ever form any calculable relationship to the infinite space.

06] Now I ask you, My dear Mathael, if you from what has been said start to comprehend, where it will eventually end!”

07] Says Mathael: “O Lord, yes, yes I comprehend quite well; but with this comprehension I begin to loose myself and dissolve into nothingness! Since Your everlasting power and size, the infinite space and the everlasting time periods overwhelm me completely. There is some mist in me - but if I correctly have understood what You, o Lord, has so to speak breathed to us, I of course do not really know or don't know at all, that such creation-periods - to count in Arabic manner - You not only have zillions or aeons behind You, but countless! Since if I started counting the time periods backwards and started with the present one, I surely would forever never reach a figure where one could say it was Your first!

08] In short, You have no beginning, and as such also Your creations impossibly could ever have had a beginning, and as many infinite space can contain, among them there still is no one of which one could say: ‘See, this was the first! Before it, nothing was created!’ Since before such first there still exists another complete eternity! What would You have done during it with Your always same beingness? In endless space there are also endless many creations; even if their distances are still so endless large, it doesn't matter! The endless space has space enough for all the everlasting endless 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; since something endless and countless can therefore never become more, since it is already endless many.

09] 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 back figure is already endless, no increase of it is imaginable! The new creations are counting for themselves something, but do not add anything to the pre-creations!

10] This is how my comprehension sounds intending 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 totally! 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 by a limited person! Lord, forgive me My great stupidity!”

Chapter 255

The incarnation of the Lord on this earth in our period of creation.

The omnipresence of the Lord

01] Says I: “No, My friend, this is not stupidity, but for this earth life a somewhat too far and too deep going presumptuousness; since for as long the soul has not totally become one with My spirit in it, you cannot understand and comprehend such things in their proper depth. If soon you reach the spiritual rebirth and spiritually even as a perfect entity on the other side in the kingdom of God, you will comprehend many things to the deepest reason, but only so far as it concerns this present creation period, in whose order every preceding creation has its existence and as perfected now and forever forth spiritually still has. Nevertheless, there does exist between this and all preceding creation periods, just like between this earth and all the other countless worlds of the primordial cosmic man, a most monumental difference.

02] With all the forever countless many pre-creations, which all presented and formed a primordial cosmic man, I never have been wrapped into the flesh as a person on any earth by the power of My will before, but corresponded with its human creatures only by 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 for all the preceding as well as all the following never ending creations to eternity in My everlasting primordial divine existence in the flesh and in the narrowest form in front of them and to be taught by Myself.

03] 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 bring them up by My fatherly love, so that they can rule with Me the whole of eternity.

04] However to achieve this, I, the infinite, eternal God, took on the flesh for the main life centre of My divine being, to present Myself to you, My children, as 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 Myself should and will rule, not only all the beings of this current creation period, but also the preceding ones and all which will follow.

05] 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 the human flesh, and in the whole, large creation-man I have chosen this shell-globe, and in it the 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 Myself a person 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.

06] For the still so wise, limited and restricted soul these concepts of infinity and eternity are of course necessarily and continuously pressing something inconceivable; however not so for the once completely awakened spirit in the soul. Since it is free and resembles Me in every aspect, and its movement is of a kind, that all space-like relations are an absolute zero to it, and this, friends, is already a most important property of the spirit-person!

07] 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 aeon times or raised to the power of aeon times, compared to the speed of the spirit it is still 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 still so immeasurable far away 'there' is the same, while the various space distances for any other movement makes an essential difference.

08] Furthermore I draw your attention to the fact, how the spirit of a person, even if not completely one with the soul, nevertheless causes a peculiar feeling to flow into the soul, and thereby makes itself noticeable as pure spiritual, so that facts (occurrences) - and even if taken place 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 her brain. In the soul the recollection takes the place of this spiritual feeling; however

this does not bring the fact to the presence, but it places it in time when it happened. The spirit however, goes in presence back to the time when the occurrence took place and also brings any future occurrence to such an extend to the presence, as if it is taking place at this very moment, either as already started or as already completed for a long time.

09] 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 as the ‘fantasy’ of people. Only, it is not so, since fantasy can only be called those things, which the soul assembles as something new from the stock of her pictures 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 kind of poetry arose, whose background is either very seldom a full truth, but mostly a sheer lie and is actually nothing.

10] It is thus this, what one can call fantasy; however, 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 has nothing to do with either space or time and is thereby standing ruling above both.

