

A collection of smaller works by Jakob Lorber:

1. Beyond the threshold (death scenes)
2. Paul's letter to the Laodiceans
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(Measurement conversions are given at the end of this book.)

**BEYOND THE THRESHOLD
(DEATH SCENES)**

Received through the inner word
by
Jakob Lorber
in 1847

Translated by: Albert Hoffmann (2023)

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Introduction

(July 27, 1847)

Brother A. H. W. would like to know how the transition from the material to the spiritual or so-called life in the beyond takes place, especially among the worldly great.

This transition is very easy and quite natural to describe.

See, what difference does the water make, if either a great or a poor, unobservant man falls into it? Listen, both drown in quite the same way! Or what difference does fire make? Listen, it consumes the emperor as well as the beggar! If a beggar and a minister or an emperor fall from a tower at the same time, the one will find his death as well as the other by the sudden fall.

What difference does the grave make between great and small, between rich and poor, between beautiful and ugly, or young and old? Behold, none at all! Everything decays and becomes the filth of worms and finally the most insignificant dust.

As it happens to the body in the realm of the so-called forces of nature, so it happens to the soul in the realm of the spirits. Whether it was a beggar or an emperor in the world, it is completely the same in the spirit realm. There nobody is getting any special treatment, so that nobody's self-conceit is nourished and the great one is no longer blinded by his greatness and the poor one by the claim to the kingdom of heaven - since he suffered much hardship in the world - and the pious one by his "merit for the kingdom of heaven". But as has been said many times before, over there - well understood! - over there, nothing but pure love is valid.

But everything else is like stones thrown into the sea, where the diamond sinks like the meanest sandstone into the eternal, stinking mud. In themselves they remain what they are and what they were outside of the sea, - but the fate of both is the same, at most with the difference that the sandstone is dissolved sooner than the diamond.

So it is also with the nobility of this world or with the lowliness of this world. In the sea mud of the inexorable eternity these will probably still think themselves in their imagination for a long time as what they were in the world. The emperor will still think of himself as an emperor and the beggar - with the claim to retribution - as a beggar. But, nevertheless, in the great reality both will share the same lot with each other in the sea mud of eternity. It can be said that the poor man is more likely to come into fermentation - and his being therefore also more likely to be filled with the true, innermost bubbles of humility, which then pull him out of the mud and carry him up to the eternal light and life - than the emperor or any other worldly great man.

According to this pattern or general rule, you can accurately judge each person's going. Therefore, hold on to love, so that one day your lot will not be the same as this of so many people!

Amen. Amen. Amen.

First Scene: A Famous Man

(July 28, 1847)

Let us go to the bedside of a great, extremely famous man of the world - and that a few hours before his entry into eternity - and look at his behavior on this side and his entry into the hereafter and how the two worlds meet and merge into each other with one look, and it will be shown to you as brightly as the sun how the preceding cardinal rule represents this matter so completely and entirely truthful.

See, this man's deeds and actions in the world were of such a nature, and were carried out on such a ground - from which the rhetorical echo reverberates through the whole earth like a hissing meteor - to attract the eyes of all people and, because of the strong reverberation, were heard at all points of the earth and were most graciously discussed and described pro and con, and in the process so much paper has been used that one could cover the whole of Europe with it. And now this great man, this philanthropist, this fiery champion of the political and ecclesiastical interests of his nation, lies prostrate on his bed, full of despair and fear at the approach of the last hour, which he no longer has the slightest hope of escaping.

In a kind of dull, painful confusion, he - as a secret atheist - sees the eternal annihilation of his existence, but he also feels the supposed pains of decomposition, which is why he also makes embalming a condition of his will, - and so that he never could wake up in the grave, heart and entrails must be separated from his body. And to prevent these separated parts from getting bored, they must be buried in such places that are not too seldom visited by people.

But in the midst of such destructive thoughts, Catholicism mingles with its sharp threats of hell, which the man had laughed at himself, of course, as long as he thought he still had a hundred years to live. But now they return like easily escaped furies and horribly torment the disposition of our dying man, who carries some great guilty conscience, and neither the communion nor the unction, nor the uninterrupted prayers and many masses and the strong ringing of bells can appease his disposition. His soul only sees the flames of the abomination rising ever more dreadfully and ever more eternally.

Now all his former manly power escapes and all his philosophy is down the drain, and his breaking heart already sinks deeper and deeper into the ever denser night of death. And the soul, beset on all sides by supreme fear, still seeks in the last strokes of breath a little comfort in the already dying furrows

of the heart, that once had so much earthly courage. But there it is emptiness everywhere and instead of consolation either eternal destruction or hell with all its horrors stares at him from all sides.

So it looks on this side; but now we also take a look into the hereafter.

Behold, there stand three veiled angels at the correspondingly similar looking bed of our dying man, and they look at our man with an unwavering gaze.

Now A speaks to B: "Brother, I mean, for him it is earthly finished. On this thorny hedge, grapes will probably never come to light. See how his soul bends and writhes and finds no way out and how the poor spirit in it looks so stunted! Therefore, reach with your hand into the already stiff entrails and free this miserable soul from its night, and I will breathe on it in the name of the Lord and awaken it for this world. And you, brother C, lead it then on the way of the Lord to its destination according to the freedom of its love. - Let it be done!"

Now the angel B reaches into the bowels of our man and says: "In the name of the Lord - awake and become free, brother, according to your love. So be it!"

Now on this side the mortal shell sinks into the dust, but on the other side a blind soul rises!

Now angel A comes closer and says: "Brother, why are you blind?" And the newly awakened one says: "I am blind. Make me see, if you can, so that I may know what has happened to me, since all my pains have left me!"

Thereupon A breathes into the eyes of the awakened one, and the awakened one opens them and looks around in amazement and sees no one except the angel C and asks him: "Who are you? And where am I? And what has happened to me?"

Answers the angel, "I am a messenger of God, the Lord Jesus Christ, destined to lead you, if you want to, the Lord's way. But you have now died eternally for the outer, material world physically and are now in the spirit world.

Here two ways are open to you: the way to the Lord in the heavens or the way to the dominion of hell. It now depends entirely on you which path you will choose. For behold, here you are completely free and can do what you want. If you want to be guided by me and follow me, you will do well. But if you prefer to determine yourself, you are also free to do so. But know that there is only one God, one Lord and one judge here - and this is Jesus, who was crucified in the world! Keep only to Him, and you will reach the true light and life. Everything else, however, will be a deception and a sham of your own imagination, in which you now live and hear this from me!"

Thereupon the awakened one says: "This is a new teaching and is against the teaching of Rome, thus a heresy! And you, who want to force it upon me here in a lonely place, seem to be rather a descendant of hell than of heaven; therefore depart from me and do not tempt me again!"

And the angel C says: "Very well, your freedom relieves me of my concern for you in the name of the Lord Jesus. Therefore have your own light; so be it!"

Thereupon the angel C disappears, and the newly awakened one enters his natural sphere and is like among his acquaintances in the world and hardly remembers what happened to him just now, and now lives - admittedly chimerically - like in the world, continues what he did in the world, and cares little neither for heaven nor for hell and even less for Me, the Lord. For all these are in his view three vague ridiculous concepts like a dream image, and everyone who reminds him of them is expelled from his company.

Behold, from this first example you can already see into what "water" our great, famous man has fallen. The further examples, however, will illuminate this matter even more brightly.

Second Scene: A Scholar

(August 2, 1847)

Let us go to the sickbed of a scholar, for whose earthly life support - as you are used to say - no herb has grown, and consider this second famous man, how he is still on this side in the last hours - and how he wakes up on the other side and which direction his love gives him.

The man whom we will now consider, was in the world a philosopher and at the same time an astronomer "in *optima forma*", as you are used to say.

This man, in his great zeal to study and calculate the stars, reached an age of some seventy years, but during a prolonged stargazing on a very cold winter evening, he cooled down to such an extent that he was found almost completely frozen next to his lens tube, from where he was carried by his friend to his heated apartment and was immediately provided with the best possible medical care, who brought him back to health in the time of a few hours to such an extent that he could announce his so-called last will to his friends, which thus read:

"In the name of the inscrutable Deity! Since one cannot know how long the inscrutable destiny will allow a man this miserable life, and one also does not know what substitute will be granted in exchange for it, it is my will that you, my dear friends, first preserve my body - if I should die - from decomposition by embalming and carry it in a well-made copper coffin into a tomb, in which several of my most valuable colleagues are already resting and are certainly waiting for me. The viscera, however, which first starts to decay, put into its separate urn in alcohol and place it in my museum in a place where it immediately catches everyone's eyes, so that I at least live on in the memory of the people, since no other survival after the death of the body is to be thought of.

As far as my fortune is concerned, you know, my friends, that a scholar in this world rarely possesses more than he needs for his daily spiritual and physical expenses, and so it is with me now, as it has always been. I have never had any financial assets and therefore cannot leave any behind. Soon

after my death, however, dispose of my bequeathed effects and do with them what I have ordered right at the beginning.

Inform my three still living children, who are all well provided for, when I am no more, and the eldest son, my favorite, who has chosen my subject, shall be the heir of all my books and writings and shall as soon as possible bring my still unedited writings to print.

With this my will is decided for this beautiful star world, which I will never see and calculate from now on!

Oh, what a wretched being man is! Full of lofty ideas, full of unearthly hopes, as long as he still walks healthily on earth, - but at the edge of the grave they all fade away like the dreams and castles in the air of a child and in their place comes the sad reality, namely death as the last moment of our existence and with it the destruction which has no barriers!

O friends! It is a heavy, terrible thought from 'being' to 'non-being' for the one who - like me now - stands at the edge of the grave! My inner being cries out to me: 'You are dying, you are dying now! Only a few minutes more and over your whole being the black night of eternal, boundless destruction has sunk!' O friends, this exclamation is terrifying for him who stands at the edge of the grave, with one eye still gazing at the dear beautiful stars and with the other at the eternal night of death, in which no idea blows through the swampy ash anymore, no consciousness, no memory!

Where, where will this dust be blown to in a thousand years? What hurricane will unravel it from the grave, and what ocean wave will swallow it up again, or what other new grave?

O friends! Give me a drink, for I am terribly thirsty! Give me consolation to ease my great anguish! Give me the best wine - and a lot of it, so that I may once again refresh and intoxicate myself and more easily await the terrible death!

O dreadful death, you greatest disgrace to the sublime spirit of man, which has created such glorious things and made discoveries that bring it the greatest honor! This spirit must now die, the greatest disgrace is its reward: death, eternal perdition!

O Fatum, O Godhead, if you could create eternal stars, why not also a man who would not die! O foolishness, how great you must be in the Godhead, who has a pleasure in creating the most sublime, in order to destroy it again for eternity or to turn people into shameful worms or infusoria!

Do I have to die? Why do I have to die? What did I do, what did millions do, that they must die? Verily, in a madhouse a better creation norm could have been statuted, than this mortal one is, created by a most wise supposed to be deity!"

Here the surrounding friends and physicians admonished our astronomer to rest, which was necessary for him, if he wanted to recover. For it was not yet written anywhere that he would have to die because of this, admittedly, very strong cold, but such powerful emotions could seriously cost him his dear life.

This admonition, however, was of little avail to our astronomer, for he became even angrier and spoke in a highly agitated tone: "Away, away with your help! Away with this miserable cursed life! If man cannot live eternally, then life is the greatest and most shameful deception, and death and non-being are the only truth! The wise man must be ashamed of such a vile life, which lasts only from today to tomorrow! Therefore I also do not want to live any more! Now this most miserable life disgusts me a thousand times more than the most miserable death; therefore give me poison, strongest poison give me, so that I get rid of this wretched life as soon as possible! Cursed be such a life, such a mosquito life, and eternal shame to the elemental force or deity or whatever other sewage spirit it is, which could not or would not give to the sublime man a life that could compete with the stars even in duration! Therefore away with this life, away with this divinity deception! If it cannot give a better life to the human being, then it shall be whistled at for it, and may keep it for itself! Farewell, my dear friends, I die, I want to die, yes I must die; for now, as a most exalted human spirit, I could never bear the shame of this failed life!"

Here the doctors again exhort our astronomer to rest. But he falls silent and does not stir any more. The doctors give him musk, but he throws it away. The doctors ask him to take medicine, but he becomes more and more silent and starts to gasp. They rub him and try to save him from this lethargy again, but it is in vain. After a time of a few hours the rattling subsides, but in its place comes a lurid delirium - thus appearing in the world - in which the astronomer says the following in a hollow screeching voice:

"Where are you then, whom I loved so much, you beautiful stars? Are you ashamed of me, because you hide your lovely face from me? Oh, do not be ashamed of me! For you await the same fate that has now befallen me. You will also die, as I have now died! But do not resent the weak creator for it, as I have resented him. For you see, he certainly had the best will, but too little wisdom and strength, therefore all his works are so futile and perishable. Of course, he would have done better if he had never created anything, by which he only disgraced himself with us, his wise creatures; for an imperfect work does not indicate a perfect master! Therefore, no more hard feelings toward the poor loser of a creator, who will eventually have to work hard to preserve himself beyond the boundless transitoriness of all his works.

O you poor Creator you! Only now I see that you are probably a quite good being and would have even the greatest joy, if your creation would have succeeded better, but: *'Ultra posse nemo tenetur'*. A rogue who wants to do better than he can. But you have not done better than your ability, therefore you are not a rascal!

O poor good man Jesus, who probably gave the world the wisest morals among several sham miracles! You also relied too much on your supposed God-Father, who abandoned you because of his evident weakness just when it would have been most timely to support you most powerfully with an omnipotence with which you could have blown away your enemies like chaff! When

you were hanging on the pole of shame, it was certainly too late to cry out: 'My God, my God, why hast thou forsaken me?!' For you see, your God had to leave you long ago, because he had run out of strength for your preservation as now for mine! He did indeed what he could, and would also have gladly done more, but behold, there always applies the *'ultra posse nemo tenetur!'* -

Ah, but this is ridiculous! Now I have died and yet I live - like a fooled donkey! The rarest thing about it is that it seems to me now, as if it would be the purest impossibility ever to be able to die! - But where has the earth slipped to, and my good friends? I don't see anything and I don't hear anything, except for myself alone, but I am brightly conscious, and my memory now clearly stretches back deep and far beyond the womb. It is truly strange! Should the Godhead want to show me that it is capable of more than I have expected from it in my last hours on earth? Or does my body still live in the very last moment of annihilation and my present life resembles the afterglow of those suns which went out trillions of years ago and live on only in the emanation of their light through infinite space?

But for such an illusory life, which - mathematically correct - must also last eternally, because the outgoing ray can never come to a finite limit and therefore never completely stop, I am now too clearly aware of myself, yes a thousand times clearer than ever any time in my whole earthly life. Only, as I said, that I hear and see nothing except me alone. - Aha, aha, quiet now! It seems to me as if I hear a soft murmur, a whisper! I also feel if a soft, very sweet sleep wants to come over me. And yet it is not sleeping, - no, no, it is only as if I should wake up from a sleep! - But now silence, silence; I hear voices from afar, familiar voices, very familiar voices! Silence, they come, they come nearer!"

Here our astronomer fell completely silent and did not move his lips any more, from which the friends and physicians surrounding him concluded that it is now be completely over with him, since in any case half of the speech, which is mentioned here, was heard by the bystanders more as a rasping shriek than as an articulated expression of supposed inner fantasy of the organism becoming rigid.

The physicians still resorted to the most extreme means of resuscitation - but they were now fruitless - and then let the astronomer, who in their opinion had sunk into the deepest lethargy, rest and waited to see what nature would bring forth of its own accord. But they waited in vain, because nature brought nothing more to light than the soon to follow physical death.

But where the *"ultima linea rerum"* has taken place for the physicians' nature, they begin to leave. And we also begin to leave, but not like the doctors, but like spirits, who can follow the man who died for this earth into the here-after and observe what he will do there and where he will turn.

Behold, there he is still completely as on earth on his bed - and beside it nobody except the three angels already known to you. And there behind the three messengers is still someone else!

Listen, still he speaks and says: "Behold, now I hear nothing again. What were these acoustic illusions before? Hm, hm, now everything is as quiet as a mouse. Am I still alive, or is it over with me? Oh, it's definitely not over, because I feel myself, I'm clearly aware, I think, I remember everything in detail that I've ever done, - only the night, night, the wicked night, it won't go away! I want to start shouting for fun, and as loudly as possible. Maybe someone will hear me joking?! - Hey! - Nobody near me who could help me out of this night?! Help, if someone happens to be near me!"

Now the messenger A comes forward and says to B: "Brother, lift him out of his grave!" And the messenger B bends over the astronomer and says: "Be it done to you, as the Lord of all life and being eternally wants it, - rise from your earthly grave, you earthly brother!"

Behold, now in an instant the astronomer rises, and his body falls back like a dissolved vapor! But the astronomer cries, "Brother, if you have drawn me out of the grave, draw me also out of my night!" And the messenger C says: "Thus it is the will of the Lord from eternity that all His creatures, and especially His children, shall have light and walk in the light. Therefore open your immortal eyes and see and behold what is pleasing to you. Be it!"

Now the astronomer opens his eyes for the first time in the spiritual world and sees clearly his surroundings and has a real joy that he - according to his idea - now sees people again and a ground on which he is standing. But now he asks: "Dear friends, who are you? And where am I? Because it seems to me here partly very homely and partly nevertheless again very strange. I am also so light and unusually healthy and do not quite understand how I came here and how the power of your words has made me see again. For I was seriously blind as a bat!"

The angel A speaks: "You died for the world according to the body and are now - forever alive according to your soul and your spirit - here in the actual true world of the life of the spirits. But we three are angels of the Lord, sent to you to guide you on the right path to the Lord, your God and our God, to your Father full of love, patience and mercy, who is also our Father, holy, superior-holy, whom you called in your last hour on earth 'a weak deity', because you were blind, but who also forgave you everything, because you were blind and weak! Now you know everything, now do according to it and you will be blissful like us eternally!"

The astronomer says: "Brothers, friends of God, lead me wherever you want, I will follow you! But if I should ever partake of the endless grace of attaining to the sight of God, strengthen me mightily! For I feel too miserable, disgraceful and unworthy for eternity to endure this most holy sight! - But there I see someone else who looks at us so kindly! Who is this glorious one? Surely also a messenger of the heavens?"

The angel A speaks: "Yes, probably a messenger of all heavens! Go to Him, the way is short. He Himself will reveal it to you."

The astronomer goes, and a certain Someone goes towards him and says: "Brother, do you not know Me?" And the astronomer answers: "How should I know you, seeing you for the first time? But who are you, dear, glorious brother?"

The kindest one says: "Look at My stigmata! Behold, I am your weak Jesus, and I come to meet you, to help your weakness with My weakness; for if I came to meet you with My strength, you would have no life! For behold, every incipient life is a tender plant, which does not progress without air, but the hurricane kills the life of the plant! So I am now also only a tender breeze, coming to meet you, to revive you fully, and not a hurricane to destroy you. Love Me, as I love you from eternity, so you will have the true eternal life!"

Says the astronomer: "O you my most beloved Jesus! It is you, then, who gave the most glorious teaching to the inhabitants of the earth and they crucified you for it! O teach me also the right way that leads to God, which you have taught; you shall never be crucified by me for it! But, if it is possible for you, let me thereby also behold the great creation in its clarity, which has occupied me so much throughout my life!"

Says Jesus: "Your path to God will not be far, if you want to enter it immediately; but if you want to examine your stars first, you will have a long way to go. Choose now what you prefer!"

Says the astronomer: "My beloved Jesus, behold, I am far from being ready for God. Therefore be helpful to me, if it is possible for you, that I may become mature in the stars."

Says the Lord: "Be it done to you according to your love! From these three angels, choose one who will guide you and show you, at the end of your journey, Who is your supposed Jesus, Whom you know to be a man who was crucified!" -

See now again how this astronomer seeks his "water" and only wants to swim in the same to Me, not heeding that I was already with him and he with Me! Therefore beware of the too learned water of the astronomers and geologists, because its pull is not toward Me, but toward the love of the learned subject! - For this purpose this longer example. - Amen.

Third Scene: A Rich Man

(August 3, 1847)

Here we are again at the deathbed of a man who was very rich, administered his wealth lawfully, brought up his children as good as possible and always gave the poor the best of consideration, - sometimes, of course, for a so-called happy hour, to those poor but young little sisters who can be had for a duke's penny (ducat) for all sorts of amusing things. Besides that, he seriously held the Holy Scriptures in high esteem, read them often and diligently and

firmly believed that Jesus is the real Jehovah, for he learned this from Swedenborg's works, of which he had read all but a few small works in his hours of musing.

Such his knowledge, however, made him very hot-tempered, if he heard someone talk about Jesus indifferently or even vituperatively, and if there was such an "antichrist" in his society, he had to leave in good time, otherwise he had to fear the most dire and very tangible consequences. In short, our man was a perfect, strict hero for pure Christianity.

This man fell ill in his considerably advanced age, namely as a result of a large banquet, at which he did too much of the good, and after the banquet especially kindled by the many strong wines which excited his blood too much - he twice cultivated intercourse with a young, carnally very luxuriant sister.

When our man came home after such an expedition, he felt a slight dizziness, which he thought was because of his intoxication. But he was mistaken. He was hardly about to get into bed when his feet failed him. He collapsed unconsciously for the world and was - as you say - already dead as a doornail.

It goes without saying that his family - deeply frightened - immediately did everything in their power to awaken their father in the house. But it was a vain effort, because what is once fetched by the angels never awakens for this world.

Therefore, there is not much more to look at and to listen to with this man on this side, but that is why we want to go to the spirit world right away and see how our man looks there, what he is about to do and where he turns to.

Above all, you must know that people who are touched by a death stroke do not know at all and do not notice in the least that and how they have died. They do not experience any change - neither in their household, as they had it on earth, nor in their condition, except that they are completely healthy, which they usually were in the world as well. They do not see any angels, although they are close to them, and they do not hear anything from the spirit world, in which they prevail completely. In short, as regards everything and everyone, they feel as if they were still completely in the world. They eat and drink, they live in their well known place, in their house and are surrounded by their family circle, since nothing is missing to them.

So it was also precisely the case with our man, - see, now already in the spirit world! He climbs into his bed in his well-known bedroom, which is furnished with all the same things as on earth. See how leisurely he stretches out in bed and seeks and expects sleep! But this single circumstance makes our man a little suspicious that this time he cannot get to sleep, because sleep is foreign to the spirits. They also have a corresponding state, which is called rest, but essentially has not the slightest resemblance to earthly sleep.

But let us now listen to our man himself and see how he behaves in his new state and how it appears to him. Listen to what he now says in bed: "You, Lini, are you asleep?" Lini (his wife) straightens up and asks, "What do you want, dear Leopold, are you lacking something?" (NB. Wife and children and others

belonging to the house are represented by specially ordered spirits as if under cover). The man says: "No, there is nothing wrong with me, I am, thank God, quite healthy. Only no sleep, but also not the slightest reminder to sleep wants to take possession of me. Go and give me my sleeping pills, I'll swallow a few, maybe it will solve the problem."

Lini immediately gets up and fulfills the man's will. The pills are now 'swallowed,' but sleep still fails to come.

The man says after a while: "Lini, go, give me a few more, for you see, sleep does not come to me yet, I only become more and more awake instead of sleepier."

Lini says: "Let it go, leave the pills, you could ruin your stomach with them. Instead, you'd better have sex with me, and perhaps you'll get to sleep sooner that way, if you really want to sleep."

The man says, somewhat startled: "Yes, dear Lini, I'm going to have a hard time with the act right now; for you already know from long experience that I'm never in the position to do this after a big feast. Because nature always denies me the certain necessary service. Therefore, give me a few more pills!"

Says the woman: "Strange, my dear husband! But it is said that the rich, God-fearing Leopold usually goes to a certain Cilli after such banquets, and there he makes a man of himself in such a way that a young man could follow his example. But when at home the faithful, admittedly already somewhat older Lini reminds him that she is Leopold's wife and sometimes cannot get to sleep for certain reasons, Leopold always has theosophical, philosophical and God knows what other reasons to appease the wife's reasonable and anyway very rare desire! Look Leopold, you friend of truth, how does it seem so secret to you, when you lie to me, your ever faithful wife, in such a disgraceful and truly hypocritical way? How often have you painted the shameful of adultery to me in the most glaring colors! But what do you say to yourself now, when I can show you as clear as day that you yourself are an adulterer?"

Says the man, quite taken aback: "Lini, dear wife, how do you know such deeds about me? Truly, I could have done such things only under the heaviest influence, - and if I have done it, I count on you to have a Christian patience with a human weakness in me, and you will make no further use of it, dishonoring our whole house! Be clever, dear wife, be clever and do not talk about it any more; for you see, that is why I love you so much! - Just be good again, be good, my dear woman, I will never do such a thing in my whole life!"

Says Lini: "I believe you. If one has lived like this all one's life and has cheated on one's faithful wife at least once every four to ten days, and has even caught a nasty disease a few times, then it will certainly be time to refrain from such practices, of which it is written in the Scriptures: Fornicators and adulterers shall not enter into the kingdom of heaven. Tell me, you, my husband who is so well instructed in all the doctrines of God! - What would you do if the Lord suddenly called you away? What would happen to your blessedness then? Or do you have it in writing from the Lord that He will let you live

until you better yourself from the foundation of your life? - I don't want to say anything about the certain sister Cilli; but the unmistakable sensual inclination, which you showed towards our own eldest daughter before she got married, in a way that has put an everlasting stain on your godly forehead before God and all people, if they knew it, - say, what shall I say about that? Or what will God say to it?!"

The man, even more perplexed, says: "O woman, you are beginning to torment me in earnest. Of course, unfortunately with all right, because it would be more than lame of me, if I tried to negate such behavior. But it hurts me nevertheless, and I do not understand at all how you, to my knowledge, did not mention anything about it during our whole marriage and now you open all the floodgates at once and want to literally destroy me!

Consider that we humans are all weak in our flesh, even if we have the most willing spirit, and you will easily forgive all my weaknesses! Remember that the Lord has not judged the adulteress, so even a repentant adulterer will find mercy with Him! And so, dear wife, do not judge me either; for I confess and repent my great guilt against you, including the grievous offense against our married daughter! The Lord Jesus forgives me, as you forgive me!"

The illusory woman says: "Well then, all that has happened is forgiven you completely. But see to it that in the future you do not make use of your protected weakness, otherwise you will have little blessing from this fullest indulgence of mine! I will therefore put up with you for a while longer - and see what is going to happen! - But you will never sleep again, for see and hear, you are no longer on earth, but here in the spirit world! And I, whom you now looked upon as your often hurt wife, am not your wife, but - behold! - I am your Lord and your God! I can leave you as you are, if you want to; but if you want to make progress, follow Me out of this your old chamber of shame!"

The man recognizes Me and falls wordlessly before Me on his face.

But I say to him: "Arise; for your love is greater than your sin, therefore all is forgiven you! But you cannot dwell with Me yet, as long as you are still clinging to worldliness. But behold, there standing angels in readiness, who will guide you on the right paths. And when your earthly house will be beaten with misery and poverty by these guides, then you will find a new dwelling house with Me for eternity. Amen!"

See, this is another "water." Some remain longer in the state of nature, as was the case with this man of our example; his stay was very short only because he did a lot of love-good in the world, and because he immediately showed serious remorse for his offense.

Fourth Scene: A Playboy

(August 5, 1847)

Here the last hour and the early death of a playboy, who, apart from smoking tobacco, gambling, eating, drinking and courting all the beautiful female world and dancing excellently along with playing waltzes on a grand piano - for the sake of this beautiful world - did not know much, although he had spent almost all his time at colleges and universities. Our presented piece of a dandy was the son of rather rich parents, who of course did not let their hopeful, overly pampered son do anything but study, as soon as he had left the ABC.

But so that the delicate little boy would not have too hard a time studying the Latin language, he was placed at a very good boarding house, so that he would have enough to eat and grow naturally, but of course not in wisdom and grace before God and man, but only in body. And so that the strenuous studying would not cause him to suffer from emaciation, he was allowed to repeat every year, if he did not succeed - of course with the easiest effort - to complete his studies in one year. For this purpose, the professors, especially in the lower schools, were properly 'prepared' at all times, and a gentle instructor was taken on for each subject.

In this way our student slipped through the lower schools with great difficulty; only little or nothing got into his head in this way. The consequence of this was that in the higher schools he frequently had to repeat a year. And since he was usually disgusted by studying, he mainly resorted to the above-mentioned liberal arts, like smoking tobacco, gambling, eating, drinking, etc.

After he had completed his studies and passed all his examinations with mediocrity, he tried his hand in the law offices, but he did not like the air of paper and ink; he always received enough money from his mother that he was able to make a courting living without a law office. At the same time, he courted all the noble girls and proposed to one after the other, which is how it happened that quite a few of the fair maidens he adored, ended up in the real "hope" without marriage.

In addition to these blind and therefore, as noted, very often unpleasant, but lively "hopes", our "statesman" also engaged with other female beings, whom he could always have for a small reward, without promising them marriage and giving them hope, and did not have to fear that these graces could be put into a certain other "hope" by him.