11] For the spirit therefore space exists only then, if he creates and wants one, and under the very same conditions also time. If he does not want time, immediately the eternal present of the past, the present and future takes its place.

12] Finally you could still notice a third pure 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 its parts and with one glance overlook a complete sun-region. The soul with its sensory perceiving ability must in time slowly look at an object from all sides, must touch it and listens to it and must analyse it, to be able to generate for herself in time a complete picture. The spirit however, surrounds a complete central sun from the in- and outside in a nearly unthinkable quickest moment and equally quick also countless of such suns and all its 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 endless complicated things of creation.

13] ‘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 perfectly, nature-orderly developed soul to feel at a distance by means of her outer-life-sphere, like you had ample of proof with these blacks. However, with the only substantial difference that such property of the soul, even with its 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 its ground-form under certain transcendent-nature-like primordial elements, and this, the closer to its actual human life-form, the more noticeable and more clearer. For further away even in her most perfected, admittedly only soul-like condition, she succeeds only poorly; and if a soul possess an even so powerful outer-life-sphere, and will be transmitting from here, she will not be able to perceive anything as far as Africa.”

Chapter 256

The life sphere of the soul and that of the spirit

01] (The Lord:) “Ah, when at times of a certain enrapturing for a few moments the spirit with its primordial fire ether emits into the perfect soul, then the distant feeling, distant effectuating and distant viewing is raised to a higher power, and in such moments it is for the soul possible, to reach the even very distant stars and look at them with great precision; but when the spirit in the soul withdraws orderly, the soul with its pure outer-life-sphere can only reach effectively, as far as it can find anything to its elementary corresponding under the most favourable conditions. Its outer-life-sphere resembles the emission of an earthly visible light. The further away from the flame, the more weakly and faintly it becomes, until finally nothing is left then night and darkness.

02] 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, in the same moment also its outer-life-sphere is endlessly far distant excited too, and his viewing, feeling and effectuating reaches without the slightest limitation so endless 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 fully grown through the soul and it gets into contact with the outer ether, its feeling, thinking and viewing is immediately unified with the infinite outer-life-sphere to an endless distance without being 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 in the same moment by the separate spirit in a soul, and this also is felt, viewed, thought, willed and effectuated by the soul, for as long it is penetrated by its spirit and for

as long it is connected with the infinite and most general outer-life-ether which it is so closely related to.

03] The difference between the outer-life-sphere of a very perfected soul on its own and the outer-life-ether of the spirit is therefore easy understandable endlessly and inexpressively 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 on all points of the entire, eternal space non-weakened one and the same.

04] If then by the dwelling where soul parts of the general spirit are separately present, they nevertheless henceforth form a perfect oneness with the overall-spirit, as soon as they have penetrated the soul completely as a result of the conditional spiritual rebirth. By that they most certainly do not loose 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 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.

05] If during this quite tangible explanation still no light has come up in you about the being of the spirit and its abilities, I truly Myself would not know, in which manner 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 finally have understood Me regarding this most important point!”

Chapter 257

The Omniscience of God

01] Say Mathael and a few others: “O Lord, good, we are now fully in the clear and nearly would not know what still to ask You! Lord, ask us now a few things; since You will know best, where we are still lacking something!”

02] Says I: “This would be somewhat awkward, if I had to ask you something, as if I had to learn such from you, since I know and see everything what is going on

inside you! Yes, even your most secret thoughts, which you nearly 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?!"

03] Says here the black standing close-by: "Lord, this appears to me as inconsistent; since 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, nevertheless, 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?"

04] Says I: "O 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 ones fellowmen to think about something.

05] 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!

06] And therefore also I as a most rightful teacher and as a most righteous judge, can ask you people always questions, not for the purpose to learn 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 anyone 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 could have known this from 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!"

07] Says the black: "Yes Lord, and I beg You for forgiveness, that I have bothered You, o Lord, with my most clumsy question! Subsequently I will not do this again, if I have the privilege, to be allowed to be close to Your holy presence for some time with my friends!"

08] Says I: "You can stay with Me as long as you like and also ask questions! If there is anything what is not clear enough to you, you have, just like anybody else,

the free and full right to ask! Since at this place I present Myself completely openly; later there will come a time when I for some time will not listen to any question from nobody. There is still something like a gap in you; question yourself and ask, and also in this regard you shall receive the light!”