But it happened not infrequently that he had to deal with syphilis in all degrees and in the end so severely that even the most experienced doctors in this field could neither advise nor help him. General drying up of the natural life juices was the consequence of such a "beautiful" squandering way of life, for which evil I, the Lord, had purely "forgotten" to create a "healing herb" when creating the world. Therefore, our little dandy had to get ready to die, *volens volens*. Admittedly, a very unpleasant circumstance for a playboy who has

grown fond of the world and its sweet Venusian pleasures. But it cannot be otherwise that everything has to go the way of the flesh which is of the flesh. And so, in the end, also this playboy, who found his greatest earthly bliss in the flesh, had to walk all the more the very "path of the flesh".

But now look at his stinking bed, how he writhes and turns and longs for air and water; but he no longer brings any into his stomach, since all his pharyngeal sinews have dried up and are no longer able to draw even a drop of water down into his stomach! His breath is short and very painful, since the lungs are already almost completely dried up. So his voice is also completely broken; only short, paralyzed half-words can he still utter in great pain, and the sound resembles that of a bad bassoon in the hands of a learner. He would have liked to curse in a manly manner and in the end he would even like to utter some learned phrases from Voltaire or Sir Walter Scott; but the general dryness does not allow him to do this, and the strong pain in all corners of his life prevent him to focus his thoughts on one point. Therefore, he lies there with a silent gasp, and occasionally uttering a shrill, buzzing bassoon sound from his completely dried out throat.

See, this is how the end of such libertines often turns out on this side! But since there is nothing more to see of this playboy on this side, and death is already sitting on his tongue for the next minute as you are used to say, let us immediately turn to the other side and see how our "man" will arrive there.

Behold, his sickbed looks like that of the world! He is still lying on it like in the physical world. But at the same time you see at his bed only one angel with a fire torch in his hand, in order to destroy with its spiritual flame the last drops of life sap of the playboy!

With such people only one angel appears, because in them the soul and spirit are completely dead. Only the angel of death, who is set over the flesh and over the nerve spirit, has to do this here, namely to torment and burn the flesh and the nerve spirit as much as possible, so that he thereby drives back into the nerve spirit the shredded remains of the soul and in it the equally shattered spirit - and in this way protects the thus dying man from eternal death!

He (the angel) will not speak anything to this man, but will only burn him with his torch from the natural into this spirit world, what usually happens to such people and also has to happen, because without such last manipulation of grace they would lose their whole existence.

This act is equal to the distorted pagan legend of Prometheus. For the more spiritual orientated ancient people were able to observe such manipulations in the spirit world, which at that time, of course, were unspeakably much rarer than in the present sensual times which are far worse than Sodom and Gomorrah. So there are still legends about such occurrences, but after a few thousand years they were distorted beyond measure.

Here, however, the same Prometheus presents himself again - in his actual, undistorted appearance. - But look, now the lonely angel has finished his work well; the flesh of our playboy has been burned to ashes through and through,

and look, out of the ashes rises quite slowly and sluggishly - not a glorious, rejuvenated bird phoenix, oh no, but - look - only a stupid monkey, looking like an old, decrepit baboon! He is completely mute, and can only see a little.

The reason of the animal form is this: because such people completely waste the finer human soul *specifica* parts through their lust and keep only the coarser animal residue. - In this case at least the monkey soul has remained. But there are others who completely botch themselves up to appear as the most hideous amphibians!

With this man, the "water of his life" cannot yet be determined; for he must now, as you say, be put on hold and handed over to spirits who are set over such degenerate animal souls. Perhaps, with all diligence, they will succeed within a hundred years that this soul regains the human form again.

This is all that can be said of this soul; therefore, lets look at another example.

Fifth Scene: A Fashionista

(August 6, 1847)

Here follows another early death, that of a young fashion heroine who, at a ball, devoted herself too much to dancing in order to win herself some young and rich bridegroom, but instead only won herself an early death.

A young girl of nineteen, with an extremely pleasing figure, was invited to a noble society ball, which she naturally accepted with the consent of her parents. Immediately, the fashion stores were searched, which fortunately had among a thousand articles one that was decent for our invited maid. The foremost fashion tailor was visited and asked to make the dress not only according to the latest Parisian or London fashion, but according to the latest Madrid or New York fashion, so that one could appear at such a glittering ball in something extraordinary, in order to cause the greatest sensation and also to be considered an extraordinary appearance!

The tailor was quite afraid to handle such an order, as he already knew his customer, with how many dozens of caprices they were anointed on such occasions. He therefore pulled himself together as much as possible and really produced a masterpiece of a ball gown to the full satisfaction of his clientele; for the dress could be put on without a laced bodice and, because of the many finest elastic bands, still pull the body so tightly together that our heroine was thinner around the middle of her body than around her round neck.

This New York fashion dress, however, was actually the cause of her early and sudden death; for since she was the queen of beauty and grace at the ball, she also danced with a young, rich monkey who made a great impression on her, so furiously that she burst a large blood vessel in her overly com-

pressed lung and was a corpse in a few minutes due to the heavy loss of blood.

When she collapsed on the dance floor and a stream of blood poured out of her rose mouth - to the horror of all the numerous girls and ladies who were not too loosely laced - her parents, relatives and doctors rushed over, tore off her clothes, poured ice-cold water over her and gave her medicine, which she, being already completely dead, was of course no longer able to take in.

All the people shouted and lamented loudly. The parents and the chivalrous monkey of a lover tore the hair from their heads out of despair. Others cursed such a fate, still others pitied the unfortunate girl. Many left the dance hall and carried home a nota-bene, but of course not much better than the sparrows that were driven off the roof by a shot.

Here, in this case, we will not get to see much importance in the spirit world, but nevertheless you will be shown what such transfers look like in the beyond.

Behold, there lies our heroine still huddled on the ground stained with visible blood, and there in some distance you see an angel spirit standing with arms crossed! His face betrays gloom, a kind of melancholy, which such a guardian spirit feels in such cases of the most blatant foolishness of the people. He is not able to help them with all his care.

But what will this mourning angel do here? Look, he approaches the girl, who is also visible in the spirit world as a corpse! Now he is with her and speaks: "O you senseless being! What shall I awaken in you now, since everything is dead in you, where I only turn my eye? O Lord, look down graciously! Here the power You have given me is not enough; therefore stretch out Your almighty hand and do with this fool according to Your good pleasing!"

Now look, there comes another, quite fiery angel! Now he is there, and behold, his fire seizes the dead woman and consumes her to ashes in an instant. (In the physical world this cannot be noticed, because this act concerns only the spiritual body). Now something begins to stir in the ashes. The angel prays over these ashes. His prayer's last words are: "Lord, Thy will be done!"

Thereupon the second angel leaves the ever more stirring ashes; but the first angel remains. This stirring, however, is nothing else than a new assembling of the completely destroyed, scattered and highly disrupted soul-specifica particles, which now happens directly through my power. Soon however, it will become apparent how much and what still remains of this girl's soul!

Look, now a dark gray little cloud rises! The little cloud shapes itself more and more. - And now look, there we already have a shape! You cannot compare it with anything similar on earth! The head is like that of a bat, the body like that of a giant grasshopper, the hands like goose feet, and the feet like those of a stork! - How do you like this fashion now as the fruit of that worldly fashion chaser? - The fashion is of little concern; but that this fool, as a quasi suicide, will hardly ever enter the light realms of heaven, is something else!

It will probably take some hundred years until she will regain her human form, and that only in a very painful way! Afterwards, however, she will be in the spirit realm what the albinos are on earth, namely shy of light.

There is nothing more to be seen and learned from this case, therefore another example will follow.

Sixth Scene: A General

(August 10, 1847)

Behold, we are in a royal chamber of splendor. Here everything bristles with gold and silver and the most precious gems and - for the world - the most valuable paintings. The floor of the chamber is covered with the finest Asian carpets, and the large mirrored glass windows are hung with curtains, one of which costs so much that a thousand poor people could be fed for a whole month. Boxes, tables, sofas, chairs and a lot of other royal furnishings of great value adorn it, and all kinds of fragrances permeate the sick room, and the most famous doctors surround the bed richly decorated with gold, in which the earthly high sick person waits in vain for recovery.

One consultation is held over the other, and the medicines are changed every hour. In the adjoining chamber, two monks pray in turn from Latin books printed in red and black, and wherever there is a prayer house or some kind of a chapel, a solemn mass is held for the recovery of our great commander. But all this is of no use. For there is no help for this general's illness either in the pharmacies or in the breviary and just as little in the missal, once it is said: "Come and let us see what your works are like!"

Now look at the sick person, how bravely he is holding on! But this bravery is only an appearance, for inwardly our hero wants to perish from fear and despair, and in so doing curses the severely aching disease like a hussar curses his horse that refuses to obey him. - The story goes together nicely:

There the monks are praying - admittedly with a devotion that is unparalleled, with which secretly also a completely opposite wish is united *propter certum quoniam* - but it is nevertheless very rare, that someone for whom at least in a pretended manner is prayed for, curses that it is a bare shame!

But now his pain is getting worse and worse, almost unbearable, and our patient, inflamed with fury, to the amazement of those around him, rises up furiously and screams at the top of his lungs: "Oh, you cursed whore of a life! Can you, Creator, if you are one, not take it from me in a more painless way? Let all devils, if there are any, shit on such a whore's life; and I would like to do it myself, if only I could! Hey, you dumbest critters of doctors, who all together are not worth a shot of powder, give me a sharply loaded pistol, so that I myself prescribe a medicine through the brain for this dog and whore life, which shall surely free me from any further torture at a bang!"

A proto-medic approaches the sickbed and wants to feel the pulse and asks the patient to rest. But the tall patient straightens up and says: "Come here, you hussy, you bad dog of a doctor, so that I can cool my righteous rage on you! Go to all the devils, you stupid hussy! Don't you want to torture me with opium again?! Look, - how clever these scoundrels are; when they reach the borders of their knowledge, they immediately come with opium, so that the sick person then falls asleep and they thereby get rid of him for several hours and his just reproach, which they very well deserve, and at the same time secretly laugh and begin to calculate how much each one will be able to demand for himself during the third level of comparison after my death! Hahaha, yes, I see through your plans! Away therefore with you, you bad dogs, otherwise I will kill you with these my last forces and make an end to your dreadful slut life! - Hey, what do I see there in the anteroom - two black scoundrels?! What are these sluts doing here? - I even believe they are praying for my soul? Who has appointed them to do so? - Out with them, or I'll get up and shoot them like dogs!" -

Look, at this mighty detonation of the supreme lord, the monks leave quite nimbly; the doctors shrug their shoulders more and more glaringly, and the patient falls silent and begins to gasp under the most horrendous distortions of his face. But now, since there is nothing more to observe here at this patient, we immediately go to the spirit world and will very briefly make our observation of how our hero will arrive here. - Look, we are already there, and there on the same bed lies the patient in a very similar looking room. He is still gasping, as you can easily notice, with horrible heavy breaths and bites his tongue with the secret rage of his angry soul.

But there, behold, the sole angel of death is already in readiness to unchain the enraged soul of our hero from its over-proud and haughtiest aristocratic flesh. The angel is armed with a flaming sword - as a sign of his great power given to him by Me and as a sign of his courage and his complete fearlessness before such a great hero of the earth and of hell.

Behold, now the last grain of sand has fallen in the urn of time for this hero, and the angel touches him with his flaming sword and says: "Arise, you dull soul, and you, proud dust, fall back into the sea of your bottomless nothingness!"

Behold, now the body disappears, and also the bed and the chamber full of earthly splendor cannot be seen anywhere. Instead, as you can easily notice, a very dark ash-gray, most shamefully wasted soul rises, standing on loose sand that threatens to swallow it. Angry, confused and timid, the soul looks around itself - and sees nothing but itself. But it sees itself quite differently than we see it, - it still sees itself as a commander with all his decorations and adorned with a rapier.

"Where am I then?", says the hero. "What devil has brought me here? Nothing, and again nothing! Everywhere I look, there is nothing. Look, even under me there is nothing!"

Am I a sleep-walker - or am I dreaming? - or should I really have died? Ah, this is a cursed stupid condition! I am quite healthy now and feel no pain, remember every little detail of my whole life, - I was very ill; I have cursed the stupid doctors, I have sent the two hypocrites packing, and I have also, of course, because of the too strong, unbearable pain, said some crude things to the Creator's face in my agitation, - all this I remember very well! I also know that I was very angry and could have torn everything apart with rage. But now everything has passed me by. It would be all right if I only knew where I really am and what has happened to me!

There is some light around me, but the further out I look, the darker it becomes, and I see nothing, nothing, nothing, and again nothing! This is cursed! Verily, who does not feel like hell, will never do so in eternity!

Strangely, strangely, I become increasingly revitalized, more and more alive, - but it's also getting emptier and emptier around me. I must surely be in a kind of lethargy? But those who are afflicted with it hear and see everything that happens around them, - but I hear and see nothing except me, so this can't be lethargy.

It is neither cold nor warm here, nor completely dark, although the light does not blind me! I am, what is incomprehensible to me, in this solo state, in addition, very cheerful and tidy, that I could make a buffoon because of it, - and yet, as reality shows, I have certainly not been more unsociable in my mother's womb than here! Truly, if I had a thingy here, eh, such a thingy - well, such a thingy - yes, yes, that's right - if I just had such a 'companion' with me, truly, I could even forget myself, that I - darn it, the commander together with his five dozen grand ancestors! Truly, I would give everything for a 'companion' of the lowest rank!

But if only I could find out where I really am! If this condition is going to last for very long, then it might become pretty damn boring! I heard something about a god once, - but I want to turn to him seriously. Of course, I behaved a bit harshly toward him before, but he won't hold this against me so badly, if he really exist. - My God, my Lord! If you really exists, help me out of this strangely fatal situation!"

Now look, immediately an angel comes and says: "Friend, you will remain in this situation until the last drop of your arrogance will be removed from you and thereby the last drop of the blood you have shed of many thousands of your brothers, will be paid for! Throw away all your general insignia, and you will find more and more light and company, but beware of your own kind, or you will be lost! Above all, turn to the Lord, and your way will be short and easy, amen." -

See, our hero does not follow this advice yet. Therefore the angel leaves him, and he will remain in such limbo for several hundred years. -

From this you can already notice his "water", therefore nothing more about him now.

Seventh Scene: A Pope

(August 11, 1847)

In this example we want to begin immediately with the hereafter and consider a man who played a very great role in the world and in the end was of the opinion that the world was only there because of him and that he could do with it what he wanted, since he presumed the formal representative office of God, even more than many others of his ilk. But he had to "bite the dust" nevertheless, and neither his imaginary great power nor the world and just as little the representation of God protected him from it.

There, look, almost straight about midnight an exceedingly lean manly figure of very dark color walks slowly, looks inquiringly around himself and peers soon here and soon there!

In his company you see a little man, like a pitch black ape, who bustles around our man very busily and acts as if he had very important things to discuss with this man. - But let's come closer so that you can hear what strange conversations this man, who sees his partner as little as he sees us, is having with himself.

There we are already in the right vicinity; now listen, he speaks: "All lies, all deceit, and the most deceived are the happiest; but unhappy the deceiver, if he is knowingly a deceiver! But if he is an unknowing deceiver, and lies and deceives without knowing that he lies and deceives, he is to be congratulated; for then one ass draws another, and both are content with the worst fodder. - But I, what am I? - I was a chief, all had to believe and do what I commanded; but I did what I wanted, since I had the keys of power in my hands, as someone who takes them without asking whether he is entitled to take them. I knew everything; I knew that everything is only lies and deceptions, and nevertheless I imposed these lies and deceptions with strict punishment on anyone who does not accept it, and believes that everything that goes out from me, whether written or not, is to be accepted as a full truth.

But this is my opinion in the world: The death of the body is the ultimatum of all being. This was my secret, firm belief, and all the wisdom in the world could not have given me any other belief! This was the only thing I believed to be true, and see, this too is a lie; for I live on, although I have died in the flesh.

I preached heaven, purgatory and hell on many thousands of pulpits, granted indulgences and absolved a lot of the deceased and commanded fasting, prayer, confession and communion, - and now I myself stand there and do not know whether I'm coming or going! If there were a judgment, I would already be judged. If there were a heaven, I would have the first right to it, because for the time being I had to become a governor of the church of Christ by the will of God; and what I then did as such was certainly only a supreme will, because without such a will, according to the Scriptures, not a single hair on the head can be bent and not one sparrow can fly from the roof.

Therefore, I also received the holy Communion according to the old scriptures, although I could have easily exempt myself from it, since I had the power to abolish the confession and the strict communion for everyone for eternity, which I could not and did not want to do for political reasons. - If there were a hell, there would be reason enough for me to be in it, to find myself in it; for before God every man is a murderer! - At least I should be in purgatory; for this is determined for everyone for at least three days! But neither one nor the other happened to me, - therefore God, Christ, Mary, heaven, purgatory and hell are nothing but lies and deception! And man lives only from the forces of nature and thinks and feels only according to his own concentration of the different forces of nature in him, which probably unite and combine to an eternally indestructible unity. Therefore, my task will now be to investigate these forces more closely and then to found a heaven for myself by means of the most exact acquaintance with them.

But I constantly notice a certain tugging at my toga *pontificalis*! What does this mean; is there perhaps some invisible spirit near me, or is this caused by some kind of wind? It is seriously strange in this infinite desert, because one can go wherever you want, but one remains nevertheless eternally completely alone. You can call, shout, scold, and curse - or pray to whom you want, but still nothing moves and you remain before and after completely alone! It may already be some years since I died on earth, and this in a very painful, most fatal way, - and I am ditto alone, nothing but the completely bare desert under my feet! I have enough space, this is again a truth, but where I am, what shall become of me for the future - will I live on eternally or will I perish completely in time -, this is an unsolvable riddle.

So only freshly starting with the investigation of the natural forces in me, and it shall soon show by their closer acquaintance what shall become of me!"

Have you heard him now, how he argues, he, the representative of God on earth? Oh, he will continue to speak solo for a long time, what his invisible companion breathes into him; for the lot of such highly placed people on earth is always the same, namely solitude, since they also have isolated themselves on earth beyond everything.

This isolation is nevertheless a great grace for them, because only through it, it is possible to bring them back on the right path. But it takes a very long time; they have to go through all degrees of night and darkness, of distress, also of pain as it is present in hell.

When such a zealot has gone through this solo tour, - within five-hundred to a thousand, even ten thousand years - only then he comes into the company of strict spirits. If he does not follow them, he will be abandoned again and left all alone, where he will be shown all the atrocities that have been committed either under him or under his predecessors, and where he will also have to taste all the pains that all those who have been persecuted under him or under his predecessors have tasted. If this cure does not yet put him right, he will be left as he is; only hunger and thirst will be given to accompany him, - the two

court masters, who will bring almost everyone on the right path in time, - with the rarest exception.

There you have again a picture, from which you may get to know the hereafter more closely - and the "water", which such a chief has to swim through, until he reaches the shore of humility, truth and love. Therefore, nothing more about this man.

Eighth Scene: A Minister (August 12, 1847)

Since even the great lords of the world must die, against which for them most fatal life property they still have not been able to set up an insurance association, for they have not yet made it so far with all their politics and diplomacy, also our minister finally had to get ready to exchange the temporal with the eternal.

For such people, of course, dying is the most unpleasant phenomenon in the world, but the angel of death cares little about that. With whom he finds the well-conditioned measure full, is taken without mercy and pardon!

Our minister, a man whom the whole world admired for his worldly wisdom, was thrown on the sickbed at a considerable age by a gouty catarrh fever, which tortured him for half a month, and this was aggravated the more medicines he took to remedy this evil. Towards the end he became full of displeasure and threatened the doctors with arrest if they would not or could not soon restore his health.

But instead of carrying out his threat, he sank into a stupor on the sixteenth day of his illness, from which he did not awake again in this world, except for one hour just before his end, in which hour he made a short bequest as to what should be done with his mighty possessions, whereby, however, as is usually the case with such people, only very scanty consideration was given to the poor; since what are a few thousand guilders against several millions left behind!

So also the church was remembered pro forma with an endowment, but not out of any blind faith - for such a man rarely has any faith or none at all, and everything he does is pure politics - but only, as said, because such action is required by political custom.

After this last manifestation of will, he sank back on his sickbed and was dead, without having confessed or taken communion before, on which act he - admittedly by himself - did not place any great value. With that, however, it was finished with him for this world forever; therefore, we do not want to remain any longer with his corpse, but immediately go to the beyond and see what kind of behavior our aristocratic man is going to express. -

Look, there we are already, and our man is standing in front of us in his complete state dress and in front of four veiled angel spirits, but he only sees the latter. The place represents precisely his state office, in which he still had important matters to do and to bring in order.

He now sees very clearly the four in his secret office and can hardly contain himself with anger at the appalling perversity of these four "crooks" in his opinion. He jumps up and seizes the bell, intending to ring it, but the bell makes no sound.

"Treason! Treason!" He shouts at the top of his lungs. "How did you wretched scoundrels come into this chamber, accessible only to me, in which the most secret and sacred mysteries of the state are processed and kept? Do you know that such treason is punishable by death? Which one of you has unwound this bell so that it cannot make a sound at this most decisive moment? Confess it, you wicked, who of you is the ringleader?!"

The first angel speaks: "Hear in patience deeply attentive what I will announce to you now! I know the good order, according to which no man in the world, except the king, is allowed to enter this room. If you were still in the world, you would not have seen us here. But behold, you have now died in the flesh and are now in the spirit world, where there is only one Lord, while all other spirits are brothers, good and bad, depending on whether they have acted good or bad on earth. Therefore, we also have from the Lord the always loving right to visit everyone and to offer him our services, if he, like you, is still accessible to us.

But this is also the order of the one and only Lord to you through us, that we are to announce and also reveal to you that here in this eternal world, all worldly honor and position has ceased for you along with all politics; and this chamber, your dress and all these your supposedly most important state papers are only a deception and spawn of your still over-strongly worldly imagination, and will disappear as soon as you will follow us. - If you follow us, you will have an easy path into the true, eternal kingdom of life, where there is bliss without measure and limits; but if you do not follow us, you will have a very hard time getting to God's kingdom of life! For behold, you were a great man in the world by God's permission, and you had great power; but through this power the love of imperiousness awoke in you most powerfully, which led you to do many things that were not holy. This worldly power in the form of a lust for power has also taken away your faith in the Lord and often your love for your neighbor and has made you completely unfit for the kingdom of God.

But behold, the Lord knows what a heavy burden you had to bear and has great mercy on you. That is why He sent us to you, so that you might be saved and lifted up and not perish because of the great burden of the world that you brought with you. Do not think of judgment here; for in the kingdom of freedom of the spirit there is no judgment and no judge, except the own free will of every man! Do not think of hell either. It is nowhere, except in every man himself, if he creates it in himself by his evil - just in himself. So do not think of heaven

as a promised reward for good works; but let the word of the Lord Jesus be your will, and through it seek Him alone. If you have Him, then you have all the heavens and a completely different power from love than you had in the world from your worldly wisdom and high position. Now you know everything; do what your free will allows you to do in the name of the Lord Jesus. Amen."

The minister says: "Truly, your speech is wise and guarantees me that everything is as you have now told me. Also I am now completely clear that I have died bodily. But that the certain Jew Jesus is supposed to be the only God and Lord, that I do not believe! What then is the 'Father' and the 'Holy Spirit'? See, this does not agree with the teaching of Jesus himself, who was the first to teach a divine trinity everywhere! Therefore forgive me that I cannot follow you as fast as you wish, unless you convince me quickly otherwise."

Says the angel: "Brother, this cannot be done as fast as you think. For the time being, take off your robe of state and put on another dress of humility and complete self-denial, then you will soon get the fullest conviction of what now still seems incomprehensible to you."

The minister answers: "Well then, take me over and bring me into line, and carefully cleanse all worldly things from my soul, then it will become apparent how it looks with your testimony."

Now the three other angels come in, take off the man's state clothes and put ash-grey, very ragged and rather dirty clothes on him instead. And the second angel now says to him, "Now you are clothed with the garment of humility. But that alone is not enough; you must also be humble in deed. Therefore follow us!"

The man follows, and behold, they arrive at a farm and say to him: "Behold, here dwells a rugged man and has large herds of swine. With him you shall serve, and be content with all that he may give you for wages; and if he is hard and unjust to you, you shall bear all things with patience, and only in the Lord's grace and mercy search for righteousness.

If he strikes you, do not strike back; but like a slave, hold out your back to him, just as you have often seen on earth - due to military subordination - how a poor soldier had to lie down on the bench completely without will and endure the harsh, often highly unjust punishment! If you will endure all this with the right patience, then you will be granted a better lot!"

Thereupon the man speaks: "I thank you most obediently for this guidance! Just give me back my state dress, you deceivers; I will pave my own way! Look at the rags; you want to make a swine-keeper out of me, who has at least twenty ancestors! Oh, if I were still in the world, I would pay you to remember this! These vagabonds still pretend to be God's messengers! No wait, this messenger of God cover shall cost you dearly!"

Behold, the angels give him back his robe of state and say: "As you wish. There is your earthly dress! If you do not want to walk the path of life, walk your own: but our service with you has ended."

Now behold, into what "waters" our man goes; there he will have to swim for a long time, until he will reach the father on the way back of the prodigal son.

Therefore, everyone should beware of lust for power, for it always has the same consequences. - Next, another example.

Ninth Scene: "Bishop Martin"

(10 August 1847)

The ninth scene, part of the theme "Dying Scenes", describes in an extensive volume the otherworldly development of a Catholic bishop who died in Vienna in 1847.

Tenth Scene: The Poor Man

(October 16, 1848)

Here follows as a further brief scene from the spirit realm the death or actually exit from this earthly trial life into the true eternal spiritual life of a poor day laborer, the likes of which are called by the great of the world "tramps", "scoundrels" and "wretched riffraff".

Follow Me into a poor little room, which resembles more the hole of a bear than a room habitable for humans. The inner space is barely two cubic fathoms. A very damaged door leads into this hole, which has above the door an opening two spans long and one span high, through which a very weakened light, reflected from a dirty wall of a neighboring rich owner's stable, falls and illuminates the inner space of the hole just enough so that its seven inhabitants may not hurt each other's eyes. This splendid piece of a living room has neither stove or oven; the latter is replaced in a corner by a dirty, unhewn limestone, barely a foot high, on which the poor inhabitants of this true "bear's grave" cook themselves a meager meal, if they are so lucky as to procure the necessary material for it by work and begging.

Notabene: For this "splendid apartment" these poor people have to pay a rich landlord a monthly rent of 1 fl. 30 kr. (1 guilder 30 kreutzer) and are even very satisfied with this, because their landlord at least doesn't run them too hard, if they can't pay the rent immediately on the first of the month, but often even waits four to ten days. Yes, their landlord is even "so good" that he sent them 30 pounds of moldy rye straw for 20 kreutzer because of the illness of their poor, seventy-year-old father and also waited ten full days for payment! Surely such a "kind-hearted" and "patient" householder will one day be able to claim mercy and patience from Me, the Lord! -

Now behold, there in this hole's darkest corner lies on the "fresh" 20-kreutzer straw our poor day laborer. Some years ago, while doing heavy construction work, he fell from a weak scaffold and broke two ribs and an arm. He was taken to a hospital for the poor, where he was medically tyrannized for half a year and then, very badly healed, was released under medical assessment as a recovered man.

From then on, he was infirm and weak, and thus no longer capable of any hard work. He supported himself with his wife, who was also sick and weak, and five female children, the oldest of whom was fourteen years old, by doing all kinds of small jobs that were appropriate for his strength, and sometimes also by receiving a charitable donation, which either his wife or his children begged for from time to time from a rare softer heart. Age, weakness, cold and the worst food, like a residual cancerous rib wound, threw him into this most miserable sickbed on which we now see him lying.

Emaciated like an Egyptian mummy from the time of the Pharaohs, full of pain all over his body, his hip, coccyx and spine, which protrudes by at least an inch, completely sore from the hard bed, and in addition with the most empty stomach with no food at all, - full of burning hunger, he speaks to his wife in a very broken voice: "Little mother, have you nothing left? Not a piece of bread? No warm broth? No boiled potatoes? - Oh God, oh God! How terribly hungry I am! I can't move because of the pain, and on top of that I'm so hungry! Oh my God, my God! Deliver me at last from this torment!"

Says the woman, who is hardly able to stand on her feet because of dizziness and hunger: "O my poor, dearest husband! Already six o'clock this morning the three oldest children went out to ask for something from good, compassionate people, and now it is already three o'clock in the afternoon and still none of them have come back! I am trembling all over with fear and anxiety that something bad has happened to them. Oh Jesus and Mary! What if they have fallen into the water or into the merciless hands of the police? My hands and feet are trembling! - May Jesus strengthen you in the meantime; with God's help I will gather all my strength and go straight to the police and ask if they don't know where our poor children have gone!"

Says the sick man: "Yes, yes, dear mother, go, go, - I am already scared beyond all measure! But don't stay out long, and bring me something to eat, or I will die of hunger! Remember, it's already been two full days that we all haven't eaten anything. If only the three poor girls have not fallen asleep somewhere because of dizziness!? - Oh my God, oh my God, all misery must come upon me!"

The woman leaves, and as soon as she reaches the street, she sees an official henchman pushing the three children ahead of himself. The mother, seeing this, makes a cry of horror and, raising her hands over her head, says: "Righteous God! O Jesus! These are my poor children!"

The children gasp to their mother in tears: "O mother, mother! This savage man intercepted us in an alley where we were begging a man for alms for our

dying father, and then he locked us up in a dark room; and because he had seen us begging several times before, he then came with an even more despicable man who looked like a lord; he then had us so severely beaten with rods, even though we begged him on our knees, that our backs were blood soaked! He then brutally asked us where we lived, and when we could hardly tell him where we lived because of our pain, he commanded this wild man, who had beaten us so terribly, to take us home. - O mother, mother, it hurts terribly!"

The mother, barely able to speak, sighs deeply to Me, saying: "O Lord, You most just God! If You live, how can You look upon such abominations and let them go unpunished? O my God, my God, how can You allow such misery to come upon us!" Then she wept bitterly. The policeman, however, forbids the mother to speak to prevent her from attracting the attention of passersby, and orders her to go back to her dwelling immediately.

The mother excuses herself as a mother and says, crying: "O Lord, can I do anything but cry? My seventy-year-old husband, sick to death, is lying on straw, over-starved; all of us have not eaten for two days. This late autumn season is wet and already very cold, and we have not a chip of wood to warm our damp and cold home. I myself am weak and sick. These three girls were our only support, and these you have beaten to become cripples! Oh God! How could I keep silent? How can you forbid me to cry justly? Are you no human beings, no Christians?!"

Here the policeman wants to push them back; but from behind a corner a hearty man jumps out and shouts to the policeman: "Stop, friend! Up to here and not a hair further! - Here poor mother take 30 fl. (guilders); take care of yourself with it as well as you can. But you most insensitive executioner's slave, get out of here right now, or I'll drive a few bullets through your tiger skull!"

The police man wants to arrest the benefactor for this threat; but the stranger at once pulls a sharply loaded pistol out of the breast pocket of his shirt and points it towards the henchman, who of course now considers it more advisable to leave as quickly as possible than to let himself be shot at by this man, who now looks terribly serious.

After the police officer is out of sight, the man also goes on his way quietly and calmly. The mother and the three children continue to throw their kisses of thanks at him. And the mother, supported by her three beaten daughters, who have completely forgotten their pain because of this benefactor, immediately hurries to the next tavern and buys bread, some wine and meat. The waiter admittedly looks a bit worried when he gets a 10 fl. banknote to change from this poor rabble. But he thinks to himself: money is money, whether stolen or acquired in an honest way; he changes the poor woman's banknote and gives her what she requested.

Hurrying home with it, they find the poor man crying from pain and hunger. The mother immediately gives him some bread and wine, and the eldest

daughter runs to the nearest trader and buys wood, a lighter and half a pound of candles for a few pennies.

When she comes home with it, she finds to her horror two police henchmen in front of the poor man's door, who have now hurriedly returned, either to meet the charitable man or, if not, to be informed by the poor woman herself of the man's whereabouts. And if the woman refuses to answer, she would be arrested.

With these "laudable" intentions, as ordered by the police office, they enter the dark room together with the poor girl, immediately demanding a light and threatening the woman to give them all the information about that man, otherwise she would have to go with them to the police station. The poor woman, on hearing this, sinks down in fear. The eldest daughter, also trembling with fear, makes the requested light, and the two henchmen, seeing the sick man on the floor almost naked, only partially covered with the scantiest rags, at first shudder back a little, but soon recover and ask the half-dead woman about the particular man's status and place of residence.

The woman trembles and is unable to answer. The two henchmen consider this to be malice, snatch the woman from the ground and straightaway want to bring her in. The sick man and the five children ask for mercy and pity, but the two mutely execute their "beautiful" office.

But at the moment when the two henchmen were taking the woman to the doorstep, our charitable man returns with three more powerful helpers. They first wrest the woman, half-dead with fear, from the hands of the two henchmen and then give them a hiding that they can hardly walk, and threaten them, including the whole police station, saying: "In the name of God! If you wretched beasts dare again to enter this holy place where God's angels dwell, expect from us the most terrible vengeance! We are not men and beings of this world, but we are guardian spirits of these angels, who here undergo the trials of the flesh!"

Thereupon the four helpers disappear. The two henchmen, however, now quite sober, also leave with no intention to come back.

The woman soon recovers and now - thanking Me for this rescue - sees to it that her husband, who is very close to the end, gets a warm soup. Soon the soup is ready and is offered to the old man with a thousand blessings, who, thanking Me and his family, eats it with great appetite.

Strengthened by this, he speaks to his wife and children: "You, my dear wife, and you, my most beloved children, have now endured much because of me. But you have also visibly convinced yourselves that the hand of the Lord fought for you and drove your enemies away like an evil spirit. So trust in the Lord from now on; He will be closest to you when your need is greatest! - Forgive all those who have been harsh against us and especially against you; they are machine-like tools of a blind, domineering police rule and do without inquiring and knowing what they do. Let the Lord alone be their judge!

Bear your cross with patience and never seek the happiness of this world, for the happy children of this world are not the children of God. What is glorious in this world is an abomination in the sight of God! Fear nothing more than worldly happiness, for this is the greatest misfortune for the spirit.

Behold, what use would it have been to me, if I were one of the richest citizens of the earth? Now, at the edge of my earthly career, I would have nothing but certain eternal death ahead of me - but how completely different it is with me now! Death has taken off its horrors completely; for me there is no more death! I am already delivered from all my earthly sufferings, and the glorious gate into the kingdom of God is already wide open before me!

Behold, my body, this worn-out saddle of the soul for carrying the cross of God, now lies cold and dead on the hard straw bed. But I, soul and spirit, who inhabited this now dead body that has fallen away from me for seventy years, am now free, already living an eternal life and have neither seen nor felt the death of the body; for in a miraculous moment, of which I was hardly aware, I have been freed from my burdensome burden. Feel the body and be convinced that it is already completely dead. (The woman and the children feel the body and find it cold and hard and dead). And look, I am still alive and speak to you now much more perfectly than I have ever spoken!

The reason for this is that I have always believed in Jesus, the crucified one, and have acted according to His commandments as much as I could. As He taught in the temple that those who accept His word and live according to it will not see or taste death, this has now also been confirmed in me as eternally true, because I have laid down my body without having felt how and when.

I have left you no fortune, and my great earthly poverty is your only inheritance! But rejoice because of it; if the blind rich of the earth would know what a wealth for the spirit earthly poverty is, they would flee their money bags like the plague! But their great blindness considers that a gain, which kills them forever. So let them walk the way of destruction. But if you want to be as happy at the end of your earthly journey as I am now, flee the happiness of the world and never seek it.

Believe me, who is already talking to you from the hereafter: The greater someone's cross is and the heavier it is to carry, the easier and more impalpable will be his passage from this world of matter into that of the spirit. For everything that follows Christ must walk the way of the flesh. Everything must be crucified in Christ and die in Him, otherwise it cannot reach any revival and resurrection in Him and through Him!

Through poverty, hardship and other hardships of life, the flesh is already crucified and killed in Christ; therefore, everyone who lives as we have lived and you still live, will be awakened at the point where the rich actually die at the end of their earthly happiness, and will reap the full resurrection to eternal life at the apparent deathbed. For the poor man who is devoted to the will of the Lord dies continually, and when his goal is accomplished, he is also already finished with all death and can therefore no longer die, but only rise

again in Christ. - But it is completely different with people who have lived continuously according to their desires. Such people truly die completely at the end of their flesh and can only be awakened with difficulty - or not at all - on the other side.

Keep all this in your hearts and be full of joy, if the world despises you and calls you shameful names and persecutes you with all kinds of weapons of its evil, hard heart. For the Lord always watches the "wicked" and knows their plans! I say to you: When you arise, they will perish. Therefore seek first of all only the kingdom of God and his righteousness; everything else will be given to you for free.

Therefore, never rejoice over the rich of this world, but rather pity them, for they are all over-poor in spirit. But rejoice all the more in those who, like you, are in all kinds of crosses and hardships! For they die daily to Christ, and then die no more in the end, but rise again to eternal life in Christ.

These my last words in this world are your great inheritance, which I leave to you; from this inheritance you will not have to pay any taxes! - But this body of mine, take it out of the room soon, for it is completely dead. But do not make any ceremonies with it, because all such ceremonies are an abomination before God. You must also not pay for a mass either, because the Lord God is disgusted by a paid prayer. But all that you do, let it be a living praise to the Lord, because He has shown me such great grace. To Him alone be all glory, all praise, and all our love forever. Amen."

With these words, he falls silent for this world and is already completely dead in body. -

Immediately he sees three extremely friendly men in white pleated clothing standing next to him, who greet him warmly and offer him their hands in eternal brotherhood. Gladly and blessedly and forgetting all earthly sufferings, he also offers his hands to them, finding himself still sitting upright above his earthly body and saying: "O you dear friends of the Lord Jesus Christ, who are still completely unknown to me, but which you have to be! For the full seven decades that I spent on the hard earth, I experienced - in earthly terms - only a few good days, but all the more sorrowful ones, and the last ones were probably the most bitter. Because during these days it only rained pain and deepest misery over my poor sinful skin. But everything be sacrificed to the Lord and to Him alone all praise and all my love eternally! For although I have truly suffered much, there has never been a lack of temporary consolations that has lifted me up again in my heart and made tolerable all the physically deadly, bitter, horrible pains and wounds of the body in the name of the Lord. And now, with the great grace, help and mercy of God, the Lord Jesus Christ, I have overcome everything and, with the patience that so often alleviated all my suffering on earth, I await what the Lord's most holy will will have in store for me. To Him alone be all my love, all my praise and worship, - His alone holy will be done!"

One of the three white-robed men said: "Dear friend, what would you do if the Lord, for the sake of His great holiness and your venial sins - and this according to your confession of faith - sent you to purgatory for an indefinite period of time, where you would have to suffer great pain? Would you still be able to praise and glorify the Lord even under the greatest purgatorial pain? And could you still love Him?"

Says the poor man: "O you dear friend! The Lord's infinite holiness demands the greatest purity of the soul that should be worthy of His contemplation; but His equally infinite wisdom and goodness knows how much pain a poor soul can bear, and therefore will not overburden it! - But if His justice, because of His infinite holiness, demands such a thing of me, let His holy will be done there also! For even in this I still see His great love, which decrees such purification of the soul only for this reason, so that it may become worthy to be received into the sight of God!

I say, the Lord is always the purest love, thus endlessly good, and everything He does is good. Therefore, let His most holy will be done always! For even if I were to plead for mercy, it would certainly never be as good for me as what the Lord's highest wisdom and love decrees and determines for me. Therefore I say once and for all: Praise be to the Lord Jesus Christ, who rules and reigns as one Lord-God with the Father and the Holy Spirit from eternity to eternity! May His most holy name be praised, and may His holy will be done!

Says the white-robed man: "Now you have spoken perfectly right and true. But consider that you died without confession and communion; could it not easily be that, if you now had to stand before the seat of Christ's judgment, a mortal sin would be found in you and you would have to go to hell for eternity in the state of disgrace - according to the teaching of your church? How would you praise and glorify the Lord then?"

Says the poor man: "Friends, what I could do, I have done. That I could not confess in the end was not my fault. Three weeks ago I confessed anyway, when the confessor assured me that I would not need confession for a long time. - O friends, if I should nevertheless have any mortal sin in me that I am not aware of, then pray to the Lord for me, poor sinner, that He may be gracious and merciful to me! For going to hell for a suffering earthly life would be the most dreadful thing! O Lord, Your will be done, but still be merciful and gracious to me poor sinful soul!"

Says the white man again: "Yes - dear friend, with our intercession, if you had a mortal sin in you, perhaps it would not do. For you know from the teachings of your church that God cannot show mercy after death because of His most perfect, strict and unchanging justice. Besides, in the world you have never relied on the intercession of the saints and on the sacrifice of the mass, and in the end, so to speak, you have not relied on anything at all, so that you have behaved as a heretic against your church without any contradiction and have become a great sinner in her sight. If we were to pray to God for you, do

you think that our intercession would be of any use to you? - Why then did you - according to your own last confession - pay no attention to the litanies of the church and its masses for the souls, since you taught your survivors that paid prayers are an abomination before God, which is why they should not pay a mass for you? But since all this is the case with you, how should we pray for you to God? What do you mean in this respect? Will or can this be of any use to you with God?"

Says the poor man full of spirit and full of deep composure: "Friends, whoever you may be, it is all the same to me; you are nothing more than God's creatures, and that - to the Lord God all thanks and love forever! - I am, too, and I believe I may speak to you as freely as you speak to me.

I may have been very poor and miserable in the world, but I could read, write a little and count pretty well. On Sundays and holidays I spent most of the time reading and examining the Holy Scriptures most attentively. The more I found my way through it, the clearer it became to me that the Roman Catholic Church does and wants to have done just the most abrupt opposite of all that Christ and the apostles taught and did themselves according to the four Gospels and the letters of the apostles.

In a letter of the apostle Paul I even found the thunderbolt: 'And if an angel from heaven should come and teach you another gospel than the one I preach to you, that is, Jesus the crucified, let him be accursed' (Gal. 1:8).

This sentence flashed through my whole soul like a thousand lightnings, and I thought and asked myself: What about the teaching of Rome, which not only does not teach the Word of God and forbids all laymen to read it, but also teaches quite other things, which are quite like the darkest paganism? Whom shall I believe now?

An innermost voice spoke very loudly to me: 'Believe the word of God!' And I did as the innermost voice had spoken.

Day by day it became clearer to me that I was doing the right thing. For I understood in my heart and was convinced in spirit and in truth of all that I faithfully believed and did, - that the teaching of Christ is pure and the only true word of God, in which alone all salvation and eternal life is to be sought and found!

God is unchanging. As He was, so He will remain the one endlessly perfect eternal Spirit of purest love. How could He have founded the Church in Rome that preaches nothing but hatred and persecution, corruption, death and hell? No, eternally no, it said in me, he who judges and condemns his brothers is himself judged and condemned. But judge and condemn no one in your heart, and you will not be judged either. I saw ever more clearly how Rome's priests in spirit behaved a thousand times worse towards the Lord than those who once really crucified Him in the flesh; but I never judged them, but always said in my heart: Lord, forgive them, for they are all blind and do not know what they are doing!

I saw and understood the Lord's endless love more and more. Therefore, my love for Him grew so powerfully in me that all my earthly sufferings were not able to diminish it in the least, but only strengthened it more and more! And so I tell you now also quite freely and unconcealed: Christ is my love and my life - even in hell, if I am condemned there by you; even hell will never rob me of Him!

I know that I stand before God as an unworthy sinner, and I am not worthy to lift up my eyes to where He, the Most Holy, dwells! But tell me, where in the vast infinity of God dwells an angel or a man who could say like the Lord: 'Who among you can accuse me of sin?' Truly it is more blessed for me to say: 'Lord, I am the most unworthy of all', than: 'I am the most worthy of Your grace!' I, and surely also you, can only say - even if we have done everything He has commanded us to do - 'Lord, we have all been Your most useless servants, and by nothing have we made ourselves worthy of Your grace. O Lord, O Father! Be merciful and gracious to us the most unworthy for allowing us to act through Your endless grace!'

This we alone have the right to say and to ask; but everything above it, I consider to be an actual mortal sin, temporal as well as eternal! Now I hope you will understand why I did not think much of the litany and the paid prayers. But I was always ready for a true intercession according to the truth and love of the heart on the part of one brother for another, and for that reason I asked you for it, too. You can do what you want. But in everything, may the Lord's most holy will be done forever!"

The white-robed one speaks again, inwardly quite delighted about this new glorious brother: "Dear brother, we see your true earnestness, courage and zeal for the Lord, which truly stands like a rock. But ask your heart whether you would also dare to speak like this before the Lord?"

Says the poor man: "Only my great love for Him could paralyze my tongue, but never my courage. And truly, it does not take much courage at all to confess before God Himself that one truly presents oneself before Him as a most useless servant and thus most in need of His grace and mercy. - Oh, I have never feared Christ in the true sense of the word, for I loved Him too much to be afraid of Him.

Only tell me whether I will remain here much longer or not. I would like to know very definitely where I will have to go!"

Says the white-robed man: "Just a little patience, we have to wait for someone else because of you. As soon as he arrives, bringing your judgment from the Lord, you will be immediately removed from this place and will go where the will of God will lead you. - Behold, he is coming from the direction of the morning; soon he will be here! - Have no fear of him who is coming in the name of the Lord?"

Says the poor man: "O no! If I love the Lord Himself above all things, how should I fear him whom He sends to me?"

Says the white-robed man: "But do you know, dear brother, that even the most righteous man sins seven times a day without knowing that he sins? If you add up all the days, starting from your sane years, and multiply them by seven, there should be quite a significant number of mortal sins, especially if you suppose that - according to Ignatius of Loyola - four small ones also make a big one! And if the messenger were to come up with such an account, would you not then be afraid of the messenger of the Lord?"

Says the poor man: "No, and again said: absolutely no! I must frankly confess to you, my dear friends, that it would make me straightforwardly glad to be found quite a sinner! For sin does not exalt me, but it humbles me, and that is good and right. I have often felt this on earth, when for a short time I was often not aware of any sin, which was especially the case with me after a confession, - in such a state I became quite arrogant by myself out of supposed pure moral blamelessness and also secretly said to myself, when I met such a rascal of a person: Thank God that I am not like this fellow, forgetting God and all human right!

But when I soon fell into some sin myself, I thought in all contrition of my heart, if another sinner came to me: Look, this one, whom you think is a bad person, is perhaps far purer before God than you. Therefore, O God, be merciful and gracious to me, a poor sinner! For I now do not even feel worthy to lift up my eyes to Your heavens! - And this, friends, was certainly better thought of and more worthy of an all-time sinner than to think and say to oneself: 'Lord! I am pure and have obeyed all the laws since childhood, therefore I am now also fully entitled to expect from You the promised reward!'

Friends, I know that I am a sinful man before God. Therefore I am only humble and do not expect anything from Him according to any merit, but everything from His sole grace and mercy.

I really don't know what kind of merits creatures could have collected before the almighty God, who alone is able to do everything and who has never needed our help? Did they help God, the Lord, to create heaven and earth - or accomplish salvation? Or did anyone benefit God, the only Holy One, by observing more or less the laws given by the Lord for his own good? I mean, God would be just as fully God without us as He is now, since we are only meant to receive His endless grace, mercy and love in us, and not to render Him any other, eternally unnecessary services.

Behold, I have always thought like this, now I also think like this and will also think like this eternally, provided that an eternal existence will be granted to me from now on! For this reason I do not see why I should be afraid of the messenger of the Lord, because I can find no reason to be afraid of the Lord Himself. Yes, I do fear the Lord, but not like a criminal, but as a lover who feels much too sinful and unworthy to love the Lord with his impure heart and with all his strength! What do you dear friends think now, am I right or not?"

Says the white-robed one: "We now see quite clearly that you will never let yourself be converted by us; therefore we do not want to make any more trou-

ble for you, and leave everything to the one who is coming here. Behold, he is already here!"

The messenger comes straight to the poor man with a friendly face, gives him his hand and says: "Arise, dear brother, above your mortal remains and rise to eternal life in your God and Lord, whom you have always loved so dearly in Jesus Christ!"

The poor man now immediately rises as if completely free and filled with great power and strength and speaks to the messenger, who looks very simple and plain: "Exalted messenger of the almighty great God! An incomprehensible feeling of bliss flashed through my whole being; this is also a sure proof to me that you are truly a messenger sent by the Most High to me, a poor sinner. Since you are not only according to the prediction of these three brothers, who wanted to put a great fear and dread of you into my heart, but according to my own infallible feeling, tell me now what I have to expect from the most just judgment of God! I have no merits, nor will I have any forever; but since I feel that I am certainly a gross and great sinner before God, tell me whether I may hope for mercy and grace?"

Says the messenger: "Dear brother, how can you ask for such things? Your heart is full of love for the Lord, - this is already the Lord Jesus, who alone is God from eternity to eternity, in you! But he who has Jesus in his heart, how can he ask whether he may hope for grace and mercy from Him? I say to you: You are already blessed and will have to see nothing of any judgment in you forever! - Come now with Me to your God, to your most loving holy Father, and receive what is prepared in all fullness for all those who, like you, love Him above all things in all truth!"

Says the poor man: "O exalted messenger of God! Forgive me, I cannot follow you there! For I am eternally unworthy of such grace! But take me to a quiet place, where those of my kind, undeserving, least of all blessed dwell, with the hope of seeing the Lord Jesus from afar once every earthly hundred years, and there I will feel as blessed as the purest and most perfect angels! I could not bear it at all, if the Lord Jesus would come too close to me; because my too great and mighty love to Him would tear me apart, if I would come to Him! Therefore, do to me what I have asked of you out of the most profound contrition of my heart."

Says the messenger: "My dearest brother, this cannot be; behold, the Lord wants it like this! But if I can endure it in the closest proximity of the Lord, you will be able to do the same. Therefore come with me and do not be afraid in the least! I tell you, you and I will find our way before the Lord."

Says the poor man: "Well, in God's name, if you say so, I will certainly dare! - But tell me, why do these three white-robed brothers look at us both now as if moved and enraptured in their innermost being? Do they already see the Lord somewhere?"

Says the messenger: "It may well be; but they also secretly have an exceedingly great joy over you, as over everyone who comes here with such love as

you. See there towards the morning, where a gentle mountain rises, over which a most glorious morning red shines, - this is the path where we will go, which we will have covered quite easily and quite soon! From that height you will behold the new holy Jerusalem, the eternal city of God, in which you will dwell forever!

Says the poor man: "Ah, brother, how glorious, how purely divine shines this glorious morning light, what a glorious cloud! And only the glorious mats and little trees! O you, you incomprehensibly beautiful heavenly world! What are all the glories of the earth in comparison? - But I see now also great flocks approaching us and I hear also superior-heavenly glorious songs! Oh what harmony! Who can measure their immense euphony? - How mightily they shine who go forth to meet us! How will I look among them in my still very earthy-looking clothes!

O God, O God! This is really very difficult to endure! Behold, they are already coming very close to us, and now, now - what is this? They fall on their knees and faces as if before us, and seem to be quite contrite! Perhaps the Lord Himself is already coming to this crowd from somewhere behind? Oh, tell me what this means!"

Says the messenger: "It must be something like that. We will see for ourselves what it is. Just a little patience, in a few steps we will be up there and we will see what it is."

Says the poor man: "O you, my most exalted friend, I now feel quite strange! Just think how it will feel and how it will be for us to see the Lord of heaven and earth, the Lord of all life and death, for the first time! O friend, I tremble with fear and with longing and with joyful, anxious expectation of the things that will now come our way. Verily, only a few steps more and the height is reached! Alas, alas, what will I see!

O friend, are you not afraid of God, when He may come to meet you more often on similar occasions? Have you become so accustomed to it that you do not make much of it when such things happen to you? And yet I notice in these crowds, as well as in the three brothers following us, that they are no less moved than I am. Only you are so completely indifferent and have an expression as if all that is going on here is something quite insignificant. Oh, tell me how this is to be grasped and how it is to be taken? Shall I, which would be purely impossible for me, also behave like you?"

Says the messenger: "My dearest brother, you will soon see why I am not afraid of God, and why I do not act like our three companions, not like you, and not like these multitudes. But it is also better if you now behave as I behave; for you will soon convince yourself that your fear is purely vain. For I tell you, the Lord does not require all this; but if the children thus show their most intimate love and humility before the father, they are certainly not wrong either.

But I know that you used to be quite fearless and unafraid of the three who first greeted you, which pleased Me very much, even though they tried very

hard to put some fear into you. How is it then that you now become so fearful?"

Says the poor man: "Yes, - then I had no idea of such endless majesty of God and His holy heavens; but now I have before my eyes what before I hardly dared to think. But now it is completely different! What must God look like, that they shudder so much, sure of a great holy awe of God, the Infinite, God Almighty! Will my still very stupid and light-unaccustomed eyes be able to see God's face?"

Says the messenger: "Well, well, dearest brother, everything will work out just fine. If you have not become blind up to now, it will be all right in future too. Be calm; behold, we have reached the heights, and there, above the horizon, where you can see the sun of God, whose light illuminates all the heavens and the hearts of all people and angels, you can also see the holy city of God, in which you, and that with Me, will dwell forever! Let us hurriedly go there and we will reach it very soon!"

The poor man is now wide-eyed and hardly knows how to help himself with amazement; he only does not yet understand why he hasn't yet seen a reason for the crowds to rise up so contrite and follow us along with the three of them, singing the most glorious psalms to the glory of God in the most melodious way.

After a while of silent, blissful contemplation of this heavenly region, which cannot be compared with anything earthly, he asks again, saying: "O dearest friend and brother! Tell me, where do those who follow us see the Lord God, since they sing as if He were among them? I look left and right and back and forth, but I cannot see anything that reminds me of God. Are my eyes still too stupid or too unworthy to see the most holy face of God? - Probably the latter will be the case forever? Basically, however, I prefer it like this, to be honest; for I feel, and God will know and see it best, that I would not be able to bear His most holy face. Oh, I am already overjoyed that I now see all the heavenly things at your side, and that God sees me. Of course, you know, just once I would like to see Him, Him whom I love so mightily; but of course, spoken in all truth, in the person of the Lord Jesus Christ. Oh, if only once I could see the dearest, the most beloved, yes, the most beloved Lord Jesus, then I would already be the most blessed and happiest person in all heaven!

Says the messenger: "I tell you, just be calm; you will soon convince yourself that you will see Jesus sooner than you think. Yes, I tell you, you actually see Him already, only you do not recognize Him yet! Therefore, just be calm."

The poor man now looks around again diligently on all sides, where he could see Jesus; but he does not yet see anyone whom he could take for Jesus. He therefore turns again to the messenger and says: "It is strange! You said that I already see Him, but I do not yet recognize Him. I have now diligently searched with my eyes all those who follow us, but He cannot be among them, for they all seem to be contrite to the core and moved by the deepest awe, and all praise and extol Jesus, the Lord from eternity, as with one mouth. The three

white-robed men do the same, and so it is hard to assume, according to my thoughts, that the Lord Jesus Jehovah is visibly among them. And yet you said that I see Him! Oh, I beg you, tell me how and where I actually see Him!"

Says the messenger: "Look to the city of God, which we are already very close by; in it everything will become clear to you. We are already passing the outer walls and will soon be in the holy city itself, and there your eyes will be fully opened - and that is more or less in the same way as the two disciples walking to Emmaus. Therefore, be calm, for all this must be and happen here, so that no one's salvation and life and freedom suffer any harm. - But how do you like this city we are about to enter?"

Says the poor man: "O friend, where would I find words to describe the endless splendor and majesty of this city! What an innumerable multitude of the very greatest and most magnificent palaces, and all seem fully inhabited! O God, this splendor, this magnificence, O this infinite majesty! The beauty is unspeakable; no human mind can grasp and comprehend it! But I only ask, now that we are in the city: Where is Emmaus, and where is the Lord Jesus, who still does not want to show Himself before my eyes?"

Says the messenger: "Behold here the great house where we are now standing, and from its shining windows and outer galleries countless brothers and sisters greet us, this is the true eternal Emmaus! In this you will dwell eternally from now on! And since we are already standing in front of Emmaus, which you now see quite well, turn now also to Me and look at Me, and you will also recognize Him, for Whom you carry such a great longing and love in your heart!"

The poor man now looks at the messenger, who is Me Myself, quite firmly and immediately recognizes Me in the messenger. And he instantly falls down on his knees and says: "O my Lord and my God! So You Yourself are the messenger? O You most endless eternal love! How, how, how - did You Yourself then degrade Yourself so low as to show such grace to me, a poorest sinner?!"

After these words he falls silent in blissful rapture and is thus introduced into My dwelling.

The further most blessed relationship of this man you can easily imagine yourselves as well as his eternal loving destiny. Therefore we want to end this scene and go over to another one. Amen.

Eleventh Scene: "Robert Blum"

(November 27, 1848)

The last scene in the series "Ghost Scenes" (scenes of death) describes in two extensive volumes with the title: "From Hell to Heaven", the otherworldly development of an outstanding man of contemporary political history: Robert Blum, who was executed in 1848 in Vienna as a revolutionary on the orders of Prince Windischgrätz. - We experience his spiritual awakening in the hereafter and witness how the Lord Himself approaches this actual loving man in his spiritual fantasy world in order to free him from his worldly errors and to make the purified man the purifier of many other souls who had come close to his sphere of influence during his earthly life.

The external events depicted in this work convey a wealth of great impressions and stimuli. Images of time, character sketches, deep insights into the soul and many spiritual discussions convey a comprehensive picture of the world in the beyond, especially since the structure of the work expands from the image of the lonely awakening soul to the far-reaching panorama of mankind and creation.