09] Says the black: “O Lord, it is not necessary to question myself for very long; since my gaps I know just too well for a long time! And see, it is a main gap, that I cannot in the least explain the omniscience of God to myself! How can You know about everything in the whole of infinity?”

10] Says 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 will have understood 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, clearest self-conscience, a most certain feeling, noticing, seeing, listening, thinking, wanting and acting.

11] In Me is the focal point of this very one and everlasting same spirit, and this focal point, however, is one with its endless large and all infinity filling outer-life-sphere, which in Me with the main-life-focal-point with everything its contains, is always in the closest connection. But this My outer-life-sphere penetrates everything in the whole, everlasting infinity and sees, hears, feels, thinks, wants and effectuates everywhere in absolutely the same manner.

12] To a certain extent 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 case 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 she encounters, she cannot expand any further.

13] However, the outer-life-ether of the spirit can forever not encounter any foreign elements, since basically everything is he himself; and therefore he can most freely and unhindered endlessly above all see, feel, hear and understand everything. And see, based on this for you so difficult comprehensible omniscience of God is absolutely clear and easily understandable! Say, are you now in the clear about this?”

Chapter 258

About the language of animals

01] Says the black with a brightening face: “Yes, yes, yes, - now I also understand this very well and believe at the same time to understand also other things which I earlier 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 its equal.

02] As such 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 a day’s travel from here downstream are chasing after crocodile eggs! I fear that our oldest son, when fully stuffed sluggishly rest at the shore, being caught by an evil eagle and carried into the air and is 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 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.

03] 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 cam 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.

04] When we came very quietly behind a bush to the place at the river and could hear their gossiping 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, since one can never trust them!’ Thereupon the male sniffed several times at 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!’

05] Upon this the female was quiet and started to joyfully jump and dance around again; since it was very happy to have saved the son finding himself in great danger. But the son was also a particularly well-build animal and expressed a way of self-feeling which could be referred to in our human moral sphere as proudness.

06] My guide thought that without any further hesitation we could get closer to the cheerful society of ichneumons 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 now was busy to let his young practise to find the evil eggs.

07] 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 for you the stream from all crocodile eggs. However, wait with your charity for another two full days; since my young have to be forced by the hunger, to destroy crocodile eggs, only then will on the third day the sweet tasting reward be at the right place.’

08] 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 more healthier as in the low lying areas of the river. Therefore immediately after the rainy season they swim at night to here 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 go immediately into the water and swim quite comfortable to the locality where their parents are usually staying. 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 both cannot cause us any harm. - But now pay attention how we are searching and finding the eggs and destroy them immediately!

09] 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 sharp listening servant said that the male has given the command to search for the eggs. And right, 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 thrown nimbly in the water with their front paws. Thereafter the hunt immediately started anew.

Chapter 259

Examples of animal intelligence

01] (The black:) “We watched them for half a day undisturbed and had a nice conversation with them, since with each step of these little animals we could clearly recognize a certain order and a well calculated plan and were at the same time highly astonished about the special skill, by which these truly superhumanly intelligent beings carried out their work. I thought about a tiredness of these workers; but no trace about this. The longer the work continued, it always started with even a bigger zeal than before.

02] 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 continues effort to destroy crocodile eggs at both shores in the lower- and upper regions of this river.

03] But my servant asked the cheerful male, how it happens with such diligence that there are still crocodiles in the river and flourish. The male said by being very serious: “The great Spirit of all nature wants it like this that the crocodiles of this stream should never be completely exterminated; since also their destination is to

serve the earth and its inhabitants. However, they are not allowed to become dominant; therefore we are there to keep their multiplication within boundaries. The great Spirit has all this foreseen wisely and everything must happen like that, so that one life finds its perfection in another. The transitions are always bitter, but becoming a higher being is pleasant!

04] 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 laughter. When the male finished giggling, it said to the servant: ‘We then daily see His sun in the sky, and how all kind 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?!’

05] And the servant again asked the little male: ‘Do you also honour 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 do with pleasure and undauntedly what His will placed into our nature-life, we then honour the great Spirit in the best manner possible?! See, therein lies everything, that one does the will of him, whom you really honour!’ With this the male left us again and returned with all diligence to his work. However, we left the place and went home to engage our domestic activities.

06] A few days afterwards 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.