The reunion in the great beyond

(May 31, 1852)

Appendix: Many people, who otherwise have head and heart in the right place, still have the fateful question, if they are not so strong in faith: whether there is another life after this short earthly life, and whether the human being will recognize himself as what he was here? Furthermore, whether the consciousness here and the full recollection of all his earthly states will remain with him or whether his consciousness together with the recollection will rather resemble that in dreams, where the dreaming man recognizes himself as the same as what he is in his waking life on earth and is clearly aware of his subjectivity, only under constantly changing new living conditions. Except for a few things that are deeply ingrained in the disposition, he still ponders whether all objective conditions of life on this side, such as the closest relatives and places often seen, vividly discussed topics, and homelike inhabited places, even if they continuously appear under foreign conditions and forms, lose almost all existence. And if a mutually recognizing reunion in the great beyond under such spiritual living conditions is possible, very similar to a bright, vivid dream?

And I, the Lord, say and answer this comprehensive question with: Yes, so and so! Depending on the person who has lived through this earthly trial life more or less arrantly according to My order revealed to all people.

He who has already achieved the true and full rebirth of his spirit and lives here as a fully reborn person, which is easily possible for everyone, and if you live here as a fully reborn person in such a way, that the spirit world with all its conditions and its corresponding effects on the material world, and the material world itself are completely clear to you, it is impossible for your body, which is not capable of any living consciousness or memory, to make any change in your thinking, wanting, remembering and most living subjective and objective consciousness.

For if life and all its influences and effects already on this side have completely passed into the spirit, which is eternally in the highest and purest self-consciousness, and which is eternally above all matter, and where matter only manifests outwardly as a fixed thought or as a fixed idea for a certain time, I think that it should be obvious to everyone who thinks only a little bit brighter - especially since there are still a thousand proofs from the life of the somnambulists and many seers and prophets at his disposal -, that the purely spiritual life in the beyond must be a much brighter one, more conscious of itself and of all other subjective and objective processes, conditions and relations of life, just as much the purer spirit stands above all matter - which, as has been shown, is nothing but a fixed expression of its thoughts and ideas - and where the spirit for eternity is in itself light, life, power and fullest consciousness.

But because not only one, but all people living according to My order pass over into an equal most perfect life, the question about the future reunion is of a vain nature. For if people in this imperfect puppet life already possess the ability of recognizing themselves and experience reunions, which they cannot deny or doubt, they surely will possess this ability in the most perfect, purely spiritual life all the more, where their whole being is the imperishable expression and the basic principle of all life and all its circumstances and occurrences! In this world, through the body, the soul recognizes through the spirit in it the people known to it and related to it, can become friends with them and fully relate to them and then recognizes them as such according to shape and character at all times. But if the soul and the spirit are able to do this through all the thousand dungeon walls of the body who is dead in itself, how much more will it be able to do this in its completely free state, as has been observed only too often in many somnambulists, who with their tightly closed eyes, not only quickly recognize their surroundings, often down to the innermost foundation of life, but also people in distant countries, whom they were questioned about, with all their conditions and circumstances! And yet the soul of a somnambulist, however bright, is far from being in the same free state as an even more imperfect soul after leaving its body.

That imperfect souls after their release from the body only too soon become more and more dark, is due to their evil will. Of course, such souls then see nothing of the world anymore, which is very necessary, since in a seeing state they would do too much harm to the world and especially to those whom they view as their enemies. Such souls and respectively spirits then only see what

develops from their fantasies, like a lowest level dream world. In this fantasy world, such souls often remain for hundreds of years, and they do not see the continuously newly arriving souls, even if they were their closest relatives on earth and they immediately see them. They only see their long-lasting fantasy world and therefore they are only accessible to the angels through pure correspondences, which the angels are able to push into the fantasy world of such blind souls.

If they accept advice and thereby gain an improvement of their will, their fantasy world disappears little by little, and then they come gradually to the true light and to the view of all that exists and thus also to the reunion of their relatives and friends. They soon recognize them as such and take real pleasure in them.

But if they do not improve, they remain in their dream world, which is getting worse and worse, for a long time. And then there is no question of a pleasant reunion and recognition. As little as a physical man in a very material dream can remember any of his external conditions and states of life, but sees only that which his imagination presents to him as real, just as little and actually even less can a dark soul remember or recognize anything in the beyond in its dream chain, in which it is never active, but always only suffering, and therefore can never free itself from itself even for a near eternally lasting time, measured according to earthly time!

Whoever is not reborn at least half in the spirit here on earth, comes in the beyond more or less into the above-mentioned state, and cannot help himself in it than the embryo in the mother's womb, whose movement depends on the necessary outer state of the mother. But such souls are still subject to very peculiar circumstances, which are quite different to the state of the embryo in the womb. And this consists therein, to speak intelligibly for the human mind, that the embryo in the womb as a newly forming creature is absolutely suffering, while the dark soul all by itself is active and suffering at the same time, because it does not want to, cannot become inactive, so that it thereby could become un-suffering.

But how does this come about?

If a man in this world has either done very little or mostly nothing at all for the enlivenment and formation of what his soul carries hidden in its heart, but instead used all his resources only on the outer intellect and then used it to take well-calculated ways, to gather worldly treasures of whatever nature they may be, in order to prepare for himself the finest and in every respect most tasteful enjoyments pleasures, then, if such a man's soul arrives on the other side, its divine chamber of light is tightly blocked and closed. The earthly light of understanding, however, which is actually only a combination of the external, material images of light, which are visible to the soul on the many millions of surfaces of the little brain panels, and from which the soul always makes its calculations in the manner of the stupid astrologers and then, as if by the power of the thickest superstition, feels compelled to act according to them, re-

mains in the world anyway, like the picture gallery of a picture lover, when he dies. The consequence is that such a soul must then necessarily arrive totally dark in the spirit world, and retains nothing but the consciousness or the expression of life, and regarding the memory of its earthly conditions and relations, only as far as these are recorded in the brain chamber of the soul (corresponding to the bodily brain) in corresponding types, which the after all highly sensitive soul feels and becomes aware of, even if it cannot see them clearly because of its lack of light.

That such a state of a soul accustomed to all pleasure stimuli of life, becomes only too soon unbearable to her, can hopefully be easily understood and even felt vividly. Such a soul then soon falls into a great fear, anxiety and in the end into a great anger and rage, through which a kind of glow develops inside of her.

For wherever someone sees some strong activity in the judged world of matter - like a violent storm, a strong surf, a strong friction of two objects of equal or unequal kind, a powerful pressure of two hard bodies on each other and the like - will also notice, especially at night time, a development of fire and light or at least a glowing, which is called by scientists by the general, but not always suitable name 'electricity'. However, basically and actually according to the full truth, it is nothing but an excitation of the nature-spirits which are more or less hard imprisoned in all matter, and which can always be excited quicker and easier, the harder they are imprisoned. But if they are bound lighter, like in the air, in water, in clay and in all kinds of other liquid and softer materials, a heavier movement (activity, see above) is necessary, so that the nature-spirits, which cannot counteract so fast, are excited and become visible as a light or as a glow by their very fast vibrating movement within their airy and highly transparent shell, which holds them captive.

But that this excitation of the nature-spirits consists in vibration, can easily be seen and recognized by every man with only some ability of spiritual observation from thousandfold phenomena in the world of nature. If a human being or even an animal becomes very excited in its disposition by whatever cause, an external tremor can be observed, which is caused by nothing else than the excitement of the nature-spirits trapped in flesh and blood. A string on a sound instrument starts to vibrate when struck, because the spirits trapped inside the material of the string are excited by the shock or blow. The flame of every light, which is nothing but an act of releasing the nature-spirits trapped in matter, consists of always visible vibration, which is caused by the activity of the nature-spirits becoming free. And there are still thousands and thousands of similar phenomena in which the same act can be observed. - - -

It has been said that the soul, through the loss of its world-light and all the pleasures arising from it, first results into a great fear and anxiety and finally leads to a great anger and wrath, through which a kind of glow is produced in it. This glow arises in the being of the soul correspondingly in the same way as in the physical world.

Fear is the first excitation of the infinite number of soul-spiritual *specifica* potencies that are present in every single soul. If all potencies get into a more and more violent trembling, the space of form given to them soon becomes too narrow. But since the outer form, within which all the innumerable potencies are united into one life, soon becomes too narrow - because it cannot and must not be expanded so easily -, the consequence of this is then necessarily an ever more violent pushing and pressing in all directions, through which in the concrete total or rather one-life, the feeling of fear arises.

If the pushing and shoving continues more and more violently, a spiritual fermentation arises from it, which is called anger. But just as in nature the result of an ever more violent fermentation is a full-blown inflammation, so too is the end result of the great fermentation of the soul's *specifica* potencies a full inflammation, and this is called anger. And from such anger comes the appearance of the glow, which, if it becomes more and more violent, finally turns into a full fire, which as the most evil appearance of life is called rage, which in the most actual sense is hell.

When a departed soul gets into the aforementioned glow, it begins to see the spiritual stigmata in its brain very dimly and soon recognizes much vain evil and little good in its being. In such twilight she often sees the mosquito as an elephant and vice versa the elephant as a mosquito. From such views all kinds of quite airy and transparent, one could say formless forms develop in the soul, like the castles in the air of a young man in love in the world, which, with a very fierce imagination, not infrequently appear for a moment in an actual visible appearance, but with the slightest disturbance of the disposition blur into nothingness.

Since the soul cannot bring anything to a lasting reality as was shown above, and gets only more and more irritated and excited by the momentarily appearance of the more distorted than well-ordered images, whereby in the end even the innermost begins to get "heart bursts", and prompts this innermost (primordial spirit of God) into an activity, but of a completely opposite nature.

Through this activity (of its primordial spirit out of God) the wild activity of the soul is calmed down, so that in the end the soul falls into an actual sleep within itself, thus resting. In this rest the soul is more united with its original spirit out of Me and enters into an actual dream state and, because it feels quite comfortable in such a state, also remains in it, - a state which the ancient soul and life researchers called the soul sleep.

The primordial spirit, which is now active in the heart of the soul against the soul's cravings, creates more and more such images for the soul, which, on the one hand, always contain what appeals to the soul's self-loving, domineering and pleasure-seeking sense. But as soon as it greedily wants to seize such things in its dream, which it naturally considers to be reality, it is either destroyed or it recedes and escapes. On the other hand, however, also such images are produced for the soul which are beneficial for it, and if it seizes them

and uses them as a true advantage, they remain, and thus a solid and lasting world (for the soul) begins to develop out of the dream.

The more the soul grasps what is offered to it by its primordial spirit, the more it unites with it and thus enters its primordial spirit without noticing it and with it reaches the primordial light and all truth from it. Then the soul soon fully recognizes itself and all its acquaintances and relatives and is usually then led by them to Me Myself, where it is then also given more and more light and wisdom according to the measure of its perfection and becoming one with its spirit and the full ability to see the natural worlds and be able to be beneficially active. That in this case a manifold reunion is a quite natural consequence of their spiritual perfection needs no further proof.

But what will happen to those souls who, in their dream life on the other side, cannot be separated from their selfish and pleasure-seeking sense of desire by the presented images and appearances? What happens, I ask, to such a soul, which therefore becomes more and more enraged, because it cannot hold on to the objects of its desire, which are conjured up in front of it? Is there also a reunion in this case? No, I say, there is no reunion!

To such a soul its own spirit becomes the most merciless judge. In the end the spirit allows the soul to reach the presented things and objects and enjoy them according to its evil sense; but such enjoyment always causes the soul the greatest and most burning pain and makes it completely dark again for a long time.

The spirit then allows that a soul that has become dark in its greatest rage, begins to glow and thus produces an evil light to perceive its kind outside of itself, and actually gets in contact with them.

Then immediately alliances and gangs are formed, by those who communicate their rage to each other. They entrench themselves against the enemies with whom they come into an untoward contact in their dream life, which are, however, considered to be a reality by such souls, and then take the most revengeful decisions to rather kill themselves than to let any divine order, no matter how small, be dictated to them.

In such entrenchments, for which they take the material from their imagination - as far as they are capable of any imagination in their glow of rage - they often remain for a very long time and therefore only become angrier and angrier again. They then break through their own entrenchments themselves and go out in hordes to search for the enemy, because no one wanted to penetrate their fortifications so that they could have cooled their revenge on him. But their search is in vain. They only come in contact with other hordes of their kind seeking the enemy, and soon make common cause with them, to eagerly seek the enemy together, but of course never find one.

When such miserable souls have grown into groups of several thousands, - whose heap looks in the spirit world for the eye of the pure spirits similar to the surrounding air of a burning house on earth at night in a distance -, they choose the most ardent among them, whom they consider to be the bravest

and wisest, as leader, who then leads them over a terrain which usually corresponds to the imagination of such souls - either in the form of a dark sandy steppe or an endless plain on which nothing but dry moss appears. On such grounds, after long wanderings and under great hunger and thirst, they usually find nothing but a similarly wandering horde, guided by a strongly glowing leader. And then it happens that they either attack each other out of already too great vengeful rage, tear themselves apart and mutilate each other, or they unite under two leaders, which, however, immediately gives rise to friction, because one of the two leaders wants to be the first, which usually brings about a war of the two hordes in a short while.

When in such wars these most unfortunate souls have almost completely torn themselves to small pieces - of course everything only apparently - they come again to a certain calmness and their spirit then shows them again, as in a brighter dream, how futile, fruitless and vain their foolish-blind efforts were, and shows them the better way to turn back.

Sometimes some accept such instruction and convert. But most of the time, after such a vision, they become quite mad and go back to their spiritless pure soul state, which then becomes far worse than the first one was. And such states are already hell, from which a way out is hard to find! Who does not go the narrow path through his own heart, never gets along and can remain in such hell for trillions and decillions of earth-years. -

It has now been shown how the life of the soul in the beyond plays out in two most sharply opposed main traits and conditions: either upward or downward. But all this is not meant to represent every appearance in the spirit world, but as said before only the general main features, thus the most abrupt pro and con.

In the middle of these two main states there is still an innumerable amount of phenomena, which do not need to be shown here, since they have been shown in abundance in the works: "The Spiritual Sun", "Earth and Moon" and in "Scenes of the Spirit World", as well as partly in the manifold other revelations and natural deliberations. But all the phenomena described therein, no matter what kind, are based on the main norm now shown, and the basic ways either upward or downward are in themselves the same.

The real true reunion occurs only in the Kingdom of God, that is, in heaven, which fills the whole of infinity in space and is therefore present everywhere, but into which every man can enter only through his heart. -

But since there are many in the world who are so material that they have no concept and no idea of the spiritual relations of things, but read here of "nature-spirits" and do not understand what these are and what they consist of, a very brief explanation of nature should follow.

The whole material as well as the purely spiritual creation is nothing but an idea from the heart or life of the Deity Himself, preserved by the omnipotent will of the Deity, and - because it is from God - it is basically spiritual. If now all the so-called material creation, which would be very easily possible for God,

be released from this continuous preservation (omnipotent will), then it would again take its place in the disposition of God completely spiritually as a great thought visible only to the Deity, and the realization of innumerable beings becoming free and self-sufficient, would be over!

But God forever wants that His great thoughts and ideas should be realized to reach the freest independence. And so God had chosen this only effective way for the only possible realization, that all the divine thoughts and ideas must exist as unchangeably fixed for the sake of His plans and purposes:

The innumerable thoughts and ideas have to be made successively freer and freer in the smallest spiritual particles (*specifica*), but they still have to be attracted and held for a long time by some main idea of God, which apparently hovers as a world body in the endless space of thoughts and ideas, until they gradually amalgamate more and more according to their similarity and thus pass over into ever larger entities up to man.

Such particles, which gradually are becoming freed from the total main idea (the world body), as well as the parts not yet freed but still held by the main idea, up to the human being, are called "nature-spirits". These freer nature-spirits - or nature forces, as the world scholars call it -, occur already self-acting either in the air, in the water or in the soft earth and lure the still hard imprisoned spirits out into freedom, unite with them and, by enveloping themselves with the still more unfree spirits, form all kinds of life forms: first plants, from these little animals and animals of greater and greatest kind - up to the human being, where they form human souls. But also - according to the more unfree, still coarse part - which forms his body. Now already sufficiently ripe for fully free independence, they are again seized by God's primordial being Himself, and - initially, however, still as if from outside - are trained and exercised for the following purely spiritual, eternally lasting state.

Those who then put up with such training and thus voluntarily enter the order, through which their eternally independent, freest state of life alone is possible, - these will then also reach the great reunion with Him from whom they have emerged already eons ago. They will see how and from where and by Whose power and wisdom and unchangeable perseverance they have come from their original non-being into the fullest, freest and most independent being and cognition.

At the same time, however, because they are of one and the same essence with their origin, they themselves will also create new creations in the same way for their great bliss out of their now supreme wisdom, which is completely equal to the divine wisdom, and thus be creators of their supreme heavens completely in My order, by which they will then reach the realized reunion of all their thoughts and ideas.

And all this will then be a great, eternally lasting realized reunion in the endless fullness of all that which the divine spirit eternally inexhaustibly holds within itself. And this is then the only perfect, great reunion!

I mean, whoever has eyes to see and ears to hear, will be able to draw to his own advantage indescribably much from this for the full cognizance of the spiritual life.

But he who will only read it out of a kind of curiosity and will put to it the file of his worldly mind, will one day suffer just as it is to be read in this description. For My mercy cannot and must never extend beyond the limits of My unchangeable order now shown from the foundation. For this order is in and of itself already My eternal mercy.

But whoever steps over the barriers of this order will only have to attribute to himself an exceedingly long, most miserable state in the beyond. For each one must shape himself, if he wants to be what he is supposed to be. If someone does not want to take this trouble, he must remain in the eternally necessary judgment until he will begin to transform himself, which will cost the soul a hard struggle!

Therefore, let each one of you beware of (selfishly seeking) earthly goods, wealth, splendor and prestige, but be abundantly charitable to his poorer brothers and sisters to the best of his ability, and the battle with darkness will be an easy one for him. Amen.

This is what the Lord of all life says to all of you. Amen. Amen. Amen.

Someone in the beyond

(February 18, 1861)

A person from the beyond, who had known Lorber during his lifetime, was allowed to address Jakob Lorber directly and to report to him for the first time on February 18, 1861, about his passing over into the other world and his first stay in the sphere of the spiritual earth, which surrounds our natural earth:

B: "God Greetings, dear friend! - In my still somewhat suffering seclusion I have thought of you and all other friends and have often recalled those hours in which we discussed spiritual things in a very comforting way. But the Lord's almighty will has called me away from the world - and I have arrived here under truly not very pleasant circumstances, for which, of course, only I am to blame. I wanted to bring everything that was disrupted in my earthly life back into as good a balance as possible and therefore I made a lot of effort - but in vain, and therefore I could not take the time - to speak in earthly terms - to appear to anyone of you, although I knew that I could have appeared to you or also to someone else, if I had wanted to.

But now I am freer, all praise to the Lord, and so I finally began to realize in myself that all my toil and work according to earthly standards was nothing but a true toil and work in a dream, and I let it go. For you see, for me the dying of the body was nothing else than a very sweet falling asleep of a work-weary day laborer, and I found myself immediately, as in a bright dream, in a very

beautiful region. I also met several good old friends, mostly from Trieste, who greeted me in a very friendly and kind manner and talked with me - but mostly only about quite indifferent things. - I did not anticipate that this was a dream, which I often experienced in a dream during my life on earth.

Only one of my Triestinian friends, of whom I knew quite well that he had died of cholera on the same day as my wife, and with whom I often discussed spiritual things over a glass of Triestinian wine in his beautifully situated Campagna, caught my eye and I asked him how he had come here. I said, 'Friend, I know only too well that you died with my D. on the same day from the evil epidemic and were buried under my weeping eyes, - and you are now living as I live - and hopefully not dreaming?'

Then the old good friend looked at me very seriously, but still friendly, and said: 'Friend! - Let us be glad with all our hearts that we have survived it and that the world with all its evils is behind us, for you, too, have blessed the tiresome earthly-temporal for all eternity, and your rotten shell will be handed over to the earth tomorrow, which is truly no pity!' When I heard this, I felt a little anxious and said: 'Well, in God's name then, if it is to be so in earnest! But my children, and my things - I have not arranged everything in the best way for a long time?' Said the friend: 'Don't worry about that, for those who have stayed behind for still a short time, will do this!'

I soon agreed with him, and as if guided by a spell, I suddenly found myself so naturally in my friend's Campagna, looking at the sea and its wonders with rapt attention, that I said: 'Friend, but this is all quite tangible nature, and we are supposed to be only pure spirits?' Then the friend said to me: 'Friend! - When we still inhabited our bad flesh, we saw the tangible nature only as living souls, and not with our dead bodies! If then, when the burden and dark density of the body was a great obstacle, why not now in our freer state of life?'

I was in complete agreement with this and began to feel that I had lost my body, but not how and in what way. But I began to worry about where I would find my wife and whether I could set up my abandoned bookstore again, and this had caused me much sorrow and worry.

But all praise to God! Now this is also behind me, and I have started to deal exclusively with higher things, - and I will visit you from time to time and tell you many things from my present experiences for the benefit of the believers in your world. - Farewell for now in the Lord God." - -

(February 25, 1861)

B: "Good morning, good morning - dear friend! My warmest greetings also to all the other good friends! I don't need to ask here how they are; because one knows here quite well about the wellbeing of one or the other dear friend on the stereotyped earth, since we can get to know everything of a person from every soul's outer sphere of life, if we want to. But I always have a great joy, when I become aware here on the spiritual and therefore better earth, that everyone - except for a few things - progresses in the light of the Lord from the

heavens. For those whom the Lord loves, He always visits with all kinds of little crosses. These little crosses are a true means of promoting the unification of the divine spirit with the always self-suffering soul, which is a very miserable being without support, for which reason most souls lean on their rotten and decrepit flesh and have to put up with all its sufferings, because the soul does not sense, let alone recognize, the firmest and eternal support of the spirit of God inside of her! - And for this very reason the certain crosses from the hand of the Lord are so good and useful for the true and eternal welfare of the soul, because through them the soul is compelled to turn away from the support of the flesh and faithfully turn to that of the spirit. -

Once a soul has made this advantages turn as an initial step, it will be provided with all kinds of crosses by the Lord as long as it has not completely begun to unite with the spirit. But once this has happened and there is no longer any fear that a soul could or would like to return comfortably to the flesh, then all the little crosses will cease and the whole person will be able to pass over into true happiness in the world. -

In my earthly life, I myself did not realize this in the same way as I do now in this pure and completely painless and actually true life. And that was also the reason why I was constantly wavering between the rotten and transient base of the soul's life and the eternally lasting, true and strongest of the spirit. This is why I had to suffer this and that all the time, but it was nevertheless very lovingly arranged by the Lord, and only now do I feel more and more the great benefit of all the often quite bitter-tasting trials I have endured. For where and what would I be here without them?!

Oh, dear friend, when one has the opportunity here, as I have, to see and recognize the misery and the great need of the souls of certain worldly people, one can never be sufficiently grateful to the Lord that He has always sent such guardians and watchmen, through which one was prevented from becoming a completely all-out worldly person. -Therefore, bear everything out of love for the Lord in all patience grateful to Him, for you will find the true California of life eternally only here. For every faithful worker in the great vineyard of life of the Lord, will find here his most brilliant reward for eternity!

But this is known from the mouth of the Lord Himself, that His confessors on earth are crucified with Him in a certain way, i.e. in His spirit, in order to rise with and in Him to eternal life.

Dear friend, I know well that this is not unknown to you, but I say this to you and also to the other dear friends only because the word of a self-experienced man has a greater and more effective weight than that of a prophet, who is still an inhabitant of the flesh. -

You would like to learn from me about many spiritual conditions of being and existence, and I would be happy to tell you, as far as it is always possible for me in my present state. - You see, I am still on this earth, mostly in the coastal regions around Trieste, but I am also often here in Graz, and I see this earth much better than a human being who is still in the flesh will ever able to see it.

And I also see the people who still live here and can communicate with them quite well. Because my words become in them like unexpected and suddenly arising thoughts; and their own thoughts arising in response, give me vividly the answer. But the earth, which I see quite clearly, is not the actual material earth itself, but only in a certain way a spiritual one, without which the material world could not exist at all, because everything material in and by itself is nothing but a judged or fixed spiritual reality.

But it is something strange that in our world the "spiritual earth" emerges from the soul through the all-living and all-creating power of its spirit from God, just as a fully grown tree has emerged from the germinal husk spirit in the unsought seed, only that this happens more quickly than the development of the tree from the seed. Now you would of course think and say: Yes, if so, then there are as many spiritual earths in the spirit realm as there are spirits. But this is not the case, and it is wondrous how each spirit brings "its" spiritual earth into the hereafter, but as soon as it develops from it, it instantly unites with the spiritual earth of all spirits, and therefore there is only one spiritual earth, in all respects completely similar to the material one, only much nobler, more distinct and more perfect than the material one for the eye of the flesh, which cannot see the great wonders in the construction of the atoms. And that is why the "spiritual earth" is a completely different sight for us than the material one is for you.

Our wandering to and fro is of course also different from yours, because we have nothing to do with the material time and its spatialities. But how this happens with us, I will show you soon in more detail, and that in an easily comprehensible way. And so now live well in the Lord."

(March 4, 1861)

B: "Good morning, and God be with you!

Now the spring begins again on this earth, and it will be quite a good one; for we notice it well by the special activity of the nature-spirits, which now begin to romp with each other quite colorfully. It is truly strange in which forms of the highest variety and diversity they develop all at once as if by a magic stroke in our etheric air, group themselves and then become active at once. The highest diversity of forms and groupings mixed together represent a new form as a new whole. One now sees the new form, but one also sees in it the individual special forms in their wonderfully ordered combination, and this far surpasses anything that one can see and discover on earth even through the most accomplished microscopes. For what one can see with the fleshly eyes are already solid forms, forming at least the tenth class of the progressive connection of forms and beings. In a certain way this is already a skinned and pupated spiritual entity, which only emerges from such a pupa in the material world into the corresponding appearance. But what a huge amount of the rarest preformations and groupings precede a so-called pupation in the spiritual world of nature!

This activity of the special nature-spirits before their pupation is actually the most wonderful thing that we spirits can observe here, if we have the desire and love for it. But here with us it is mostly the same as on the material earth among the people: who is not awakened and has not brought with him the sense for something higher, has no other sense here than he had on earth. The man of gold and money remains here also a broker and speculator, so also the merchant, the craftsman, the farmer and so on - each in his own way; and there it is truly said: Many are called, but only few are chosen!

I know this from myself, as at the beginning of my being here, I also began to push myself back into it, i.e. into worldly affairs. I have to thank only good and already here well experienced friends that I came away from it and recognized the real and true purpose of my being here still early enough, and that I am now on a higher level of purer cognizance and seeing. - Oh, it is even more difficult here to get rid of the falsely matter than in the real material world, and atheism is represented here a thousand times more than in the material world, - and whoever is stuck in it, according to my experience so far, is difficult to get out or, according to my opinion, not at all. - I have started to talk with such spirits about, as they say, transcendental things on occasion, but I immediately got the answer: Shall we still play the fools for the priests and rulers here? Let us be glad that we finally find ourselves in such a world, in which each one is a completely free master of his place' - I asked one of them only recently whether he did not think now and then that the great teacher from Nazareth could be the Lord and Creator of all the world of spirits and senses. Well, there I could soon wrap up, he made an appearance to become rough and coarse, and made such statements about the Lord, which I do not want to repeat here. There is nothing to be done with such spirits, the best is to avoid them if possible.

I have seen the Lord a few times, but only from a certain distance, and had a great longing to speak to Him. But it has not happened yet. My friend told me that He would come again soon; - perhaps it will happen then?" -

Amen

“Eternal punishment” and “Eternal damnation” Does it exist?

In the work on the beyond “From Hell to Heaven” (Guidance in the beyond of Robert Blum), Vol.2, Chap. 226/227, an advanced spirit asks the Lord to reveal to him the true meaning of the concepts of “eternal punishment” and “eternal damnation”, which crop up in all Christian churches and communities. He himself considers an eternal punishment logical, provided there is an eternal reward as well. The Lord replies:

“With all I have created, I could not possibly have more than one purpose in mind. Since I Myself am Eternal Life, I cannot ever have created beings

destined for eternal death. Therefore, wherever it may occur, a so-called punishment can only be a means to a fundamental and principal end, not to an as it were diametrically opposed end. Therefore there can never be mention of an “eternal damnation”! (...)

True, an “eternal death” is mentioned, which is an eternal, firm judgment, and this judgment arises from My eternal, immutable order. It is the so-called “fire of My wrath” or rather the “fire of the zeal of My will”, which naturally must remain forever thus immutable, or else everything created would suddenly be annihilated.

Whosoever lets himself be carried away by the world and its matter (which must of necessity be and remain under judgment, otherwise it were no “world”), is of course to be considered “lost” and “dead”, as long as he refuses to part with the matter under judgment. There must thus be an eternal judgment, and eternal fire and a so-called eternal death. However, from this it does not follow that an imprisoned spirit under judgment must remain imprisoned for the whole duration of this judgment, just as little as on earth, in a secure prison built by you, the prisoners should be sentenced for the whole duration of the prison.

Are not, visible to everyone, prison and imprisonment two different things? The prison is and remains forever and the fire of My zeal must never go out, but the prisoners remain only in the prison until their conversion and betterment!

By the way, in the whole Scripture there is not one syllable of an eternal repudiation or condemnation of a spirit to be found, but only of an eternal condemnation of the counterorder as compared to My eternal order, which latter is essential because nothing could exist without it. Vice, as dis-order or counter-order, is truly condemned forever, but the one indulging in it only for as long as he is doing so. Thus there is in truth also an eternal hell, but no spirit who because of his vice would be condemned forever to hell, but only until his betterment!

To be sure, I did say to the Pharisees: “Therefore, you will be condemned all the more! – but never: Therefore, you will be condemned forever!” Do you now understand your so dangerous- looking scriptural texts? Or is there still something you fail to understand?”

Says the spirit: “O Lord, I have again understood quite well what you said. But there is a single point in Scriptures which I fail to completely comprehend. It is the “chasm” in the parable of the poor Lazarus and the rich man...”

The Lord: ... “Volenti non fit iniuria; he who wills it thus, suffers no injustice! – As for the chasm, it means again the unbridgeable gulf between My freest order in the heavens and its diametrically opposed counter-order in hell, thus the incompatibility of order and disorder, not a forever locked gate for the one who is in it. Amen.

Concerning a question in the distant future

(12 January 1842)

What will happen in the future to the “condemned” after the “restitution of all things”, no one is allowed to know. An angel does not know it either – not even the highest spirit created for the light. Only the Deity of the Eternal Father in its holiness foresees the fate of all created beings throughout all eternities of eternities and, only in future times, those who will be illumined in this immensely mysterious matter according to the holy will of God.

End of book

PAUL'S LETTER TO THE LAODICEANS

Received through the inner word
by
Jakob Lorber
in 1844

This is God's Word and God's Word is free. It may be copied freely
on condition that the text will not be altered.

Translated by: Albert Hoffmann (2022)

PAUL'S LETTER TO THE LAODICEANS

In Colossians 4:16 the apostle Paul writes: *“After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.”* Since this letter, as referred to by Paul, was never included in the Bible, it has been dictated to Jakob Lorber through the inner word in 1844 by our Lord Jesus Christ.

Chapter 1

[1] Paul, an apostle of Jesus Christ by the will and by the grace of God, and the brother Timothy of the holy church of Laodicea, and to all the believing brethren in Jesus Christ in it, and to the wise in the Spirit of God. Grace be with you and true peace from God our Father in the Lord Jesus Christ!

[2] But we always give thanks and praise and glory to God, the Father of our Lord Jesus Christ, and we are greatly caring for you, and always pray to God for you.

[3] For we have heard through the Spirit of the Lord, and by Epaphras the brother, and by Nymphas, that in some things you have fallen away, and have appointed a bishop and a clergy, and have made Christ an idol, and have assigned a house, and a day, and clothed yourselves with ornate raiment, as it was in part among the Gentiles, and among the Jews, when the circumcision of the flesh was still valid before God, which He ordained under father Abraham, as a precursor of the living circumcision of the spirit by Jesus Christ in you.

[4] But listen to me now, that you may know what a struggle I have to suffer for your sake, who have seen and not seen the flesh of my person, and that you may be strongly admonished in your heart and then gather your love, in which are all the riches of the mind, to know the great mystery of God the Father in His Son Jesus Christ, in whom are hidden all the treasures of wisdom and the living recognition in the spirit.

[5] But I admonish you therefore, so that no-one may deceive you through rational and adorned words, or by the philosophy of the heathen.

[6] For rationality also belongs to beasts, as philosophy to the heathen, who sacrifice to dead idols! -

[7] But you were bought by the death of the One to eternal life in God the Father; how can you consecrate your heart, which has become the dwelling place of the Holy Spirit, again turn to the spirit of the dead?

[8] Though I am not with you in the flesh, yet I am always with you in the spirit, through the power of Christ in me, and I see your faith and works, and therefore I will earnestly admonish you and show you how so many of you,

dear brethren, have fallen into great folly; for I know their falsehoods and what they want.

[9] This is how it should be, that you should hold on to Jesus Christ, as you have received and accepted Him from me, and adhere to the gospel which I have faithfully preached to you, and take firm roots in it, and be steadfast in the faith, as I have taught you all in the spirit of our Lord Jesus Christ, the living Son of God, who reigneth on the right hand of the Father in eternity.

[10] But now, as you would like to become, you are the adversaries of Christ and of His word. -

[11] What do you want? Do you want to become slaves and hard-held servants of the law and sin and death again, from all which we have been set free by Jesus Christ?

[12] Listen to me! I say to you: Take heed to not be deceived and robbed by your worldly wisdom, and through the loose doctrine of those among you who fear the Romans and the blind Jews more than the Lord of glory, which has redeemed us, and by whom we and heaven and earth and all things were made.

[13] Now when I was among you, your worldly wise men asked me what difference there was between God and His Son Christ. - But I took the word and said to them:

[14] 'Hear, brethren! God is One, and Christ is One; for if there is only one God, there is also only one Christ. What difference should there be between God and Christ? God is love, and Christ is wisdom in God, or light, truth, the way, and eternal life!

[15] In Christ all the fullness of the Godhead dwells bodily, and we are perfect - in Him; for He is the foundation and head of all glory, of all power and might, of all the authority of the world, and is a prince of all the principalities of the earth.'

[16] But if I, Paul, have spoken these things to you in spirit and in all truth, how then do you let yourselves be beguiled by the doctrines of men and the doctrines of the world?

[17] You have been circumcised without hand and knife by the Holy Spirit, laying aside your sinful life, which was a mighty root in your flesh; and this was a true, living circumcision in Christ!

[18] For in your sinful flesh you were buried with Christ for the world through baptism with the Holy Spirit, and then rose again through Christ by living faith and love for Him.

[19] What then do you want with the old circumcision again, which has ceased; what with the ceremony, which is now without value, because Christ was already there and has risen, and we in Him; what do you want with the Sabbath, when Christ has worked every day and is still working, and has thereby made every day a day of the Lord, and has not celebrated the Sabbath? -

[20] But I know you, therefore I say to you: Christ, as He is, desireth to be poor in the world; but you desire gold. That is why you want a house of prayer, a feast day, and dressed up clothes!

[21] You say that God, through Christ His Son, has nowhere abrogated the statutes of Moses, but rather confirmed them in the last supper; so then there should also be a sacrificial ceremony.

[22] I, Paul, a true apostle of the Lord, chosen by God, am filled with the Spirit of God; how is it then that the Spirit of God has never indicated this to me, since before my calling I was a much more eager temple servant and slave than you ever were?

[23] But I will tell you now: As the Spirit of God awakened me when I went to Damascus to persecute the young church of Christ there, the first I saw was - even in my blindness - that the Lord wants to be worshiped and adored in spirit and in truth, but never in a ceremony!

[24] For God had not first blinded someone whom He had called to His service; but I had to become blind first, so that I might lose all that is of the world, before becoming one of the least of His servants!

[25] But why did I have to go blind before? Because my whole being was buried in the matter of the temple service, and therefore it was taken from it!

[26] But if the Lord called me without ceremony, that is, in my blindness, how could I ever make a ceremony of the Lord's Supper?

[27] Or is it not so, as the Spirit of God always teaches me? - He that hath the light of sight seeth the ceremonies of the world, and delighteth in them: but for him who is blind, all the world and its ceremonies are passed away, including the old service of the temple, and all the ornated garments.

[28] So it is an eternal truth that the Lord did not call me for a new institution of ceremony, but for the uprightness of hearts, around which Satan had forged his hard chains for thousands of years; and to preach to everyone the freedom of the spirit, the peace of the soul, and thus to break in Christ the Lord the old, hard bonds of death.

[29] But what good is my teaching to me and to you, what good is the gospel of God, if you freely go back to the old death?

[30] But I beg you for the sake of your eternal life: let go of what the old captivity at Babylon left all Jews as a hard inheritance!

[31] Behold, the Lord has destroyed Babylon, the great whore of the world, for she gave death to many nations! But what shall you gain, if you shall build a new Babylon out of Laodicea? Therefore desist from that which would bring about the abomination of desolation anew, of which Daniel prophesied when he stood in the holy place!

[32] But Christ hath quickened you, being dead in your sins and in the foreskin of your flesh, and hath put away from you all the sins which you have ever committed in the temple, as in your foreskin.

[33] He wiped out the bloody handwriting that was against us all, which came into being through worldly statutes, and our names were inscribed with

this writing in the book of the world, in the book of judgment and in the book of death, by pinning them to the cross.

[34] But why do you now want to tear down again this blood writing, which was destroyed by God Himself, which was attached to the cross of judgment, of shame, of curse, of death, and exchange your new names in Christ for the old ones, which were written with blood in the book of judgment?

[35] O blind fools of all folly! In Christ you have become free - and now you want to become slaves and servants of sin, judgment and death again! Have you not heard that he who is nailed to the cross is accursed? -

[36] But Christ took upon Himself your shame, your disgrace, your sin, your judgment, and your death, and let Himself be nailed to the cross as an accursed one for you, in order to give you all full liberty before God; and that you might walk in honor, He took all your shame and disgrace with Him to the cross!

[37] Oh, what has moved you, who have come to life in Christ, that you now want to give yourselves up again to death!

[38] To what shall I compare you, that would hit you like a good throw a target? - Yes, you are like a concupiscent woman who dwells in a city and yet is the daughter of a good house.

[39] Hear me, and put it behind your ears! Of what use is the good descent of a lascivious woman, if nevertheless her flesh is hornier than the fat of a fattened scapegoat?

[40] Will she not run up and down in her room with the burning of her flesh, and will she not soon stretch out half her body at one window and soon again at another window, and will she not let her eyes, which are full of lust, shoot around in all directions, to catch sight of him who has what her flesh is lusting and burning for?

[41] And if she sees him, will she not show him by the loose fire of her eyes what she wants, and in her lust she will sin with him tenfold more than a whore in the bed of shame with her lover.

[42] O see, you Laodiceans, this is your image! - But do you know what the honestly wooing bridegroom will do to such a promiscuous girl when he passes in front of her house and sees her shameful lechery?

[43] He will immediately put her out of his heart and out of his mouth and will no longer look at her, even if she is in the greatest distress.

[44] The Lord will do the same to you, for He has built a new, living temple in your hearts, where you should wait for Him; but you spurn the temple, this holy chamber, and out of pure worldly lust you run to the windows of judgment and want to lust with the world, for gold, for prestige and for the lust for power, since you lust after all these things!

[45] But I say to you: The Lord will withdraw Himself and will make you pass into all kinds of fornication, into the old judgment and into the old death, if you do not immediately repent and completely renounce your self-chosen spirituality, your temple, your feast day and your ornated clothes; for all this is an

abomination in the sight of the Lord, like a promiscuous woman, who is worse in her heart than ten whores of Babylon. -

Chapter 2

[1] Therefore let no one make you feel guilty any more, neither by a bishop and priest (i.e., unappointed by God), nor by a feast day, nor by the old Sabbath and new moon, nor by a temple, nor by a sacrificial ceremony and ornated garments, and neither by food and drink.

[2] In eating and drinking be moderate, for this is good for spirit, soul and body, and is pleasing to the Lord; but if any man says, and teaches, and desires: "Such and such food shall not be eaten, because it is unclean according to Moses!" - then I say in reply: Moses and the prophets were fulfilled and delivered in Christ; but to us the Lord has not forbidden any food, in that He Himself ate and drank with sinners and tax collectors, saying, "What you eat does not defile you; but what comes out of your heart, as evil speaking, evil desires, covetousness, envy, manslaughter, wrath, gluttony, overindulgence, fornication, adultery, and the like, these are the things that always defile a person!"

[3] But since we have such a gospel from Him, the only Lord of all glory Himself, how great fools we must be, if we should voluntarily let ourselves be harnessed again to the old, hard yoke!

[4] What good is the shadow, which from Moses had a prophetic meaning of what has happened before our eyes, for us who have become one body with Christ and in Christ?

[5] But I beg and even adjure you: Let no one put the goal before you, who walks along according to his own choice in all humility and complete spirituality of the angels of heaven, but of which he has never seen or heard anything, - but instead is puffed up with his own objectives regarding his carnal sense only and does not follow the head (leader?), from which the whole body, through the limbs, joints and gaps, receives power, sustains and grasps each other and thus grows to a divine greatness, but is only concerned with his own mind, which in itself is full of filth and dirt, full of selfishness, full of deceit and lies, full of imperiousness, full of avarice and full of envy!

[6] But so it is with him who wants to set himself up among you as if he were called by the Lord and by me and then chosen by you.

[7] But I say here to you all: This one has the spirit of the devil in him and walks among you like a wolf in sheep's clothing and like a hungry, roaring lion that is eager to devour you.

[8] Therefore drive him out of his place immediately, and return to Nymphas, whose house is a true church of Christ!

[9] For all of you have died to the world and its statutes with Christ; for what reason would you now let yourselves be caught again by the statutes of the world, as if you were still living in it?

[10] The house of my dear brother Nymphas, however, has remained faithful in its freedom, as I have given it through Jesus Christ, the Lord from eternity.

[11] Nymphas has known the wolf as I have known him through the Spirit of God, which is in me and always drives, trains and teaches me in the various things of the only righteous wisdom before God, as also the brother Nymphas.

[12] Therefore, with the power of all righteous zeal in Christ the Lord, I urge you to go to Nymphas and become one church with his house again, and do not listen to those who say with a hypocritical and pious face, "Do not touch this, and do not taste this, and do not touch that, and do not do this and that!" - which always consumes itself in the hands and is actually nothing than empty man made statues. But listen to what I say to you from the Spirit of Christ who is in me, that you may become free again and become true fellow heirs with Jesus Christ in the kingdom of God alive within you.

[13] O brethren, think what good are they to you who have the appearance of wisdom and a hypocritical and self-selected spirituality and humility, and who say: "If thou look upon a woman, thou hast already sinned; if thou eat unclean meat, which Moses denied thee, thou art unclean all day long; and if thou touch a heathen, and speak more than three words unto him, thou shalt tell it unto the priest of the temple, that he may cleanse thee before God!" But in reality they are full of evil, and covetousness, and whoredom, and make secret commerce with all the heathen, and do everything not to spoil their secret friendship with them!

[14] But I say: The body needs what is its own, as does the spirit; for it has its needs and its wants. Therefore you should also give it in a just measure what God has determined for it, and enjoy what is brought to the market; for the body needs its care as the spirit needs its freedom. Therefore be free and not slaves of the blind fools of the world.

[15] But what praiseworthy thing can someone say of himself, if he has fasted in his stomach, but his heart is filled with evil thoughts, desires and lusts?

[16] Would it not be much wiser to fast in the heart than in the stomach? How can you be such great fools and make yourselves believe that it is more pleasing to the Lord if a man eats a fish dipped in oil than if he eats another meat of a warm-blooded animal and its fat instead of oil?

[17] But I say unto you, eat always with moderation, that which is good for you, and for the health of your body; and drink wine with water, as I also do, if I can have it; and be not conscious of it, and you shall do well in this matter also.

[18] For the Lord hath no pleasure in fasting of the stomach, but in fasting of the heart: but in the heart fast day and night, and you shall fast in spirit and in truth.

[19] But just as you fast according to the hypocritical doctrine of him who acts before you as if he had only one foot on earth and everything else already in heaven, so all pagans fast, eating the finest delicacies on their feast days, and are then more horny than on a common day, when they have their daily food.

[20] But since you are risen with Christ, what do you care about what is down there in the world, and what do you seek to comply with the statutes of the world, which are the work of people?

[21] Seek those things which are above, where Christ sitteth at the right hand of the Father, - that will be better for you than all the utterly worthless foolishness of the world!

[22] Since you have been raised in the spirit and risen with Christ, you are from above, but not from below; so seek the things that are above, but not the things that are below on earth.

[23] For you are dead to the world, and your life is guaranteed with Christ in God.

[24] But when Christ, who is now your life, will reveal Himself, then you also will be revealed with Him in glory!

[25] Therefore kill anew your world, which is in many parts on earth, like the limbs of your body, and with which you have practised fornication, dishonesty, shameful lust, evil desire, covetousness, envy and avarice; in all of which the true idolatry of the Gentiles consists.

[26] And above all, shun falsehood, for it is the nearest offspring of Satan! Put off the old man, and put on the new in Christ, which is renewed unto the knowledge of Him, and that according to the likeness of Him, who created him.

Chapter 3

[1] But I said: "Shun the lie, which is the nearest descendant of Satan!", because you have now - as I have learned through Nymphas and likewise through the spirit of Christ in me - passed over into man made statutes to a great extent.

[2] What else is the temple but a human statute, a dead work of human hands, thus a vain dream work, which always passes away as soon as the eye wakes up from sleep?

[3] But since it is so, it is a lie, in which you are lying and deceiving yourselves, thinking that you are giving glory to God in it; and you are lying to God Himself, thinking that you are doing Him a very important sacrificial service by it.

[4] You foolish people! What service do you want to give to the Almighty, who founded heaven and earth before you were created by Him? What do you have that you have not received before, but if you have received it, why do you pretend as if you had not received it?

[5] Do you want to do the Lord a pleasant service by worshiping Him in a temple built by human hands, with ceremonies and incense and dead prayers on long or wide stripes?

[6] O behold, how much an apostle of Satan hath deceived you! Christ, in whom the fullness of the Godhead dwells, has been bodily condemned to death in the temple, and has himself prophesied of its complete destruction.

[7] How would He now be pleased with that, against which He warned all His disciples, as He warned me in spirit, saying: "Beware of the leaven of the Pharisees and chief priests!" And now you want to make the old 'house of judgment', which has become an abomination in the sight of God, into a dwelling place of the Lord, so that you may kill Him there many times!

[8] How blind you must be and how much you must have gone over into the world that you did not notice this at first sight!

[9] Is it not enough that Christ died once for all, and we all with Him, that we might be raised in our flesh with Him, to the true understanding of His Spirit who is in us, and to the understanding of the Father who loved us before the world was?

[10] How often would you like to kill Christ, the only eternally living One, who raised us all from death to eternal life through His glorious resurrection?

[11] But I Paul say to you: Go and destroy the temple, remove the appointed feast day from the calendar, do away with the false bishop and his servants, who, like those of Jerusalem, want to fatten themselves through the labor of your hands, and have had a great chest of brass made for themselves, to hold the gold and silver you have saved, and burn the ornamented garments, which are an abomination before God, and you will be doing the Lord a far more pleasant service than if you had allowed yourselves to be killed in such a temple for a thousand years.

[12] But if you want a house pleasing to God in your midst, build a hospital for the sick, for the lame, for the infirm, for the crippled, for the blind and mute, and a house for poor widows and orphans, and a house for alien wretches, without exception, whoever they may be.

[13] Receive these joyfully and compassionately, and share all your blessings with them, as our Lord Jesus Christ did twice for us, when He filled thousands of hungry people with His abundance of blessings; then you will do Him, the only Holy One, a true pleasing service for your sanctification.

[14] For He Himself has spoken in favor for this, saying, "Inasmuch as you do it to the least of these poor, you have done it to Me."

[15] But if He has often spoken clearly about what is a pleasant service to Him, how would you like such a service, which is an abomination, a stench of disgust and pestilence to Him?

[16] But a heart full of love is the only living temple pleasing to God, the Lord in Christ, and is dearer to Him than a world full of Solomons, all of whom are dead, while the heart is alive and able to love God and all the brethren! So build anew this temple in you spiritually, and in it always offer up living sacrifices to the Lord.

[17] Not the temple, not the ceremony, not the priest, not the bishop, nor Paul and his disciples; not the Jew, not the Greek, nor the Jew's circumcision and foreskin, nor Solomon's temple; so also not the ancient Greek, the Scythe, the Gentile, the free man, the servant; nor the Sabbath, nor the new moon, nor the year of jubilee is anything before God, but Christ alone is all in all!

[18] Put on Christ alone, then, as God's elect, as His saints and His beloved, through living faith, through love, through heartfelt compassion on your brothers, through friendship, kindness, humility, gentleness, and all patience.

[19] In all these things bear with one another, and forgive one another from the heart whatsoever any man hath against another; and so will I forgive you, and the Lord, as you forgive one another.

[20] Do not bring charges against one another like the heathen, who have their own lawsuits, but be agreeable and tolerant of one another, and settle your differences in your hearts, and you will do better in the face of the Lord than if you were to observe all the statutes of Moses, which are difficult to remember and even more difficult to keep, in the most conscientious way; for the Lord is not pleased with the statutes of Moses, but only with a pure heart that truly loves God and the brethren.

[21] And so, above all, put on love, for it alone is valid before the Lord and is the only fully legal bond of all perfection!

[22] In love and through love reigns the true, perfect peace of God in your hearts, in and to which peace you also alone are all called in one body in Christ the Lord; and if you give thanks to Him, give thanks to Him always and forever in spirit and in truth, but not in a dead temple, which is nothing before God, the Lord and giver of life, who alone looks on the heart and on its peace!

[23] Let the living word of Christ dwell among you richly in all love and true, perfect wisdom from it. Teach and admonish and edify one another with all kinds of glorious spiritual things and meditations, with psalms of love and other hymns and spiritual songs of love; but sing in your hearts and do not make an empty noise with your mouths, and you will be more pleasing to the Lord than the vain noise of the Pharisees, Jews and pagans, who make their lips work hard due to the gold, but their hearts are colder than ice!

[24] But whatever you do, whether in word or deed, do it in the name of our Lord Jesus Christ, giving thanks for all things to God the Father through Him, for He is the Mediator between God and us, and in His heart dwells the fullness of the Father.

[25] Hear also, you women of Laodicea: This is the will of the Lord our God of eternity, that you should be perfectly subject to your husbands in Christ the Lord: for in the man you have the headship of Christ.

[26] But you men love your wives righteously and are not hard against them; but do not make too much of the love of your wives that you forget the Lord, for the love of the Lord must be single, as if you had no wife.

[27] And you children be perfectly obedient to your parents in all things that are not contrary to Christ: for this is His will, and it is pleasing to Him.

[28] But you parents, do not make the minds of your children bitter by harsh words and maltreatment, so that they do not become shy before you and then want to become cowardly sycophants and hypocrites; for you can soften an openly defiant head by love, but a hypocrite and flatterer is incorrigible.

[29] So I also say to you servants and servants of your masters: Be obedient to them in all things that are not against Christ, but not with sole eye-service to please your masters, but in true simplicity of heart and in constant fear of God.

[30] But whatever you do for your masters, do it as if you were serving Christ the Lord in all the loyalty of your heart - but not as if you were serving men - and one day you will receive from Him the reward of glory.

[31] But whoever of you does wrong to his lordship, does it likewise to the Lord; but the Lord does not look at whether someone is lord or servant, but only at the work and at the reason for the work.

[32] Therefore, whoever does wrong, the Lord will also give him his due reward one day. You may deceive men, but the Lord is not deceived, for your hearts are always open before Him.

[33] But to you masters who provide employment, I also tell you to consider that your servants are also your brothers before the Lord; therefore, always show them what is right before God. Give them their due reward in due time with love in Christ, and remember that we all have one Lord in heaven, and he is Christ, the Holy One of God from eternity.

[34] Do not turn away from prayer, and pray with thanksgiving without ceasing, not with your lips, but in spirit and in truth with all simplicity of heart and in true devotion in love to Christ the Lord.

[35] But pray for me at the same time, that the Lord may always open the door of the living Word to me, and that I may always speak before you and before all the brethren in Christ of His great mystery and that of His kingdom; for I, too, am still bound to the world and am a very common man, who may prophesy only when the Lord opens the door of His grace to him.

[36] Let your conduct be simple and wise before and toward everyone, even toward those who are outside, toward Jews and Gentiles. Judge no one, whether he be a Scythian, a Gentile, a Jew, a Greek, or a none-Greek, but be wise in time and circumstance.

[37] Let your speech always be seasoned with love toward everyone and be full of the salt of true wisdom from God; from this wisdom you should always

take what you speak to someone, so that he may know how different divine wisdom is from the knowledge of the worldly wise.

[38] Now I, Paul, think that I have omitted nothing to show you what is among you, and how it is a poisonous weed, even a most pernicious poisonous tree, whose breath chokes everything; and so I have nothing more against you!

[39] But this, dear brethren, be always a true ceremony among you, that you in spirit and in truth give glory to God the Father in the Son, by loving Him always above all things in His Son, who died for us all on the cross out of love, that he might bring us again the childhood to God, which our fathers from Adam have all forfeited.

[40] But I ask you, for God's sake, to bring worthy fruits of a full conversion from your new paganism into the living Church of God, which dwells in you, but not in the temples, vestments and in any ceremony.

[41] The love of God and the grace of our Lord Jesus Christ be with you always and forever!

[42] But what happens to me in Rome, that will be made known to you by the faithful brother Tychicus, whom I am now sending to you, as to the Colossians, who, like you, want to be seduced by Satan.

[43] Greet all my dear brethren and Nymphas and the faithful congregation of his house; for I bear him witness that he is righteous and always prays to God for your sake, as I do. Greetings also to those at Colosse, when you visit them: for there are some of them whom you know to be always righteous, and faithful in the faith, and in the love of God.

[44] But when the Colossians have read their letter, then you also read it, just as I ask you for the Lord's sake that you also let the Colossians read this letter.

[45] For it is as necessary to them as it is to you. Finally, I urge you here in writing - as Tychicus will also tell you orally - that this letter should be read in all the churches, just as the letter to the Colossians.

[46] My greetings with my own hand: Remember my love! - The grace of our Lord Jesus Christ be with you!

[47] Written from Rome by Tychicus and his companion Onesimus, both of whom are sent to you and are sent to the Colossians.

End of Letter

THE CORRESPONDENCE BETWEEN JESUS AND ABGARUS PRINCE OF EDESSA

Received through the inner word
by
Jakob Lorber
in 1845/46

This is God's Word and God's Word is free. It may be copied freely
on condition that the text will not be altered.

Translated by: Albert Hoffmann (2022)

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First letter of Abgarus to Jesus

Abgarus, prince in Edessa, all salvation to Jesus the good Saviour, who has appeared in the land around Jerusalem!

I have heard of you and of your cures, how you do them without medicines and herbs. For it is said that You make the blind see, that You make the lame walk, that You cleanse the lepers and cast out unclean spirits, and that You heal those who struggle with long-lasting diseases, and finally even raise the dead.

After hearing all these things from You, I concluded that one of the two must be true: either You are God, come down from heaven, or You, who do these things, are at least a son of the great God!

Therefore, I ask You by this letter to come to me to heal the sickness I have!

I have also heard that the Jews are grumbling against you and want to do you evil. - But I have a small but well-ordered city, which will be sufficient for both of us. Therefore, my most respected friend Jesus, come to me and stay with me in my city and in my country. There You shall be carried by everyone on Your hands and in Your heart. - I await You with the greatest longing of my heart!

Sent by my most faithful servant Brachus.

First answer from Jesus

Abgarus, you are blessed because you have not seen Me and yet believe! For behold, it is written of Me that they who have seen Me shall not believe in Me, that they who have not seen Me may believe and live forever!

But as for the reason you wrote to me to come to you, since I am persecuted here in the land of the Jews, I say to you: It is necessary that everything for which I came into the world be fulfilled in me in this place, and that after all this will shortly be fulfilled in me, I will ascend to him from whom I came from eternity.

But be patient in your slight illness! When I am taken up to heaven, I will send a disciple to you, so that he may heal your sickness and give you and all who are with you true health!

Written by James, a disciple of the Lord Jesus Christ, and sent by Brachus, the king's messenger, from the region of Genesareth.

Soon after Abgarus received this heavenly answer from the Lord Jesus, it came to pass that this king's eldest son and heir to the throne fell ill with a deadly fever, which all the physicians in Edessa said was incurable. This

brought poor Abgarus close to despair. In such great distress, he wrote once again to the good Savior Jesus.

Second letter of Abgarus to Jesus

Abgarus, a poor prince in Edessa, to Jesus the good Savior, who appeared in the country around Jerusalem, all salvation and all glory to God!

O Jesus, good Savior! Behold, my eldest son, the heir to the throne, who rejoiced with me exceedingly for Your coming to my city, has become deathly ill. An evil fever has taken hold of him and threatens to kill him at any moment! - But I know, as the messenger assured me, that You heal such sick people without medicine merely by word and will in the distance! O Jesus, Thou good Savior, Thou true Son of the most high God, which Thou art sure of - let therefore also my son, who loves Thee so much that he would even go to death for Thee, be restored to health through Your mighty word and will!

O Jesus, Thou good Savior! Do not let me wait, who am also sick, only this time not to the time after Thy proclaimed Ascension; but help, help, help my son immediately!

Written in my city Edessa, sent by the former faithful messenger.