07] The servant asked the little male if crocodile meat could also be eaten by people, of course when cooked on the fire before. The male said: ‘The meat of the stomach yes, since 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 mostly near the sea deep underwater and comes only to the surface during times of underwater storms and then plays with the vessels of the people.’

08] After this explanation all seven sprung up and swam to the opposite shore where we did not follow them, since we had sufficiently learned about their nature and their character.

09] I only have told you about this example of the ichneumons, since this was something completely new for me and because I have never found so much cleverness in any other animal known to me.

10] Also among the birds one finds very wise characters. Especially the ibises and storks, cranes, wild geese and swallows belong to it. Among the four foot earth

animals 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; with us it is regarded almost as a prophet 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.

11] 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 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

Discussion between Mark’s donkey and the Nubian who knows the language of the animals

[GGJ.04_260.01] Says the old Marcus to Me: “Lord, should I bring a donkey, but one of my natural ones, to here? Since the two newly created ones could give rise to prejudice!”

[02] Says I: “Yes, yes, do this; since from this there will follow a quite important teaching!”

[03] Marcus 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!”

[04] The black called his servant. He immediately directed with a voice of a donkey all kind of questions to the animal, and see, the animal told him many things about the household of Marcus, as well as about its earlier very crude owner, his name and many astonishing facts, what the black servant could not normally have known, which astounded Marcus in the highest degree. Finally the servant ordered the donkey to walk three times around our table and at the end

let hear everyone quite loudly seven times the 'j-a'. The donkey immediately obeyed and after that left by himself.

[05] Upon this the black leader asked our society if this was an unbelievable fable.

[06] 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 earlier on! Yes, if this continues, it will take quite a while until we are finished with these blacks. It is becoming better all the time, increasingly more unbelievable and incomprehensible! In the books of your script 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 Marcus can vouch for!

[07] 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 only imagine a little this new miraculous occurrence, namely how is it possible to converse with animals by linguistic means! The well-being of humanity will not depend on this explanation; but since the highly extraordinary miraculous appearance, going forth from the human side, is there, I would like to know a little more about the how and whereby! How can animals converse with people linguistically, and how a person with animals? - Lord, give us just a few short hints in this regard!"

[08] Says 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 its life orderly, fully purified condition. If it merges too much with the flesh, it loses these properties and the dark laws of matter take its place, and the soul is then harmed by everything what also can harm the flesh."

Chapter 261

About the growth of the outer life sphere of man

01] (The Lord:) "But the ability to talk to animals does not necessarily require to be 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 excess of its outer-life-sphere over

the borders of its body, and the more life-stronger it has become in itself the further the reach.

02] This should be taken like someone imagining a still weakly glowing coal in a completely dark room. The piece of coal will now spread just enough light that one hardly can see it where it lies. If one blows away the darkening ash as a so to speak soul-matter from its surface, the light will already become stronger and reach a little further, so that one begins to clearly recognise the immediate vicinity. If one increases the blowing more and more, from its light glowing surface there will be spreading sufficient light that one to some extent can begin to clearly discern the various items in the whole room. If the coal is then made white flame glowing, 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 colour.

03] It is the same with a pure soul. The glowing with ash covered coal resembles a soul completely submerged in the flesh. It uses all its matt glowing life-fire to form the dark matter surrounding it; leaving as good as nothing for the formation of an outer-life-sphere! And such a very material soul can impossibly ever feel something about a special and higher property. In this case there is nothing about any mastery over all creatures, similar there is nothing regarding the seeing in the spheres of the soul-like life dimensions, nothing with the hearing of an inner spiritual voice and even less so the understanding of any animal- or plant language, all things which were so familiar to the patriarchs like to you the most familiar outer form of things or any case. Since what should be lively illuminated by the spiritual outer-life-sphere of the soul, if it as supposing to be self shining, cannot produce sufficient life-light-ether, to see itself and who it is?!

04] Such a soul in the end nearly does not know anything of its own existence, does not at all know its base, and if it hears anything spiritual about herself, it disgusts it; she frightens to a kind of fainting if it sees something which resembles anything of a departed soul, and despairs at the sight of great miracles. What should become of such a soul?

05] 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 ground on which it is based. If the breezing becomes stronger and stronger, it, as itself more light and light, will recognize her individuality more brightly, purer and more discernible from matter, and her light will begin to reach beyond herself and will begin to illuminate her outer-life-sphere.