Second reply from Jesus

Abgarus, great is your faith! And therefore it could be better with your son. But since I have found love in you more than in Israel, I will also do more for you than if you had believed alone!

Behold, I, the Lord from eternity, now a teacher of men and an eternal deliverer from eternal death, will give your son eternal life before My ascension, since he loved Me unseen and unknowing before My coming suffering for all men from his whole heart. And so, My dear Abgarus, you will lose your son in the body in the world, but you will gain him a thousandfold in the spirit in My eternal kingdom!

But do not think that your son, if he dies, will die in earnest! - No, no! But when he dies, he will awake from the sleep of death in this world to the true, eternal life in My kingdom, which is spiritual and not physical.

Therefore do not be troubled in your soul! For behold and be silent: I alone am the Lord, and there is none beside Me! Therefore I freely do what I do, and no one can say to Me: Do this or do not do that!

But what I do now, and allow that I am persecuted like a weak man, I have already planned before the earth was founded and before the sun, moon and stars shone down from heaven to earth. For I therefore went out from My Fa-

ther, who is in Me, as I am in Him! But the Father is the highest, because He is My love, My will. But the Spirit, which proceeds from Me and the Father, being active from eternity to eternity, is the holiest. And all this is Me, who now reveals these things to you!

Therefore do not be sad, since now you know who He is who has revealed these things to you. However, keep silent about it until then, when I will be lifted up on the stake by the Jews, of which you will be informed as soon as it happens, otherwise the world would fall before the time!

But in these days a poor youth shall come to your city. Receive him and do good to him, and you will please My heart, - for I have provided your son with such great grace and let him, because of his love, go before Me, where I will go after the exaltation at the stake. - Amen.

Written at Cana in Galilee by the disciple John and sent by the King's messenger.

Third letter of Abgarus to Jesus

Abgarus, a small prince in Edessa, Jesus the good Savior, who appeared in the land around Jerusalem, all salvation forever!

Prior to this letter of mine now addressed to You, I received Your glorious letter of grace, which You, O Lord, Lord God from eternity, most graciously sent to me, a dusty worm, to console me and my son beyond measure. From Your letter I most clearly recognized that the highest love must dwell in You. Because otherwise it would be purely impossible that You, as the only Lord of all heavens as well as of this earth, could have given me, a worm before You, including my son who loves You above all, such an omnipotently effective comfort! - I can do nothing else for you, O Lord, but, sinking into the dust of my nothingness before your most holy name, and offering you my and my son's thanks. Graciously accept this our most ardent gratitude as a pledge of our most fervent love and remember us always in Your incomprehensible clemency!

My very ill son's love for You, awakened a dear longing for You in me a few days ago. Lord, forgive me if I make it known to you again through this letter! - I know that our thoughts are already known to you before I and my son thought them. But nevertheless, I am writing to you as one writes to a person, and I am doing this according to the advice of that poor young person whom you recommended to me, who is now already with me, under the best of circumstances, and who told me that anyone who wants to receive something from you must come to you in this way.

This young person told us that he has seen you. He has a very simple, but otherwise, as it seems to me, very correct and accurate gift of representation. This young man, according to his ability very dear to me, recently described

your appearance to our greatest joy in such a vivid way that I and my son, who is still alive, but already very weak, believed to literally see you. In my town, however, lives a very great artist in the art of painting. He immediately painted me your head with the chest following the depiction of the young man. This picture surprised me and my son all the more, because the poor young man affirmed to me that you, O Lord, look just like that!

I using this opportunity to send You Your own image through the faithful bearer of this my overdue letter of thanks, so that You may see it Yourself and then let me know through the messenger whether this image looks like You?

O Lord Jesus, good Savior of all people, do not be angry with us for this! For it is not a contemptuous curiosity, no, but pure, over-great love for You that drove us to have this most precious jewel of our heart made so that we can have some idea of You, who have filled our hearts with Your love to the deepest depths and have become our greatest wealth, our greatest comfort and our heart's most delicious bridal adornment in life and in death!

O Lord, never cease to remember us in Your heart! - Thy holy will be done for us!

Third answer from Jesus through the same messenger of the King within ten days

My blessing, My love and My grace to you, My beloved son Abgarus!

I have often said here in Judea to those whom I have freed from all kinds of ills of the body: Behold, this is what your faith has done for you! - But I have not yet asked anyone: Do you love Me?

And no one has ever told Me from the depths of his heart: Lord, I love You!

But you believed long before, without having seen Me, that I am the One. And now you love Me like one who would have been born again from the fire of the Spirit long ago.

O Abgarus! Abgarus! If you knew and could grasp how much I love you for this and what great joy you give to My eternal Father's heart - you would be crushed by the too great bliss of it, that you could never live!

But be steadfast in the face of all that you will hear in time about Me from the wicked Jews about me, who will soon hand me over into the hands of the executioners. But if you hear this, and not be angry therewith, then you will be the first spiritually, after your son, to have a living part in My resurrection from death.

Verily, verily, I say to you, they who believe My doctrine, that it proceeded from God, shall be raised up at the last day, where every man shall find his right judgment. But those who love Me, as you love Me, shall never taste death! But as quickly as the quickest thought, as quick they will also be transfigured from this life of the body to the very brightest eternal life and will take

up residence with Me, their Father from eternity. However, keep this carefully secret until I will be resurrected!

But soon afterwards a disciple will come to you, as I have already promised you in the first letter, and will, except for your son, who will go before Me without pain into My kingdom, make you and your whole house healthy bodily and spiritually.

As to the resemblance between My external form and your image sent to Me by your messenger, who has now seen Me for the third time, and who will inform you most faithfully. Whoever wants an image from me with your intentions, it will not be a sin! For then love endures everything. But woe to those who will make Me into an idol! - But also keep the image secret!

Written in Judea by one of My disciples who is close to My heart, and sent again by the same messenger.

My salvation to your house! - Amen.

Fourth letter of Abgarus to Jesus written seven weeks after the third letter

Abgarus, a small prince in Edessa, Jesus the good Saviour, who appeared in the land around Jerusalem and is now persecuted from one end to the other by the stupid, blind Jews, who do not recognize the holy primordial light, the sun of the sun in their midst, all salvation!

O my good Saviour Jesus! Now has happened in reality to my dear son what You, O Lord, foretold me in the second letter. He died a few days ago, and on his deathbed, with many tears in his eyes, he asked me to express his heartfelt gratitude to you in this letter for having graciously let him pass away without any pain and without any fear of the death of his body.

He must have pressed your picture against his heart a thousand times, and his last words were: "O my good father Jesus! O Jesus, eternal love, who alone is the true life from eternity! You, who now walk as the Son of Man among those whom Your omnipotence called into existence and gave them form and life - You alone, yes, You are my love in eternity! - I live, I live, I live through You and in You eternally!!!" After these words, my dear Son passed away. You will know, O Lord, that this was the earthly end of my son and that I and my whole house wept much for him. But nevertheless I write this to you as a man to a man, because my dying son so ardently desired it before his earthly end.

O Lord, forgive me, a poor sinner before You, if I now become a burden to You through a fourth letter and perhaps cause You, O Lord, some disturbance in Your most sacred mission.

Finally, I dare to add the request to this letter that You may not withdraw Your comfort from me! For behold, after my son, a great sadness has befallen

me, which, with my firmest and best will, I cannot rid myself of. Therefore I ask You, You good Saviour, You best Father from eternity, to free me from this great pain. But not my, but Your holy will be done!

Fourth, handwritten answer of Jesus in the Greek tongue, while the earlier ones were written in the Jewish tongue

My beloved son and brother Abgarus! As for your son, I'm aware of everything, and it is exceedingly dear to Me that he experienced such a beautiful end in this world, but a by far more beautiful beginning in my kingdom.

But you will do well if you mourn for him a little, for behold, there are only a few good men in the world. But those, who are like your son, are worthy of mourning!

Behold, I also weep a precious tear for your son! - Thus all the world was made from a tear from My eye, and thus the new heaven will be formed again.

Let me tell you, good tears are of great value in heaven. For with these most precious jewels, heaven will be adorned for eternity. But with evil tears of hatred, envy and anger, hell is strengthened in its fortifications.

Therefore, let this be the greatest consolation to you, that you mourn a good man! But keep this mourning for a short time, until you will mourn after me for a short time; but then my disciple will free you from everything.

But be henceforth very merciful, then you will also find great mercy! Do not forget the poor! These are all My brothers! What you do to them, you do to Me, and I will repay you a hundredfold.

Seek the great, which is My kingdom, and the small of this world will also come to you! But if you seek the small, you could not be considered worthy of the great.

You have (in your prison) a criminal who deserves death according to your wise law. But I say to you, love and mercy are standing higher than wisdom and justice! Therefore, proceed with him according to love and mercy, and you will be one with Me and with Him who is in Me and from whom I come forth as a man like you. -

Amen.

Written by Myself in Capernaum and sent by your messenger.

Fifth letter of Abgarus to Jesus written three weeks after the Lord's answer to the fourth letter

Abgarus, a small prince in Edessa, Jesus the good Saviour, who appeared in the land of the Jews around Jerusalem as the primeval light, as the eternal primeval power, which re-creates everything - heavens, worlds, beings - and is not recognized by the firsts who are called, but by those who already languished in darkness for thousands of years, - all salvation from us children of the night!

O Lord! Which mortal can grasp the greatness of Your love for us humans, who are only Your creatures - out of which love You now want to shape everything anew, and yet You want to walk a path Yourself, which seems to be almost impossible and inconceivable for God according to my human understanding!

Even if you are present here on this earth, which you could blow away with a breath, as a very simple man among men, You still govern and maintain the whole of infinity out of Your innermost God-being! And every dust particle of the earth, every drop in the sea, sun, moon and all countless stars listen to the omnipotent voice of Your heart, which is the eternal centre of all things and beings in the whole of infinity.

O how endlessly blessed must be Your disciples, if only they could recognize You in the brightest day of their spirit, as I poor sinner from my night!

O if only I were not lame in my feet, I would be with You a long time ago! But thus my wretched feet have become a hindrance to my greatest bliss. But I gladly endure all this, because You, O Lord, have found me worthy only in so far as to talk to me poor, stupid fool by letter and to instruct me about so many miraculous things, only You can teach, O Lord, but never any human being.

What did I know before about life after death? All the wise men of the world could not have revealed this riddle to me. For our doctrine of many gods has a poetic immortality, but it is not any closer to reality than one empty dream to another, in which one walks on the sea and travels over land by ship.

But you, O Lord, have shown me in word and in deed, how after the death of this very frail body of ours, only a most perfect, true, freest spiritual life takes its beginning and is never changed eternally.

For this reason, however, I have now made it my indispensable task to offer You, O Lord, my most due thanks for this endlessly great grace, which, of course, against this endlessly great grace of Yours disintegrates into the purest nothingness.

But what, O Lord, could I give You that You had not given me before?

I think that a right gratitude from the heart seems to me to be the most proper thing to do, because ingratitude is surely a property of man. Therefore, O Lord, I can offer you nothing but just my small thanks - but nevertheless with the fullest assurance that I am now ready to immediately implement in my

small state everything that you, O Lord, may graciously command me, - just as I, according to your wish, not only immediately freed the great state criminal from prison, but also brought him into my school and invite him to my table.

Whether I have done the right thing or, as they say, done too much of a good thing, my human intellect is not sufficient to judge. Therefore, O Lord, I also come to you in this matter with this letter, so that you may graciously give me the right instruction.

My love, my gratitude and my most filial obedience to You, O Lord Jesus, alone!

Your will shall be done!

Fifth answer from Jesus

Listen, My beloved son and brother Abgarus! I now have with me seventy-two disciples, among them twelve apostles; but all of them together do not have such insight as you alone, who is a pagan and have never seen Me nor all the many miracles since My incarnation and birth.

But therefore be of the best hope; for behold, it shall come to pass, and it is already come to pass, that I will take the light from the children, and will give it in abundance to you Gentiles! For behold, only recently have I found faith among the Gentiles, Greeks and Romans living here, the like of which is not found in all Israel. Love and humility, however, have now become quite alien qualities of the human heart among the Jews, while I not infrequently find them in full measure among you.

Behold, therefore I will take it from the children and will give it to you, that is: all My kingdom temporally and eternally! But the children shall feed on the filth of the world!

You want to make My will the law in your state. - For the time being this cannot be done, because see, a certain maturity belongs to everything. But My law is nothing but love. If you want to introduce something of mine in your state, then introduce this law, then you will have an easy task with my will! For behold, My will and My law are as completely one as I and the Father are completely one.

Admittedly, there are still many things in My will which you could not grasp now. But when my disciple will come to you, he will guide you into everything. And if you are baptized in My name through him, then the spirit of God will come over you and will instruct you in all things.

The criminal you handled absolutely right. For behold, I do the same with you Gentiles. But let your deed be to you a good mirror of what I am already doing and will do later in fullness.

This to your rest and to your blessing! - Amen.

Sixth letter of Abgarus to Jesus written ten weeks later

Abgarus, a small prince in Edessa, all salvation to Jesus the Good Savior, who has appeared around Jerusalem, salvation to all peoples who are of a good heart and have the right will to arrange their lives according to His word!

O Lord, forgive me my great audacity and my already truly impudent approach to You! But You know that good physicians have always been held in the highest esteem by the people, because they have always possessed the most certain knowledge of the things of nature. Therefore, in the case of great phenomena in nature, everyone gladly turned to them in order to receive an explanation, even if only quite vaguely.

How infinitely higher above all nature-knowing physicians of the world You stand in my eyes, who are not only a physician in all things, but also at the same time creator and lord of all nature from eternity! To You alone, I can now present my state's peculiar distress and then implore You from the depths of my heart for the merciful averting of this strange hardship.

Behold, as you have surely known for a long time, ten days ago a small earthquake was felt here, which, eternal thanks to You, passed by without any noteworthy destruction. A few days after this earthquake, however, all water began to become turbid, and every person who drank the water got a headache and became completely insane.

I immediately issued a strict direction that no one in my entire country should use the water until I commanded it to be used again. In the meantime, however, all my citizens are to come to me in Edessa, where they will receive wine and water, which I am now having transported on dedicated large ships from a rather distant Greek island.

I believe that I have not committed a bad deed, because I was motivated to this action purely by love for my people and the truest compassion for them. Therefore, O Lord, in all humility and contrition of my heart, I ask You to help me and my people out of this hardship.

For behold, the water is not clearing up, and its maddening effect is always the same. O Lord, I know that all good and evil forces and powers are subject to You and must yield to Your will; therefore I beg You to have mercy on me and to deliver me from this plague because of the poor people! Your divine holy will be done!

The exclamation of Jesus and His sixth answer delivered by a disciple to Abgarus

When the Lord read this letter, He was deeply stirred within Himself and spoke loudly like thunder: "O Satana, Satana! How long will you continue to tempt your Lord God!

What have you done to this poor, good people, you most wicked serpent, to plague them so abominably?

So that you may know again that I am your Lord, from this moment on there will be an end to your wickedness in this land! Amen.

Didn't you once only ask for trying the flesh of man, which I allowed you to do as with Job? What are you doing with My earth? - If you have courage, attack Me! But leave My earth and the people who carry Me in their hearts alone until the time I will grant you the very last trial of freedom!"

My dear son and brother Abgarus! This wicked trick has not been played on you by your enemy, but by My enemy alone! You do not know this enemy, but I have known him for a long time.

This enemy of mine is the old invisible prince of the world and until now had a great power not only on this earth, which is his house, but also in the stars. But his power will last only a short time, and soon the prince of this world will be defeated.

But never fear him! For for you and your people I have now defeated him. - You can again use the water of your land without fear, for it has become pure and healthy from this moment on.

Behold, because you love Me, evil has befallen you. But because your love for Me became more powerful by this tribulation, your love has triumphed over all the power of hell, and you are now free from such hellish spawns for all time!

Therefore, it will transpire that faith will be exposed to great temptations and will have to go through water and fire. But the fire of love will smother the temptations of faith and evaporate the water with its omnipotence.

But what has happened now to your country naturally, will happen to many from My teaching spiritually one day; and those who will drink from the puddles of the false prophets will also become very nonsensical!

My love, My blessing and My mercy to you, My brother Abgarus! - Amen.

**Seventh letter of Abgarus to Jesus written nine weeks after receiving
the sixth answer from the Lord and reaching the Lord five days before
the entry into Jerusalem**

Abgarus, a small prince in Edessa, Jesus the good Savior of all salvation, who has appeared in the region around Jerusalem, a salvation to all peoples, a Lord and an anointed King from eternity, a God of all creatures, of all men and of all gods, both good and evil!

O my God, O my Lord, O You only Fulfiller of my heart and fullest embodiment of all my thoughts! I already know from Your first most gracious letter to me that everything must happen to You according to Your own incomprehensible counsel, what the wicked Jews at Jerusalem intend to do to You.

I can imagine vaguely that all this must come to pass. But that my heart, which loves You more than anything else, resists it, seen from my human side, you, O Lord, will surely understand even better than I, a weak human being. But that I have full reason to report such things to You, O Lord, will be shown in the course of this letter.

Behold, I as a Roman vassal, a close relative of Tiberius, who is emperor (Caesar) in Rome, have also in Jerusalem my faithful Roman observers, who keep a sharp eye on the extremely haughty priesthood there. These observers of mine have told me exactly what these proud, haughty priests and Pharisees intend to do with You.

They do not only want to stone or burn you after their custom; no, that is by far not enough for them, but they want to set an example of the most inhuman cruelty on you! - Hear, O Lord! These beasts in human form want to have You nailed to the cross with sharp nails and let You hang from it until You slowly die under the most indescribable pain at the stake of shame! And this masterpiece of human wickedness they want to execute on this soon coming Easter!

Lord, be it what it may - but it has outraged me to the core! I know how these purely sensual and domineering beasts do not want to kill You at all because You pose as their promised Messiah before the people. Oh, these priestly hyenas couldn't care less about that; for I know it only too well that they believe neither in a God, much less in You, and among themselves they care little about blasphemy.

But they have a completely different plan! - Behold, these beasts know that they are watched with eagle eyes by Rome for their secret conspiracies. And the very sharp-sighted Pilates saw through such an attempted high priestly uprising, irrespective how crafty it was conceived, already in the previous year. And, as You know, he had about five hundred poor and also wealthy people, unfortunately mostly Galileans, seized in front of the forecourt at the feast and immediately beheaded them, whereby, of course, he incurred the enmity of Herod, since this mostly affected his subjects.

This example had a strong rattling effect on the minds of the Templars. In order to wipe out the troublesome gouge, they now want to accuse You as a rebel of the state before Pontius Pilates, and also call you the main ringleader of the previous year's uprising, in order to whitewash themselves before the Roman court. In this way they want to avert Rome's annoying suspicious eyes from themselves, in order to then more easily forge their plans of high treason, which they will in no way succeed in doing. You see it without this my writing also, and endlessly better, that their plot is fully uncovered by Rome.

If You, O Lord, want a service from me, your most intimate friend and worshiper, I will immediately send couriers to Rome and Pontius Pilates, and I guarantee that these beasts will fall into the same pit they have prepared for you!

But since I know You, O Lord, only too well, and know well that You do not need human advice, so You will do what seems best to You. But I, as a human being, have considered it as one of my first duties to tell You the matter as faithfully as it is really happening and not otherwise - connected with my heart-felt thanks for Your grace, which You have shown me and my people.

O Lord, let me know what I am to do here for You! -

Your holy will shall be done as always!

Seventh and last answer from Jesus

Listen, My beloved son and brother Abgarus, everything is exactly as you have informed Me. But nevertheless everything has to happen with me in this way, because otherwise no man could ever reach eternal life - which you admittedly do not realize now, but will realize this great secret shortly.

Therefore leave for the time being your steps kindly offered to me for my justification. For they would bear little fruit where the eternal power of the father rules, who is in me and I came out from him as a man.

Therefore, do not be frightened by My cross, to which I will be attached, for behold, this very cross shall become the foundation stone of the kingdom of God for all future times and at the same time the gateway into it!

But I will be dead in body only for three days. On the third day, however, I will rise again from death in Jerusalem as an eternal conqueror of death and hell, and My almighty judgment will strike all perpetrators of evil.

But for those who are of My heart, I will then open wide the gates of heaven before their eyes!

But when in a few days you will see the sun completely darkened, then think that I, your greatest friend and brother, died on the cross! - But do not be frightened by this! For all this must come to pass, and yet not a hair of mine will be harmed.

But when I will rise from the dead, at that moment you shall receive a sign by which you will immediately recognize My resurrection!

My love, grace and blessing with you, My dear brother Abgarus! - Amen.

End of correspondence

THE FLY

Received through the inner word
by
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Chapter 1
The origin of the fly
(March 8, 1842)

[1] The fly, a small animal indeed and often troublesome to man as well as other living creatures on earth, especially at that time of the year when the rays of the sun beat upon the ground, is not so insignificant in the order of things or so purposeless as it may seem to be.

[2] In order to examine all this completely and usefully, we must pre-examine the natural state of this little animal.

[3] It would be superfluous to show you the shape of the yet-to-be-discussed fly, of which you will surely have many, but we should not neglect her interesting details or her coming into existence, which should be observed with diligence and an attentive spirit.

[4] How and what is the origin of the fly?

[5] Scientists may know that the fly lays eggs which are so small that they can hardly be seen by the human eye, and are, therefore, so light that the eggs, like sun-dust, can stay in the air very easily.

[6] But where does the fly lay its little eggs, since their number often exceeds millions, and how and where are they raised? Have you ever seen a young fly?

[7] However, the gnats are not young flies.

[8] Understand, the fly, upon reaching maturity, lays her eggs wherever it sits down, and then it forgets about them. Millions are scattered by the wind into all regions of the earth, millions go into the water, yes, you probably cannot think of anything on earth, which remains free from its eggs. Since there is, so to speak, nothing so holy on which it might not land or which it may not sniff, therefore, other than glowing coals and a blazing fire, there is almost nothing, which the fly might not smear with its eggs.

[9] Where the fly lays her little eggs and how they appear we already know, but how they hatch and how many survive of the countless numbers that are laid, we shall understand at once.

[10] Most of these little eggs, which are laid on moist walls of houses or preferably in animal stalls or on rotting wood or some other moisture-holding mold, are safe, but the eggs blown away by the wind, of these only a very few hatch. Nevertheless, nothing is lost; instead it has another wise purpose, including those that are inhaled by man and beast, often amounting to millions, with just one breath. But let us leave those that are destined for another purpose and return to those that do hatch.

[11] How will these hatch?

[12] Please note, when the sun has warmed the earth sufficiently, these little eggs begin to grow until they are so big they can be seen by a reasonably sharp eye as a whitish-gray flower pollen. Naturally, they are seen only at the

spots where they have been laid by the fly. This is the time of hatching which happens thus:

[13] The little eggs are compelled to break open by the awakened spirits of the pre-animals of the natural order congregated within the eggs. These spirits combine into a life in the form of a scarcely visible worm. This worm nourishes itself for a few days from the moisture available at the place where it was hatched. The period of nourishment is not

[14] determined exactly, but is determined by the quality and richness of the nourishment present.

[15] Up to this point, the reproduction process of the fly occurs in the normal way.

[16] However, I asked you at the outset whether or not you had ever seen a young fly. See, the actual miracle of the little fly is concealed in this. It is suddenly here and nobody knows where it came from or where it was born.

[17] Then, how does this miracle happen?

[18] Perhaps, on occasion, you have heard old people say, "The flies come partly from dust and partly from the scattered parts of dead flies." It appears to be thus but, of course, in reality it is not so.

[19] As soon as the worm has reached the proper size, which is approximately the size of a comma of a medium type script, the little worm bursts open and turns itself inside out. Then the former outer skin reforms, expands and stretches out to become the actual body of the fly, well provided with all the inner digestive organs; the former inside of the worm then brings forth the outer, visible parts of the fly, which, as soon as this transformation has occurred and comes into contact with the outside air, reach their final stage of development within a time frame of five to seven seconds maximum, at which time the fly is fully developed.

[20] Comprehend well, this is the birth or, rather, the most noteworthy coming into being of the fly, and to every observer this must appear as a sufficient miracle! Nevertheless, this is the least miraculous attribute of this little animal. What will follow soon will astonish you greatly and leave you in awe! - so let us continue this noteworthy subject another day.

Chapter 2

The feet of the fly

(March 11, 1842)

[1] It will not have escaped your notice, and you will have seen quite often how the fly, with its six little feet, patters forth so agilely on a highly polished vertical surface as well as on a horizontal table or plane.

[2] But how is this possible for this animal, since its feet, although each one terminates with two very small pointed claws, are still smooth on the outside?

[3] See, that is already something miraculous, considering that on a vertically standing, highly polished surface, not even the lightest down feather can remain hanging without being glued on! How is it possible for the fly without some means of sticking?

[4] Some very active natural scientists have found, with the aid of very powerful magnifying devices, that the fly – and all animals of this kind – have a very elastic little bell attached to its feet between the claws, which it uses as tiny vacuums to thin the air, accomplished in the following manner: when a fly places a foot on the upright surface of a window pane, she sucks in the air inside of a bell, thus the foot, provided with the vacuum of the little bell, is held fast to the surface by the weight of the outer air surrounding the little bell.

[5] To accomplish this task, each fly would have to have its own internal air pump! And how fast it would have to operate such an inexpressibly clever mechanical device to satisfy the demands of all six feet in the quick and unpredictable meanderings of the fly?!

[6] Obviously, this is hardly feasible, although the fly does in fact possess such visible little bells! But, if the fly does not hold itself in the manner diagnosed by the natural scientists, how does it accomplish this task” – the answer will be very easily perceived from the following presentation.

[7] If you have ever, even once, observed a fly very closely, you must have noticed that it is provided with tiny hairs and bristle-like points all over its body. Yes, even the pair of wings on their outermost rim are provided with a large quantity of outward-running ray-like pointed little feathers.

[8] What use is all this to the fly? Soon we will have the answer.

[9] These little hairs and bristle-like points are all useful electricity vacuums, and the electricity sucked into the fly streams toward the negative pole, which is simultaneously serving as the attracting or drawing-together pole, which then flows into the already well-known little bells in the feet of the fly. Being negative, it becomes very hungry for the positive electricity.

[10] See, this then is the answer to the previous question.

[11] But then you will say, “That occurs quite naturally. Therefore, how is it a miracle?” To which I can give you no other answer than this: The more natural a matter appears to you, it is that much more a miracle because it is not something transitory and thus of little use, but permanent and therefore a constant and beneficial miracle for all times to him who wants to observe it in My name! For you need only to meditate a little and think a bit and it must become clear to you which of the following is more of a miracle – the Israelites crossing the Red Sea or the existence of a fruit-bearing tree, which still brings forth the same fruit as it did at the time of Adam, or our fly, which is still the same today as it was millions of years before Adam! Now, judge for yourselves which miracle is greater or more important!

[12] If the fly is called a miracle, yes, a great miracle by Me, by virtue of its unusual development as well as its continued survival and the usefulness of all its life-bearing parts, and due to its other, as yet unknown purpose, is

proclaimed by Me as wonderful, yes, an extremely wonderful being, then the walking of the fly on a polished surface can be called a miracle with more right – since this can be observed by everyone daily, should a person give this occurrence any importance at all – than the collapse of the walls of Jericho by Joshua's trumpets.

[13] The fly walking on a vertical polished surface occurs countless times every day before your eyes, while concerning the collapse of the walls of Jericho, other than being recorded in the Scriptures, there is no trace of it in the whole world. Therefore, whosoever wants to make some use of the miraculous collapse of the walls of Jericho, will have to believe strongly that it happened at all, whereas on a summer's day he is afflicted by more than a thousand miracles of the first kind, which often calls to him annoyingly, "See here, you proud and arrogant man, how richly the Great Holy Creator has surrounded you with living miracles, from which you should learn and acknowledge within you how close to you the Lord of Life is!"

[14] Therefore, judge for yourselves which of the miracles is greater and more important in relation to you! To a heart full of loving understanding, I think a fly buzzing in your ear, a cricket chirping, a twittering sparrow and a modest (spring) violet do not sing a less an uplifting high song in praise to Me than Solomon in all his wisdom and kingly majesty!

[15] The wisdom of Solomon is great wisdom to those who themselves are into the wisdom of Solomon, but in the song of the living, as well as the silent, nature, lie greater, as well as endlessly deeper, things than in all the wisdom of the son of David!

[16] And so the fly tells you, with its so wonderfully rapid flight, what holy power sets its light wings into quick motion and with these wings carries the wonder animal happily in all directions, here and there, up and down, and tells you constantly as well, "If the Holy Father does such great miracles on me, a small despised animal, what will He do with you, His children?!"

[17] Isn't this wisdom above wisdom and miracle above miracle?!

[18] The final part of this communication will reveal to you this miracle fully; therefore, let the good and true be enough for today!

Chapter 3

The fly as air electricity balancer

(March 15, 1842)

[1] What we have learned so far about the fly is certainly wonderful, yes, more than wonderful, but one of the greater miracles is contained in its purpose and the way in which it corresponds to its purpose.

[2] How manifold is this purpose? Can it be simple? And if it is, how simple would that be? Can it be manifold?

[3] In the entire creation there is nothing that has more than two polarities, namely a positive and a negative polarity. Therefore, there is only a below and an above, an outer and an inner, a material and a spiritual, a good and an evil, a true and a false.

[4] Thus, if we talk about the reason for an entity's being, it can only be within the confines of these two polarities. And so let us see for what purposes the fly is useful.

[5] Let us consider the outer pole.

[6] You must be aware of how very few of these animals there are in the wintertime, whereas in the summer all is buzzing and teeming with these little air inhabitants.

[7] See, My dear children, we will presently introduce another miracle from our little animal.

[8] We have already seen, with the discovery of the first miracle in which I explained to you its ability to walk, why the fly is so full of little hairs and bristles. But this is not the only reason for the fly being so hairy and bristly. You will soon learn why each of these little animals has been provided with a pair of wings.

[9] Understand that this animal, through the sucking in of the electrical stuff (in the manner already explained) becomes so weightless against the earth's gravity that it can be carried about in the air by its little wings in all directions!

[10] Why is it carried about thus, or why, the warmer it is, must it fly, here and there, faster? Pay close attention and we shall soon see!

[11] See, these millions and millions of flies have the purpose of consuming the excessive so-called electrical fire generated by the sun, thus lessening its effect, so that it does not unleash itself through overloading and delivering a finishing blow to the entire world. Understand, this electrical fluid is an extremely mighty fire – this, of course, means “in its positive sphere”! As long as the planet's negative electricity is in balance with the positive, which develops from the sun's rays, no unleashing of the positive electricity is possible. But if the positive electricity exceeds the negative even by a thousandth part, the unleashing of the positive is almost unavoidable. How then is such devastation prevented?

[12] Now, watch our little animals, how they flit here and there so industriously and, in their rapid flight, suck up the excess positive electricity, wherein the polarity is soon reversed; the fly uses up the positive, which resembles oxygen, and then breathes out the negative, as man does with nitrogen from the inhaled air after the lungs have retained the oxygen for the nourishment of the blood.

[13] However, you might ask Me, “Are these little animals really capable of all this?”

[14] And I say to you: Oh yes, My dear ones! A single fly reverses so much positive electricity in one summer's day that, if it was collected in a container, there would be enough energy to turn a mountain ten times larger than your

Schlossberg into dust in a second, - so with the quantity of air a person inhales and exhales. If kindled, it could

[15] destroy all of Europe, totally changing its appearance, so that nobody would recognize it as it was before or as it is now, a well-populated and fruitful land.

[16] So that this does not sound too fantastic to you, I will draw your attention to the insignificant cause (i.e. in the natural sense) of the large earthquake that was felt over almost an entire hemisphere and beyond. See, this was caused by thousands of cubic feet of trapped air which was kindled through outside pressure.

[17] Now, let us assume that a person with four breaths consumes, or rather, reverses and exchanges one cubic foot of air. Think how often a person inhales throughout the day, and you will be amazed at the amount of air just one man consumes, or rather exchanges in the course of a day – or to be more correct – in a 24 hour period. If you consider this in the light of the above, it should not sound too fantastic when I present to you the possibility of the destruction of Europe through the quantity of one person's daily breath.

[18] Therefore, what I said before about the amount of electricity a fly converts in one day should not sound too fantastic. And if one fly can accomplish so much, think how much more millions and millions can accomplish.

[19] Now, My dear little children, isn't it a miracle when I protect the world from sudden destruction with such an insignificant little worker?!

[20] But all of this is just a small secondary purpose of this little animal and, therefore, not the greatest of miracles. But be patient, the main point is coming soon – and so let us leave it again for today.

Chapter 4

The fly as lifeguard to man

(March 16, 1842)

[1] We have learned this little animal's one purpose for the negative pole, but that is not the only purpose for that pole. There are still a number of secondary purposes arranged as a householder arranges tasks for his servants, in that secondary tasks are used in addition to the primary task, so that his movements and time are fully occupied. Therefore, before we proceed to another of the main tasks of this little animal, let us acquaint ourselves with a few more of his secondary tasks.

[2] As you know, My dear little ones, in the summer it can be quite troublesome to you when there are so many flies in the room bothering you, especially when they are quite persistent. For this action, none of you should scold this little animal, for on just such a day it performs a very important little

secondary task, indeed a most useful task to man and domestic animals. You would like to know what this secondary task consists of! Be patient, first a little remembrance – then we will have the answer.

[3] Understand, My dear little children, on such a very warm summer's day, especially when the barometer is very low, countless millions and millions of little atomic animals are born out of the low lying ether into the atmospheric air, which is the reason why you often see the air a dense blue, so dense that it is difficult to see areas only a few hours distant.

[4] If you then take a breath, several trillion of these little atomic animals take the opportunity to march into you. Even though they are so small that you would not even notice billions of them in a heap, the several decillions, which a man sometimes inhales during such a day, do amount to something quite significant, and – since these life forms are quite dangerous to the human body – could be enough to take a man's natural life. The dangerous nature of these little animals to the human body is close to that which is commonly called prussic acid.

[5] Now we understand this, but we still don't know what that has to do with our fly. This is one of the previously mentioned little secondary tasks of the fly, which we will get to right after the following explanations.

[6] You see, that portion of the 'atomic creatures' that a person inhales is not the most dangerous to his health, because the oxygen-poor blood, i.e. oxygen poor due to the atmospheric conditions, readily and beneficially absorbs that part. It is quite a different matter with those that settle themselves on the outer skin, and especially at those places where the pores of the skin are mostly open.

[7] When these animalcules enter the pores, in contrast to the ones inhaled, they take on a positive character. As long as the outer pole is in balance with the inner pole, as it is in moderate temperatures, there is no danger, but if the outer pole exceeds the inner pole only by one part in a million, then there is already a great danger to man's life, since there could develop a pole reversal in him, which would be as beneficial as if someone stuck himself with a needle freshly dipped in prussic acid.

[8] If the outer pole would suddenly over-balance the inner, negative pole, by one part in a hundred, then there could occur a visible electrical discharge, which would, in a few moments, turn his body into a handful of foul-smelling ashes.

[9] In the first case, look to the plagues; these are nothing but such consequences. The second instance, referred to as spontaneous combustion does not happen very often, but is not completely unknown or unheard of, especially in the more southern lands.

[10] Now that we know this, let us look to our little household helpers and observe them at their work.

[11] See, our little fly has a pair of eyes, which, for this creature, are so large that they make up nearly one seventh of his body! Each eye is not only a

single eye, but is made up of more than a thousand tiny eyes. These tiny eyes are aligned as orderly as the cells of a honeycomb, each one pointed, like a cone, towards a single focal point and, in this way, serve the creature as, what you would call, an indescribably strong microscope with which the fly can see every single one of those previously mentioned atomic creatures.

[12] Furthermore, the fly's stomach is so arranged that these creatures are its primary food source. When a fly notices a large cluster of these animacule on a person's skin, it flies to the food source and isn't easily distracted until it has consumed its entire find.

[13] Besides the eyes, this animal also has a pair of little feelers, which serve in place of a nose. Since it can use its eyes for only short distances, these feelers often serve the fly for very long distances. Yes, I tell you, there are some flies that can smell, with these feelers, a good-tasting nourishment that is miles away.

[14] No, My dear little children, here again we have one of the miracles of this little animal or, as previously mentioned, a secondary purpose of its being!

[15] Isn't this quite a useful service by this little animal?! Yes, I tell you, - and mark this well!

[16] If at any place, especially in the summer time, this little creature suddenly disappears; you can take that as a certain sign that My chastening rod is not too far away.

[17] As we reveal this secondary service, there are still other, more beneficial, services that this little creature performs.

[18] If you wanted to learn all of the services, I would have to dictate to you for several years. And, of this one thing, you can be sure - everything that exists, including the fly, is there not for one, but for a thousand good purposes.

[19] To refrain from stretching this out too long, and before we change over to the creature's positive pole, I want to disclose two more similarly useful secondary purposes in support of this, My revelation, - and so let us again leave it for today.

Chapter 5

The fly as a wholesome air preserver

(March 17, 1842)

[1] On a hot summer's day, especially on a humid afternoon, you will often have experienced how sleep tries to overpower a tired person. A young person can fight it off by different means, such a physical exercise, or some interesting activity, to keep him awake.

[2] It is another matter with a much older person, whose limbs have been through a lot and have become stiffer, more painful and a lot sleepier. On such a day, if the air around him lacks the vital life substance for his needs, then

comes the above-mentioned sleepiness, and such a person may not be able to stay awake. For you to grasp the negative effects of such sleep, it is necessary to take a look at man's natural sleep first.

[3] Why does a person naturally get sleepy at night and not in the daytime? Indeed, the cause is quite natural; but since most people have not recognized the area of influence of the natural sphere, the cause of natural sleep is mostly unknown to them.

[4] Understand, when the light of the sun, as the positive polar part of natural life, no longer spends its rays on one or the other side of the earth, the polarity on earth keeps changing, thus, as the sun sets for a region, that region immediately begins to change to a negative polarity.

[5] The negative pole of life corresponds to that of the earth. As this negative polarity actually resists the natural life activity, correspondingly in man, it consumes more and more of the positive electricity in man, thus man loses more and more of his outer activity, wherein the softer, movable parts, e.g. the eyelids, notice the loss first, and can no longer hold themselves upright and soon thereafter all other body parts follow into the same weakened state, this then is man's natural nighttime sleep.

[6] Now, the only question that remains is how the natural sleep differs from the aforementioned daytime sleep. Once this is understood, we will have the entire subject.

[7] Daytime sleep is the very opposite of the natural sleep, since it is not caused by the decrease of positive electricity, but by over-saturation with it. A less active body is no longer able to use up, or rather exchange, the ingested positive electricity into the proper amount of negative electricity.

[8] When the positive begins to outweigh the negative, the negative begins to decrease in the same proportion. The result of this is easy to understand.

[9] As two men of unequal strength wrestle with one another, the weaker the weak one becomes, the more power the strong one has over him. But once the weak one is fully overcome, the strength of the strong one has come to an end, because there is nothing more to resist his superior strength. Every power is as good as no power at all if there is no resistance, nothing to support or utilize the power.

[10] See, My darlings, so it is with a person when he is overcome by sleep in the DAYTIME, and – mark well – on a humid, summer's day saturated with electricity. But what have our flies to do with all this?!

[11] Notice, here will be revealed another important and greatly useful and, one of the two already promised, secondary purposes of this little animal.

[12] These little animals whirr and buzz and patter diligently over such a daytime sleeper and through their feet and their various hairs and bristles suck up the excess positive

[13] electricity, so that, regardless of the superabundance, the positive electricity does not suppress the sleeper's negative electricity, thus preserving the natural life of the sleeper.

[14] If there were no such insignificant regulators of this natural life's substance, diligently maintaining the balance as much as possible, there would be an end to that natural life the moment the positive electricity completely overcame the negative electricity. (See 4.8 preceding)

[15] The sleeper drives these pesky creatures away as long as he can – but that does not mean anything, for as long as he can still ward them off, there is no danger to his life. Once sleep has him totally paralyzed, these bothersome creatures have a free hand and they make sure nothing endangers the life of the sleeper. When, in time, and sometimes only through the efforts of these little pests, the negative polarity becomes more and more balanced, the sleeper awakens and chases these little life-savers from his body. And this is all right since, once he is awake, the danger of losing his natural life is as good as over.

[16] Now, My dear little ones, how do you like the secondary duty of this little animal? You must admit that all this is arranged exceedingly well and wisely by Me, to which I add: Eventually, when you have a spiritual overview of the total purpose of this animal, only then will you be able to really wonder and say, "How great and good You are, oh Holy Father, when You have already placed, in such a seemingly insignificant creation, such unfathomably wise purposes! Who can praise and extol You enough even for one fly?! Where will we ever get the words, thoughts and feelings to appreciate and feel and most gratefully acknowledge Your Majesty, Your endless Love and Wisdom in one of Your more complete (i.e. perfect) creations?!

[17] Yes, My dear little children, there are more things considerably greater in a sun than in a fly. But whoever wants to recognize Me must first go to the small school, and begin to recognize the Dear Father there! Once he has persevered there, later he will surely persevere in the larger one and will rejoice beyond measure when he recognizes there that the same loving Holy Father, who Himself guides and leads suns through immeasurable paths, and writes laws of eternal Love for the most majestic, the most mighty and the most complete spirits.

[18] See, My dear ones, you will eventually fully recognize all this, and so let us return again to the narrow and, until now, totally unrecognized sphere of activity, which means: let us return again to our little fly and observe one more of its beneficial secondary purposes.

Chapter 6

The fly as chemist and electricity distributor

(March 18, 1842)

[1] Often you will have noticed that flies gladly set themselves in a place where there is something on which they can nibble, therefore they are often

found in great numbers, as uninvited guests at mealtime, and go at the food with great voracity. Also you will have noticed that these guests are more numerous when the day is exceptionally sultry and the meals are served in rooms, which have a low ceiling and are musty smelling.

[2] Again, there arises a question, and many may ask, "Yes, should we then praise these little parasites when they soil our food and often become unbearable with every bite we put into our mouths?"

[3] However, I say to you: the shortsighted man so asks, judges and becomes irate! But, if he could see and fully understand the service the fly performs for him, when it lights only for two seconds on a bite or on a spoon on the way to his mouth, - really, he would not be overdoing it if he had the fly gold-plated!

[4] Notice then, on a really sultry day, all foods, with very few exceptions, have the property, due to their sugar content, of attracting all the nitrogen from the air! If the food is then left standing, even for a short time, this bad air makes its presence known. Firstly, the food sours easily, some become moldy, some alter their color and some, where the food is not so thick, get a dull blue appearance around the edges, - see, these are all effects of the spoiled air!

[5] Yes, but what does the fly do there? - Well, since the fly, as we have learned, is a little flying electric flask, it is also hungry and eager for everything belonging to its natural sphere.

[6] The corrupted air consists of negative electricity and repulses the positive electricity, often to such an extent, that there isn't a spark of positive electricity left in the room, or rather in the food consumed therein.

[7] Everyone may ask of himself: Quite often, if none of these vessels of electricity were found in such a room, how would it affect the health of a human body?! But that is of the least importance, for as long as the corrupt air occupies the entire room, it has enough elasticity to expand the lungs when it is inhaled. However, once this air has lost its elasticity, it descends as musty dew upon its kind which, in this instance, is the negative food. Then, when someone begins to take a bite of the food which has been covered many times by the musty dew, one or more of the flies gladly set on it and allow the excess positive electricity to fall upon the object over which they crawl, i.e. the morsel of food.

[8] Now, what is the result of this act? I answer, - nothing more and nothing less than this. The descended foul air is quickly reanimated and rises, leaving the food harmless again and suitable for consumption. Whereas, if these little, bothersome chemists were not present on such a sultry day, especially in such a low-ceilinged, musty-smelling room, a person would seldom live past the mealtime.

[9] Now, how do you like this secondary service? Isn't it something wonderful, and it is still as effective today as it was in ancient times?!

[10] Perhaps you may think and reply, "Now, that is too extraordinary! Should a fly have that wide a sphere of action?!"

[11] Thus, I say to you: Not only one such sphere of activity, of which you know only a tiny part, but this unpretentious, little creation has so great a sphere of activity that, to your understanding, it is almost endless. For, if I were to explain everything about this little animal to you, a hundred thousand scribes, working night and day without pause, would not finish the task in a million years.

[12] Therefore, do not marvel too much over these few points, which I have revealed to you! Whoever wants to go in the right direction, let him consider this, that with Me every, ever-so-seemingly insignificant, thing has an endless worth!

[13] Such thinking will be beneficial for everyone since, for example, they will keep a person in a constant state of humility, and, on the other hand, they will illustrate the standing of a truly righteous man, who is surely more important than a trillion flies.

[14] Since we are on the subject of flies, we will not measure a man's worth here, but will pay a little more attention to the discussed secondary purposes of the fly!

[15] You might have also noticed that these satiated flies like to fly onto shining objects and, quite often, get them dirty all over. My dear children, you might ask yourselves, "Should that too be something useful?!"

[16] Oh yes, I tell you, this is something very useful, and without this activity the previously discussed chemical work of this animal would be only half done, if the second, insignificant activity did not soon follow.

[17] We have already learned that the fly takes mostly electrical negative nourishment and so is a true poison-sucker from the air that men and animals breathe, as well as from the foods men eat.

[18] Therefore, its refuse, if no longer harmful and poisonous, can only be electrically negative. We also know that the positive electricity collects mostly on polished objects, - see, now we will soon have it.

[19] Thus, in a room with very little positive electricity, what there is will surround the polished objects. The positive electricity, being properly distributed, the little chemists smear these shiny objects diligently, so that they, more and more, lose their strength to attract the positive electricity, which is necessary and indispensable for the air in the room. Should you find this difficult to believe, place a gilded object in such a room and you can be assured that, in a short time, it will be so smeared by these chemists that you will hardly see any gold glittering through.

[20] Yes, but why do these animals have such a passion for gold?

[21] To that I reply: Why do you gild your lighting rods?

[22] Your answer must be, "Because gold very strongly attracts electricity!" Then you will say, "But the flies also soil window panes and glass is not known to attract electricity!"

[23] That is, indeed, true but, on the other hand, I ask you, "Why are panes of glass or glass cylinders used to make the electricity, which is free in the air, visible by lightly rubbing them?"

[24] See, now I have caught you again and answer as follows, "Because the electricity likes to collect on the glass and, when the glass is rubbed a little, the electricity becomes visible."

[25] Now that we know this, we can let our little chemists soil to their hearts' content, thus the surface of these electricity holders get rougher and less capable of holding the positive electricity which is then forced to mingle properly with the air in the room.

[26] How do you respond to this, as you review these statements with a little attention?

[27] Now, what answer should one give to a person, who with his high reasoning power, disclaims the purpose of man? – Oh, what wicked foolishness!

[28] If I arrange it so that even the smallest and most insignificant creation has a very important purpose, and prescribe the fly a usefulness in all its seemingly insignificant functions, - how much more would I provide for man, who is not only My creation, but truly a CHILD OF MY LOVE, or at least should become one, which means that he should recognize that I am a Father to him, not simply a Creator, as I am to the stones and clumps of earth.

[29] Yes, even a marginally devout childlike heart has to say that I give Fatherly care to the silent grass in the field, - and such is true, yes, very true, for only the Father gives food and drink to all things whatever food and drink they may require. But, if I give Fatherly care to the dumb things in this manner, how much more Fatherly care will I give to those beings who came forth as CHILDREN OF MY LOVE, truly in MY IMAGE?!

[30] Mark this well! It is surely worth the effort to observe My Fatherly care in all minute things, so that it might become clear to the doubter, that I am not an all-consuming, unfathomable Powergod, but am solely and alone a true Father to all My dear children and that I am not a wasteful Father, but an exceedingly economical One, who even puts the dung of the fly to the best use for His children.

[31] Yes, I tell you, there are still countless other and more insignificant things, and still I don't let even the minutest thing perish! And since I am, therefore, not the all-consuming God, but a Father preserving the smallest things, and also an exceedingly faithful economist for My children, - how great must be the blindness of a man who wants to contest My constant, all-encompassing Fatherly care for My children?!

[32] Oh, My dear children! Do believe Me! I am occupied day and night caring even for the growth of every hair on your body, which will soon perish together with your body; then how much more will I care for your immortal souls and your eternal spirit out of Me?!

[33] Yes, yes, My dear ones! Just observe these little flies; they really sing to you of victory, which you will come to recognize, more and more, in the following positive polarity presentation!

[34] Thus, let us leave it at that for today!

Chapter 7

The fly, - a collection point for the life from God

(March 19, 1842)

[1] Finally, after we have become familiar with the negative polarity aspect of the animal, which is actually the material side, we will turn to the positive polarity side and give special attention to the main miracle of the little animal.

[2] Whoever has seen a fly can hardly deny that the fly is alive, and rather will have to conclude, "This animal is not only alive but, as far as its life is concerned in the natural sense, it has more life than many other animals that are already on a much higher level of evolution." Yes, and finally he will state, "Truly, if I could keep my other abilities, I'd be the first to change places with the lazy life of the fly."

[3] Thus, if man must give such testimony to an animal, no other proof is needed to prove that the fly is, indeed, completely alive.

[4] The fly lives, this we already know, but how and why does it live, that, My dear little ones, is another question! For you to gain as much basic understanding as possible of this, it will be necessary to look at life itself first.

[5] So read carefully: The freest life is only in Me, but this life is so constituted and is of such overwhelming perfection that, in its sphere, it can never be comprehended by any created being. Therefore, it is a holy life and, because it is a holy life, it is also an eternal and everlasting life.

[6] Think of infinity as an area with a central point from which endless rays stream in all possible directions; the beginning of each ray is the central point, but the end is nowhere to be found.

[7] Within this center, all the living power of infinity is united, and from this center proceeds into infinity. To prevent this living power from being dispersed too much so that it could become weaker within itself, it has created, throughout infinity, an endless number of life collection points for itself, in which life is intercepted then returned to its original center.

[8] With this, My dear little ones, I have disclosed to you a very great secret! Yes, I tell you, a secret, which, as long as the earth has been inhabited by people, was known only to a few and then only vaguely hinted at.

[9] As you understand this secret a little, the question will automatically arise, "Yes, but why does this have to happen? In His life, could God truly ever become weaker?"

[10] I reply: Becoming weaker is quite impossible, provided God wants to remain alone and doesn't want to create or form anything in or out of Himself.

[11] But if, following the need of His endless Love, He has created, for your comprehension and for many eternities, beings of such manifold variety, - from the most perfect spirit down to the most unimportant atomic animal, and has given life to all these endless beings, to each its own kind – now, tell Me, with what life did the Creator animate all these countless beings, sustains them still, and will sustain them in eternity?

[12] Would there be a private life somewhere with which He animates all these beings without having to animate them from His own life? I feel that even a stone would not reach such a conclusion. Since the Creator has no such private life, it is clear that He animates all these created beings out of Himself.

[13] Understandably, if all these creations, with their sustaining life, would move endlessly farther away from the center, the Central Power would, quite naturally, be lessened. Although the Life as such could never be lost, since it is an endless Life, it could become weaker, instead of always becoming stronger, because it would be subject to endless division.

[14] So that you may understand this weakening of power more fully, consider the endless divisibility of matter itself, since one can still imagine endlessly more divisions in a single atom. But, does the atom become stronger or just the opposite with the never-ending division? Although one cannot obliterate the atom through continuous division, you must understand that the endlessly divided atom will no longer have the power it had prior to the division.

[15] If you comprehend this even partially, another statement will follow, "Yes, if this is so, the Creator would have been better off had He not created anything at all!"

[16] Instead of replying to you, I will ask something well known to many people.

[17] Why do people who, from an early age, work hard – usually, or at least naturally – become stronger? That is question number one.

[18] Question number two: Why does one gradually attach more weight to a horseshoe magnet?

[19] Question number three: How does a person become an artist and a virtuoso?

[20] Do you see the light yet from these meaningful questions?

[21] Why does hammered metal become stronger and has much greater elasticity compared to that which has not been hammered?

[22] Why is it that, the more storms a tree has withstood, the harder and more durable is its wood?

[23] Understand and mark it well: why have there been so many stopping points of life established in infinity! Now, read and comprehend: So that the original eternal life can exercise itself more and more and, accordingly,

increase its endless power! Because of this, the Life that emanates from the center returns to the center more perfect and more intensive than when it departed.

[24] Once this concept is completely understood, My darlings, the first two questions, of "how" and "why" the fly lives, will have been as good as answered. As for "how" it lives, the answer is contained within itself, in that it is an established 'point of collection' for the life coming forth from the center, thus it collects and takes up the life from a large number of previous animals.

[25] Thus the answer to the first question must already be evident to a blind man.

[26] Now, it surely won't be difficult for anyone to determine in advance "why" it lives, namely: So that the total of its life makes the transition, returns again as a more complete, more intensive life, proceeding onwards and upwards to the soul of man, which is then capable of receiving the most intensive life from Me, which – as you know

[27] can now fully unite with Me again into "one" power through Love!

[28] Now, when you consider our little animal from this standpoint and do not cry out, "The fly, the fly, it sings to us of victory!" then you must be stricken with three-fold blindness and deafness.

[29] But that which has been said about the animal's positive polarity should only serve as a useful introduction, so that you will better understand that which is still to follow. Consider

[30] it well, the following presentation will let you see in more detail the nature of this animal – and so with that, let us leave it again for today.

Chapter 8

The fly and the birth of comets

(March 20, 1842)

[1] For you to understand the following important matter thoroughly, it will be necessary to review that which has already been told; that is, only the positive polarity part of our fly, since that is the part which is the collection point of life.

[2] Take a close look at the sun. Which of you can make a good estimate of how far its most distant rays reach? It will certainly not be an insignificant distance. If you put the sun's age at over a hundred thousand decillion years, the unthinkable long time during which it has been sending its rays into the endless spaces, and the first, the original rays are still on their rapid journey into the vast endlessness, while countless more rays have been reflected and returned, you will more firmly and fundamentally understand what has already been said about the collection points of life, as the sunshine cries out to you daily, "See, I have sent my rays into endless space all this time, and still my light is no weaker for you than it was endlessly long times before!"

[3] But here, you will easily ask, “How then, will the sun get those rays back, which are still in the process of going out into the endless distances of space, rays from the first evolutionary period of the sun?”

[4] And I say to you that this doesn't hurt anything; for if the rays would still proceed a decillion times further than they already have, they would still encounter a point which would impede their progress and cause them to return. “But,” you might say, “how does the sunlight get replaced after the long journey of relatively few stopping points; the returning light must be, at most, very sparse?”

[5] But this also does not hurt anything. The sun receives back its own rays only very sparsely; it is, on the other hand, also a collection point, and as such takes up rays from more than a milliard other suns, intensifies these, and then radiates them out again in large quantities.

[6] Now, if you consider this a little, you will very easily find, at your fingertips, how light, formed by Me from endlessness to endlessness, is managed and arranged, and in this way not even the smallest atom floats without purpose in the infinite ether of endlessness.

[7] For the spirit unaccustomed to thinking of great things, such a concept is difficult to grasp, but a creative example which I want to include here for you, will surely serve your spirit well in understanding the return and economical exchange of rays.

[8] And now, understand: Wherever the rays of two suns meet in the – for your comprehension – plainly very wide in-between spaces, there they themselves eventually turn into a mutual reception point.

[9] Already you ask, “How then, and in what way?”

[10] This question is really very easy to understand and answer, as you surely have to accept that the outgoing ray, which is contained in time and space – even though it is undeniably subtle – is certainly something material nevertheless.

[11] When such rays of two suns meet, they are naturally, as rays of a sun, of the same polarity. But you know that things of like polarity never attract but always repel one another. Now, if you possess just a little bit of good understanding in your heart, you must be able to grasp as already stated, that when such rays meet they repel each other and – as you tend to say – send each other home.

[12] But what happens when the rays of several suns must necessarily, and in a quite natural way, meet each other in a place, which is equally distant from all of these suns, and the rays meet each other from all possible directions.

[13] Now that is a slightly different question. But in order not to keep you from the main point for too long, I will tell you now that which you would have learned through diligent thought; that at this spot a conflict builds up between rays, because some of the rays cut right through some of the other rays and meet there, - which transversing of the rays you must view as if you laid

several crosses upon one another, so that a number of rays running out from a middle point would be visible.

[14] These transversing rays necessarily neutralize the polarity, and by that they hinder other rays, which run into the diagonal, from immediately making their return trip. Accordingly, in time, there develops a ball of rays or, better for your understanding, a shimmering ball of light which, with time, develops a kind of mist-fine thickness and so becomes heavier and heavier.

[15] Now, since suns, like the planets, move around other central suns, it depends which sun, rotating along its wide path, comes close to this ball of light, with the consequence that it then quite naturally draws this ball into its sphere and thus consumes it.

[16] Now that you know this, I tell you that this is the proper, most true formation of comets.

[17] But I already perceive another question in your mind, which is, "Yes, but how come such comets survive, and aren't consumed by these suns which attracted them?"

[18] You could, indeed, deduce the answer from that which has been said previously, but in order to save you from so much thinking, I will tell you that the reason lies in the already mentioned neutralization of the rays. By that neutralizing or – for your better comprehension – relaxation, the assembled rays become negative in polarity, and so form in relationship to the sun, a point of opposite polarity, which then, in accordance with the Eternal Order has the lasting capacity upon encounter to take in the positive polarity sun rays, to relax them, and to use them for its own nourishment.

[19] That a comet does this is made evident by the wide circle of vapor surrounding it, which is usually on the opposite side of the sun and stretches out in a so-called tail. But what is this tail actually?

[20] Understand, this tail is really nothing but a delaying of the sun rays which, in their initial ejection from the sun, are slowed down by the negative polarity and in their return to their attracting body appear as an extremely frail mass of vapor!