06] The more intense and the more constant the spiritual life winds kindle the soul, the more life-white-glowing and the further away beyond herself 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.

07] Once the soul has reached for itself the highest possible light, thus similar to the flaming and white-glowing coal, its outer-life-light-sphere, outgoing 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 such its outer-life-light-sphere it can engage in a perfectly intelligent and most powerful effectuating correspondence with all creatures standing close-by.”

Chapter 262

The shining outer life sphere of Moses and the patriarchs

01] (The Lord:) “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’ soul shone by day because of his fiery love for God so bright, after he had to do with 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’ soul has afterwards reached the highest perfection among the people of this earth; therefore all creatures had to obey him most precisely. He was standing in the most intelligent correspondence with all creatures, 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, since the real one by Moses has long since lost its power and effect.

02] If Moses also could have reached the rebirth of the spirit in his highly perfected soul, which he only can become part of, when I have risen just like Elijah, however without a fire carriage, this greatest of all prophets on this earth could have determined new orbits for all the stars, and the great suns would have to submit to his will, just like the waves of the red sea, and just like the hard granite rock had to give a rich water fountain where Moses wanted it; since he

ordered the banned spirits of the rock, and they understood the tongue of Moses well and became active after recognizing his will.

03] That the old wise could not only correspond mainly with animals, but also with all plants and even with rocks and metals, with the water, with the air, with the fire and with all spirits of the earth, is testified by very trustworthy witnesses from the whole script, 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 else than a bare imitation of what once existed in reality!

04] These blacks have now shown it to you from all angles, the state of power of an unspoilt human soul, and I Myself have now explained manifold the reason to you as clear as sunshine, and therefore I'm of the opinion that you can accept this an absolute truth, and this even more so, if I tell you that this has taken place with people in the past, still takes place and will take place in future.

05] At the same time you 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 suddenly 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 of recognition and at many opportunities indicate to people, awaiting dangers, by all kinds of gestures and often by striking contumacies and save people if they pay attention to it.

06] From where originated the haruspices (sacrifice interpreters) among the heathens who are still today want to recognise all kinds of things from the song and flight of birds and from the gesticulations of other animals? These are shadows of a former reality, of which we just spoke.”

Chapter 263

The purpose of the Lord's profound precepts

01] (The Lord:) “I’m not explaining this to you to take you back to the primordial circumstances of the first people of the earth, but only therefore, to place you again on the level of pure knowledge while 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. Since 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 committing actions which you just now have seen sufficiently, you would soon be overwhelmed to such an extent, that you would allow it to be preached another gospel by such miracle performing people and soon deviate from My ways and thereby hardly ever reach the rebirth of the spirit, instead of bringing My gospel to the foreign people.

02] 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.

03] You do not need to perfect your souls for the sake to be able to perform all the properties of the forefathers faithfully explained to you - since this does not give to 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 in his entire soul. Since who 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 far away language, than the old seers and miracle performers could see and assess in their closest country vicinity.

04] Yes, they performed miracles, - but did not understand them. They were powerful, but were not able to recognise the strength and could apply it only then correctly and useful, if by 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 the children who during their playful activities often apply more strength, which never ever can be of any use to them, except perhaps to exercise their natural strength.

05] However, it is completely different with the omnipotent strength of the spirit, once completely reborn into the soul, actually being inborn; since by that he enters in full unity of My infinite and eternal omnipotence, My love and My wisdom, insight, recognition and My will! Once 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 piece by piece and imperfectly?!

06] That you are not capable of it any more, is not due to your will, but the time and its 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!

07] Of course, to reach the spiritualization of your soul, it will require a lot of hard work and activity; and when it concerns a specific and extremely certain attainment of the most biggest and most highest property of life, you can endure a few things! Since 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 embarrasses you, to leave an old, rotten and every hour ready collapsing house and to move into a new house forever and ever, which cannot be damaged by any storms.

08] Verily I say it to you: All reborn out of My word and actions afterwards shall not feel the death of the body nor having anxiously premonitions about it like the world 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 understand it?"

09] Say all: "Yes, Lord, You our highest love, You our everything! Everything, everything we give for Your love, for Your so endless big mercy, which You have given to us here! We surely would not know what to ask any more!"

End of Volume 04

Continued in volume 05

The Lord's Itinerary

Chapters	Location
001 - 263	At the shore of the Sea of Galilee near Caesarea Philippi

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