[21] Now, by this the sun has acquired another boarder, which will feed on quite a few rays until it reaches a planetary consistency. Once it has reached this degree of density, it then, necessitated by its own central weight, returns the sun its rays countless many times, without jeopardizing its own being. With its planetary status, it not only takes up the rays of the sun in its vicinity, but also sucks up masses of rays of countless other suns which surround it and then, in a way, directs them to its mother.

[22] Now we know this, but within you stirs a question and you ask, "Yes, but what does our little fly have to do with the development of comets and reflections of the rays of suns?"

[23] But here I tell you: Just a little patience, and we will let them buzz behind the great roar of a newly created world.

[24] But before we can do this we must take a look at the sun's rays themselves and see what these imponderable light particles, streaming out of the sun, actually are in and by themselves.

[25] You already know part of this, but a little repetition will not hurt our subject, and so hear them. These outgoing light atoms are, as you know, also the first step and the origin of the little light animals I told you about before.

[26] Now the collection of such ray atoms for a later developing planet cluster are, at the same time, also collections of animal life, namely, in such a planet cluster.

[27] But how does animal life express itself upon such a new planet?

[28] The animal life expresses itself of necessity in a two-fold way and, indeed, first in a 'negative' life, which is the 'plant life' there. Once this life has received the proper saturation and is no longer able to take into itself all the polar life present, then there, naturally and of a necessity, develops a 'positive' polar life and, because of over-saturation of the negative life, it then has a sufficient supply of nourishment for itself.

[29] But in what form does 'positive' pole life first express itself?

[30] Just get a microscope and look at either a drop of water mixed with some rotting, decayed plants, or observe the extracted plant juice, and to your great amazement, you will see hordes of tiny animals; through this explanation and with very little effort, it will become clear to you how the negative life pole reverses itself and goes over into the positive polarity of life!

[31] Understand, My dear little ones, as the animal life begins to develop, it can no longer go into stagnation, but gradually begins its return to the original center of all life.

[32] Since following the eternal order of progression is observed everywhere which, in and by itself, is nothing but an always more complete and greater solidification of life, this also quite naturally happens with the returning rays, which also always become more intensive the more they approach their original point of exit, it is obvious that life cannot return to its origin in this chaotic state, but it collects itself in ever denser forms and thus returns to its eternal source.

[33] But what is then the next step wherein this first positive polar life consolidates itself.

[34] Now, My dear ones, let our fly come forth! See, this is the first animal to populate the newly-formed planet; for, as you know, even today this animal takes in such nourishment from which a trillion-fold life becomes 'one' life! And now you will understand why I said earlier: Just a little patience, and we will soon hear our fly buzzing behind the mighty roar of our new planet clump!

[35] Thus you will also understand the higher consolidation, how the fly comes to be a collection point of life.

[36] And, in addition, I tell you that, viewed in this light, as a collection point of life, a single fly counts for more than our entire formerly developed planet clump! And when you think about this, you will see how much higher above

the outer matter life itself is, even in its first spark, and you will also see how much higher over all suns and all the planets stands the life of a single person.

[37] And when you comprehend this, it will not be hard for you to understand why I, as the Original Life of all life, as Father and Redeemer, came to earth and have made man into a child of Mine, and have prepared for him a way to My heart. And, finally, you will comprehend why I said to you, "The fly, the fly, it sings to you of victory!"

[38] The victory is not complete yet, but the following, as well as further information, will let you clearly see how much of the victory is already present – and let us leave it at that again for today!

Chapter 9

The cause and nature of light

(March 22, 1842)

[1] In the foregoing communication we have heard our fly, as the first animal, buzz around behind a newly developed planet!

[2] It will hardly be necessary to explain this figure of speech, yet it can be included for the sake of many weaker ones, that this is only in time and not also in space, as if someone should imagine a giant swarm of flies, like a comet's tail, chasing after such a planet. Also this is to be understood in a timely sense, how out of one preparatory period, a more developed and a more complete period follows.

[3] This we already know, but you will now think, "What higher and more valuable victory can we get out of our poor fly? For we have seen its origin, following this revelation, and we have found that regardless of all the wonderful and extraordinary happenings, at the end there is still nothing more and nothing less than the 'usual' fly corresponding to God's order, the likes of which we see plenty of during the summertime.

[4] See, that is a well-advised remark and will be useful as a basis in erecting a strong, new building.

[5] But before we begin this structure we have to proceed with a strong wall which will protect us well from an attack, for otherwise our poor fly may not come out of it so well, especially in these days in which there are so many educated and deeply scientific fly catchers.

[6] But where shall we raise our fortifications? Well, that will not be hard to figure out!

[7] Since most misconceptions and hypotheses are, where the shortsighted human understanding is least allowed to look, that is into the light-sphere of reality, there most of the theories will be constructed and, like the French fashion industry, the most recent always prevails.

[8] But what is this about which, in this scholarly age, there are almost as many theories as there are scholars?

[9] Behold, (the answer) is and remains in the light!

[10] Therefore, we will take a look first at the light itself, then this will be our fortification, and only then go on to our fly.

[11] We want to put forth the main question: What is light itself and how does it propagate?

[12] To demonstrate this, it will not be necessary to name any of the existing erroneous theories. We will set up our explanation, and this will serve everyone as a touchstone to test all the alleged theories concerning how much noble or ignoble metal they contain.

[13] So then, what is light?

[14] To understand light, as it appears in time and space, thoroughly you must view it as neither completely material nor completely spiritual, but as a material-spiritual unit, and see it as a set polarity in which the spiritual part constitutes the 'positive' pole and the material part is the 'negative' pole.

[15] But this polarity is so positioned that it does not act as front and back, but as the 'inner' and 'outer' with the inner being the positive and the outer – the negative pole.

[16] But how do these polarities appear as light?

[17] See, this difficulty shall soon be removed! When you take a so-called flint stone and strike it with hardened iron, you will see a number of sparks flying at the spot where the iron hits the flint. These sparks are light; where did they get their luminescence? – from the stone, the iron, or from both?

[18] Here it is not necessary to further mention that by this act, the sparks originate solely from the iron, from which the outermost little pieces were torn off by the hard stone and kindled. The little particles of air enclosed in the pores of the iron could not evade the pressure caused by the striking action. They kindled, and in turn set detached iron particles into a hot, glowing white state.

[19] This we knew; but how is this compressed air ignited, and what is the illumination within the act of ignition?

[20] Here the matter can no longer be explained differently except to repeat again that half of the air is nothing but the material body for the intellectual spirits contained therein. The physicists would rather hear Me say "free, unbound force" instead of spirits, but since we want to be thorough, instead of taking the attribute of iron, we will take the thing affected with the attribute, which is the spirit itself or, since we are dealing with many spirits instead of just one, the spirits themselves.

[21] Having that firmly in our mind, we can follow unerringly the trail to this very thing, and then so perceive it. Since spirit is a positive polarity power, it strives continually for unbounded freedom, and is quiet in its bound state only as long as it doesn't experience any unusual impairment from its negative polarity, or – still more understandable

[22] from its encasement or hull. But if it suffers any kind of pressure from without, the spirit is immediately awakened from its sphere of confinement and makes its existence known by expanding. This phenomenon is then known to you as light.

[23] We have come this far, but nevertheless everyone will still say, "That may be right, but we still don't know what the actual light in and by itself is."

[24] But I say: "Just a little more patience, for as you all know, a mature oak tree does not fall with one blow!"

[25] We will come to grips with the actual illumination.

[26] What then is this illumination?

[27] An example will make it clearer to you. What do you see when an arrogant person receives a humiliating blow to his ego? He becomes enraged, and in his rage his whole body will begin to shake, his eyes begin to glow as though an iron forge were behind them, and his hair bristles on all sides. If he is in the company of like-minded individuals, they, too, become enraged, not in the same intensity, but according to the degree of friendship.

[28] I am of the opinion that this scene needs no further clarification but you need only to observe an army of soldiers and you cannot miss this outflow of anger, or this "war hunger" which grips thousands and thousands and hurls them unto the bloody battle.

[29] Now, if you think about this a little, we will have our illumination as good as fully explained, for the spirit, as positive polarity encased in the negative polarity, receiving a blow, becomes enraged, which in this case is an emerging awareness of its captivity, and with this awareness comes a great desire to expand or make itself free.

[30] But since the outer negative polarity is so constructed that it expands to a certain extent, but is otherwise indestructible, or rather unbreakable, the spirit inside expands as far as it can, but since it cannot break through, it withdraws quickly, but then, in erroneous judgment, tries again with renewed vigor to break through its hull, - an act which some

[31] spirits can repeat many thousands of times per second. This act is called 'rage' and is accompanied by ever increasing anger.

[32] What is the obvious consequence of this act, which can truly be called 'war hunger?'

[33] Nothing else but that the other, still calm spirits, close to such an enraged spirit perceive this fever, and are set into motion against their inner polarity. This propagation of their shared fever can take place with great speed since the negative encasement of the spirits of which the air is actually composed, lie close together.

[34] Now we actually have it all; it is just this feverish activity of such spirits, which is perceived by the eye of animals as well as humans. This perception is actually what you call illumination, for the eye is provided to perceive these most subtle vibrations, and this because the eye is more or less half spirit and

half material, and has the same polarity as that which is called "light", and therefore receive and feel everything related to it.

[35] When any such polarity kindles itself in this manner, then this is the act of illumination. But the illumination itself is nothing but the effect on the surrounding spiritual polarities by the vibration caused by the original spiritual polarity. This propagation affects nearer or further distances depending on the size and degree of the originally kindled spiritual polarity, and sets them, if not into too intense, at least into a perceivable state of rage. The further the surrounding spiritual polarities are from the originally kindled spiritual polarity, the weaker is the response.

[36] Now you will say, "We understand the illumination, but we do not understand why we see the illuminated objects by their form, and also do not understand the nature of the different kinds of light, such as the light of the sun."

[37] Here I will tell you a little more, so that his, too, will no longer be a secret, since the greatest difficulty has already been overcome.

[38] You see the actual form of objects because the solid material corresponding to the forms of the objects resists the formerly discussed propagation, or it is a double return from an object from which it received a counter thrust.

[39] Concerning the light of the sun, its illumination is the same as the familiar spark. The difference is only that the 'white light' stems from the vibrations of love, while the 'red light' stems from the vibrations of rage; and, since the light of the sun originates from the vibrations of love, its propagation is different from that originating from anger.

[40] But what constitutes the difference and how we shall arrive at our victory will be clearly shown to you next time!

[41] And so let us leave it for today!

Chapter 10

The nature of ether and sunlight

(March 23, 1842)

[1] You may have already heard here and there that the lower a region of the earth is, the more compact, the denser is the air in that area. This is a quite natural consequence, for not only the air, but also everything else becomes denser as it radiates closer to the center. The farther away from the center, the more loosely joined are the components of the radiation.

[2] We already know what the air surrounding the earth is, partly from present information, but still more from other explanations which have been given about things in the natural world.

[3] But, to lift from you the burden of a lengthy search, I tell you again that the air, as well as all matter, is nothing but a spiritual-material, material-spiritual conflict, and the deeper these spiritual potencies lie, the angrier they are, and the higher above the planets they keep themselves, the more loving, peaceful and constant they are.

[4] Now that we understand this, it will not be hard for us, at least in a general overview, to recognize the earth with its surrounding atmosphere and according to its content, cheerfully say: The earth, and as far as its atmosphere reaches, is nothing but a gradation of spirits, having placed themselves on such a planet to begin the familiar 'return journey.'

[5] "Yes", you will ask, "what fills up the wide space between the sun and a planet?"

[6] The scientists say that it is an exceptionally light and compliant ether. But what would the physicists say if they had to visibly demonstrate what this ether actually is?

[7] Really, this would hardly be the fifty-dollar question! For one thing, you can't see ether through any microscope, since not even the much denser air can be seen even partially through a microscope. The physicists could analyze the ether chemically if they could get some in their retorts. But since the actual region of the ether begins at a height of 7, 10, 14 and - towards the North Pole, at a height of 34 miles above the earth, it would be extremely difficult for the scientists to obtain ether for their research.

[8] But we want to travel on a road much more comfortable and certain, namely, that of inner faith, trust, and true love. On that road the star, Sirius, will be visually much closer to the cowboy and the shepherd than is the raindrop which has fallen on the nose of an exceedingly mathematical scientist who is on the dark road of short-sighted research, using the human mind.

[9] And so we say; the ether, likewise, is a spiritual entity which, to all planets, stands in a 'positive', but to the suns, in a 'negative' relationship.

[10] The ether consists of pure, peaceful and patient spirits; if this were not so, how difficult it would be for the planets to make their long journey around the sun at an extraordinary speed.

[11] But because the ether is formed from the most pure, peaceful and compliant spirits, nothing finds in their existence an obstacle to its motion, - be the moving entity or thing ever so small and insignificant.

[12] See now, My dear ones, now that we know this, it will no longer be difficult to ascertain the illumination of a sun and the procreation of its illumination. Yet, before we can do that, we must devote a few minutes to the shining sun, and ask ourselves, how does it look, and what happens there?

[13] This is necessary, otherwise you would, sooner or later, have to ask, how could one explain the effects to someone else, if the cause of the effect remains unknown?!

[14] That the sun is an exceedingly strong illuminating heavenly body needs no explanation, since everyone's eyes attest to that.

[15] But how does it become so strongly illuminating? And how does it look on the surface and all the way to the center?

[16] See, this is quite another question, and it must be answered before our return to the main point can be productive.

[17] First of all, you must be aware of the sun's enormous size. A sun is often one, yes, even several million times the size of one of its planets.

[18] What then, is the sun itself?

[19] The sun, as an entity, is a planet in a perfected state, and all planets are 'satellites' of this large and perfected planet.

[20] But what is the source of such an extraordinary light surrounding such a perfected planet?

[21] The light comes from the spiritual love-joy of the spirits surrounding this perfected planet.

[22] Are these spirits already totally perfected?

[23] This question must be again divided into seven different points which will, nevertheless, not be too difficult to thoroughly comprehend, since they are found together in the most beautiful order.

[24] These seven points are seven different kinds of spirits found in the sun, which jointly determine the great light of the sun.

[25] If you want to learn the inner nature of these spirits better, look to the seven commandments of neighborly love and the three commandments serving as the foundation of these seven, through which man should recognize his relationship to God, his Father and Creator. Then you have the completed cycle of the spirit formation on a sun. Also, the colors of the rainbow let one recognize this order.

[26] But now, what follows these recollections?

[27] Nothing else follows but that the sun, in its inner sphere, is a gathering place for the seven kinds of spirits. Among them are those first sent to the planets as a trial, and also those who have returned perfected. The first, still to be perfected class, form the sun's inner contents, as the second, already perfected types, form the sun's shining envelopment.

[28] See, if you were a little more sharp-sighted, the stumbling block would have already been removed; but, since you suffer from weak eyes and are also somewhat hard of hearing, I have to add that these spirits are the ones who, through their vibrations of love and joy, cause the actual illumination of the sun.

[29] Concerning the propagation of this light, I will draw your attention to those still-to-be-perfected spirits, which must remove themselves from the sun. Now you have the explanation of the light propagation down to a "T", which has been discussed in connection with the formation of planet nodules, and herewith you also have the nature of the often-mentioned little atomic animals leaving the sun, through which the vibrations of the already perfected spirits are given, as a strengthening gift, to the imperfect spirits who are leaving the sun on the journey to their perfection.

Chapter 11
The fly as an assembler of light and life
(March 25, 1842)

[1] Here you will ask and say; “It is all well and fine, but what drives the first kind of spirits, which are still not complete, out of the sun into the wide, endless spaces?”

[2] And, I give you this as an answer: Nothing else but My eternal order, in which these wandering spirits from the sun have a positive polarity saturation, but basically they are only negative!

[3] But what happens if two like poles come near each other? They repel each other until the positively nourished but, within itself, still negative pole, has given up all the positive!

[4] Now, understand - our well-known little atomic animals are basically negative anxieties, and can only remain in the sun as long as they retain a negative polarity. If they too greedily take on a light saturation from the positive polarity sphere of the sun spirits, so that, according to the nature of light, there remains very little difference between them and the truly positive polarity spirits, which are already complete, they, the little atomic animals, will be quickly driven out from the positive polarities, and that with a truly spiritual speed.

[5] These expelled spirits are the actual shining light of the sun which, when it falls on a planet, imparts the positive part to it, which is the accompanying light, or rather, the continued love-joy vibration of the completed spirits.

[6] But in the negative portion, these atomic beings soon free themselves of their positive part, especially when they get close to a planet, and then, as anti-polar beings, return to the sun. Since these beings always move in a straight line because of their great speed, it is understandable why objects illuminated by the sun are seen so clearly, especially when there are no disturbances in the air.

[7] But how such an illuminated form can be seen in all its parts is due to the fact that all matter, out of which a form is made, is likewise – as you already know – nothing else but “a conflict of spiritual potencies.

[8] Therefore, when these fast light bearers from the sun encounter a form, the form then takes on, according to its composition, the parts corresponding to itself and lets the unusable parts go in all directions and at the highest rate of speed.

[9] And so the eye is only an organ for the reception of the manifold difference of the main

[10] or the returned light, and these manifold differences are also the sculptors of all the different things in the eye, based on these light differentiations.

[11] So now that you know this and, in the natural sense, comprehend it as much as possible, it must finally be clear to you that everything which represents anything material, is basically not material but purely spiritual, except you cannot behold what is spirit because you are not yet in the spiritual polarity. But once you find yourself in spiritual polarity, then the opposite will occur, where you will see only what is spirit, but all material you will have to think of as now you think of the spiritual. Therefore, you should not wonder so much if, in the course of this communication, you come upon points, here and there, that cannot be made all so clear to you, for if all these relationships should now be made accessible to you, you would have to step out of the material completely and into the purely spiritual, and it is not yet time for that.

[12] As much as it is possible to understand the spiritual within matter, it is sufficiently shown to you in this communication, what a superficial road those take who have nothing

[13] but matter before them, and how impossible to understand those who, in their research, will lift themselves above matter.

[14] Now that we have shown the differences between light and light, illumination and illumination, made it, as much as possible, understandable to you, we have also made the bulwark for our victory building, and now we want to return to our quite forgotten little animal.

[15] But I already sense another question within you, and it is, "Yes, but what will our poor fly suddenly have to do between suns and planets, and between all these light-generating and light-bearing spirits?"

[16] This question will soon be answered if you say, "What shall the fly do between light- generating and light- bearing spirits?"

[17] And I say, the fly shall serve as a medium and shall become 'a light-gathering spirit'!

[18] See, herein lies the solution.

[19] Could you ever say, "Now we understand this being", and would have to testify loudly that you don't know its standpoint, - what then would be your understanding?

[20] Truly I tell you: There would be very little difference between how 'you' see the fly or some other object, and the way another animal would see it, except that you can name it and say that it has six feet, two wings, a body, a head, and belongs to the class of 'flying insects', - and then, perhaps, add two or three hypotheses.

[21] Thus, the standpoint of a thing is the basis, from which the thing being viewed appears in its full truth.

[22] But what is the truth of a thing?

[23] Understand, 'The spirit of a thing is the truth of it!' As long as this is not established, everything resembles a deaf, hollow nut lacking content.

[24] Thus the standpoint is the basis, we have said it, and it must stand the test! So look then at our fly on this middle ground.

[25] Is it only spirit, or only matter?

[26] You have to say: No! It is partly material and, since it lives, it is also partly spirit. It finds itself, like countless other living beings, between the two main polarities, namely, between the positive living polarity of the sun and the opposite-standing negative polarity of the planets.

[27] This is to say: It is 'neutral', meaning neither all positive nor all negative. Yes, so it is right, good and true; neither light-generating alone, nor light-bearing alone, but a light collector.

[28] But what is this light?

[29] We know that it expresses itself in the mobility of life, thus light and life are one and the same, and light is only an appearance of life.

[30] But, since our fly is a collector of light, what else does it collect? Or rather, is it not then a 'collector of life'?

[31] How does this life express itself in the fly? Does it express itself, perhaps, in a resplendent light?

[32] You must be either blind or have a fanciful eye if you can say you have seen it fly around glowing like a firefly. Yes, the fly preserves life quite exemplary within itself, it no longer lets it stream out, and it puts on a dark garment, so that the light within can better multiply.

[33] See now, My dear ones, whoever doesn't recognize 'the essence of humility' in the fly, must be more than threefold blind.

[34] You know its manifold usefulness, but the light of the world doesn't recognize it. And so the fly, the industrious, busy little animal whose every movement is in some way useful, must leave itself open to all contempt. But why? Because the fly is a collector of life, and would rather increase the life within itself, than destroy itself by showing off with it.

[35] Now do you see the standpoint? How the rays emanate from it in all directions, so that you can see, brightly illuminated, the victory, which this animal gains by fighting so courageously!

[36] But what is this victory?

[37] Let's return to our standpoint, and mark well all the points we have heard up to now! Yes, proceeding from the first origination of light, remembering all that we have heard about light, note, that among all the possible problems, the most difficult problem to solve is this:

[38] How does this free life let itself be bound, and how does this formerly freely swarming life let itself be collected?

[39] We have learned that in the forming of planets the fly is the first visible animal to inhabit the planet. Thus we first saw the fly take up and collect the scattered life into itself, now, following the light, we see the fly again between sun and planets as a 'collector of life'.

[40] What is the difference between now and the ancient times, when the fly was the only inhabitant of a planet?

[41] On one hand, nothing at all, for today as then, it corresponds completely to its nature and order; but on the other hand, an endless difference, for now it stands on the lowest polarity point, not only in the collection of life, but also in the return of same always to greater and more profound potencies and, finally, up to the highest potency of the original life itself.

[42] At that time, there was an endless gulf between it and the highest potency, now it is filled by man, as well as the almost endless line of being before man. Isn't there a big difference to be found between now and then? It was shown to you then what this little animal was, now you see the same thing – but in it is also shown the victory and, therefore, there is a big difference between now and then, for at that time, no fly could sing the victory song, but now it can. So there is an endless difference between its song then and now!

[43] And just what is this difference?

[44] That is the victory!

[45] What then is the victory?

[46] Here, open your hand, and grasp the victory right under your nose! But, in case you don't know it yet, I must spell it out for you. The preserved life is the victory!

[47] But how did the fly preserve this life?

[48] It preserved its life through its great activity, for the life needs to be exercised! It retains it further by its great humility, for life wants to be collected. It is preserved by blind submission to My will; for all life must be guided if it ever wants to find and recognize itself with 'self confidence',

[49] Now, when you consider these points and consider the laws which have gone out to you from Me, for the eternal preservation of life, and compare all these with another,

[50] having constantly in mind what the victory is, you will also recognize what is meant by the beginning stanza of "The Fly, which says, "The fly, the fly, it sings to you of victory!"

[51] For this little song, given to you a long time ago, consisting of a few verses, can only be regarded as the opening stanza to this great song which you now receive. Now that you recognize in this great song the actual victory song of the fly, and since we have recognized the victory, let us look to ourselves to see and pay attention to the victory, so that we become more and more able to come closer and closer to one another and thus experience the final greatest victory.

[52] Within ourselves is the reunion of each individual life with My original eternal life.

[53] How this can be achieved without the least injury, where each life remains everlastingly independent regardless of being in the most intimate union with the original life, here the fly will sing us another little song in the next and last chapter.

Chapter 12
The fly as symbol of humility
(March 25, 1842)

[1] You have heard often enough, in the course of this communication, what is meant by this injury. Not only in this communication, but also in several other communications you have often heard how one can be an individual and at the same time be intimately united in one's heart with the Creator. Nevertheless, it is still dark in your emotions, and faith has a hard road and the soul finds it hard to understand how man can have, spiritually, a completely independent life, and, at the same time, be so connected with the original life of the Creator, so that together they are only one life.

[2] Yes truly, such is very difficult to grasp within the earthly limitations, and I tell you: whoever does not learn it from the modest little song of the fly or, still more clearly speaking, whoever does not learn it out of the true innermost humility of the way of the cross, still more clearly speaking, whoever does not learn it from Me, the Father, who am the highest and innermost humility itself, he will never understand how Father and child can be completely one.

[3] To give you a good picture, let us look at two large objects, namely, a big (cosmic) man called the world, and another huge man called heaven.

[4] Regarding the first man, in a material sense, entire shell globes, full of suns and worlds, do not make up a nerve module of his, and this man, who in his largeness, sees himself as completely 'one' life, just as you see yourselves as just one life, - but does he really consist of just one life?

[5] To understand that this great cosmic man lives a manifold life, you need only to see a swarm of flies, and they will tell you with their humility that even they, as the first animals, present for themselves a complex life. How much more must man for himself recognize this, and still more an entire world full of people and countless other living beings, and still by far more the sun with its completed beings, and still much more a central sun with its most complete and almighty spirits, and finally a self-contained shell globe.

[6] But still, all these shell globes, all central suns, all next-to-central suns, all planetary suns, and all other secondary suns with their planets and all the beings on them, are truly nothing but body parts of this large 'cosmic man', who for himself has as good a self-contained life as every man on this earth.

[7] See, that was the view on the material side.

[8] Now let us direct our eyes to the 'heavenly man', whose size compared to the previously mentioned 'cosmic man' is as a millionth part of an atom (cosmic man) compared to an atom (heavenly man).

[9] Yes, the 'heavenly man' in its human shape is so big that all countless milliards of shell globes, which comprise the 'cosmic man', would easily fit into the tubular opening of one of its little body hairs and they could move about without even touching the sides of the little hair tubes.

[10] Now, think, how much life this heavenly man already has in one little hair tube, or at least in a part of the body corresponding to the little hair, and how much life he must have in one of his limbs, how much in his heart, and how much in his entire body!

And yet, this entire 'heavenly man' thinks of himself as only simply existing for himself, while countless millions and millions of the most perfect angels and spirits, all self-contained as well, think and live just as he does. Yes, in this heavenly men, there are still other

[11] relationships in which beings that think alike and love alike, form a union which, corresponding to an earthly body or at least a part of one, represent completely a man that can think and feel entirely for itself, as if he were only an individual man!

[12] Yes, I tell you, in addition: In My endlessness, there are several such heavens, and each heaven is, by itself, a complete man, and all the heavens together form another endless man, which cannot be thought or conceived of by anyone but Me, since it is actually My body, or God in His endlessness, which thinks and feels His person and individuality in the most determined and clearest way of all, - and what an abundance of life in Him!

[13] If you now compare these two pictures a little, and then review them in the spirit, you will soon realize that in one eternal and endless Life, countless lives can move about freely and there enjoy the highest of life's delights, while they are only a part of the principal life in God.

[14] See, thus sings the fly in its humility. And humility is man's actual true principal fly. For, as the fly, on a continent, begins to gain victory over life within itself, so does humility within man begin to take up the freest of all life from God, and to enclose it within himself and then, through its perseverance and courage, to grow and nurture this holy treasure within, which is the "living Christ" in every real man. And when this life has gone into all parts of the soul, and through the soul into the flesh, then such an occurrence, the actual working in the spirit, is a victory, yes truly, the greatest of all victories which a man can attain, for by this victory he has captured the highest life of God within himself, through love has made it his own, and has become one with the eternal God, the Father of all Love.

[15] Tell Me, is this not a victory which the fly sings to you?

[16] But if you want to correctly understand the fly, which sings this victory to you, then ask the actual true fly within you, which is perfect humility, and it will give you the correct answer! Yes, through it you will experience what a really true victory is!

[17] But as love is the fruit of humility, so is Eternal Truth, or the Light of all Light, a Fruit of Love, and as Love grows out of Humility and Truth out of Love, therefore, it is a true growth and a true tree of Life and a true tree of all holy cognition of Life, and everything belonging to it, temporally as well as eternally.

[18] But whoever wants to investigate the secrets of life with his worldly intellect will never find them, but will lose what little he had attained during his childhood. For truly whoever doesn't believe such an inner word when it makes itself known, - either as admonishing conscience in the heart of every higher-minded man, or as an audible word from the mouth of an awakened one - with a childlike pious simplicity and then not remaining a mere hearer of the Word, wondering about things contained within it, but is a doer of this word, I tell you yet again: Verily, verily, hearing and seeing, never gets anyone into heaven, but only doing!

[19] You have understood, from this communication, that life cannot return before it has been judged, and also, you should know from the gospel, where it says: "Not I, but the Word, which I have spoken to you, will judge you!"

[20] See, thus the Word is the judge; for the one who complies, eternal life! - and for the one who doesn't, eternal death! For no one can arrive at a certainty except in the 'active' way of the cross, according to the word which preaches nothing but humility and love; but whoever is only a hearer and not a doer of the living word, which wants to judge him to life, will not be able to unite with its positive-living power, but will remain in his negative polarity of death, out of which a positive polar life will hardly ever again develop.

[21] But what are the first signs that a non-doer is headed towards a judgment of death?

[22] The first signs are the doubts of the genuineness of one or the other part of the divine revelation.

[23] What then is such a doubt in and of itself?

[24] A doubt is nothing else but an impotence of the inner life, in consequence of which the spirit sinks back into itself, and in the soul appears nothing but a dull, ordinary twilight in which a part of the light comes from the fainter and fainter rays of the spirit, but the larger part of the increasing light comes from the sense-deceiving world.

[25] Where such spiritual impotence leads doesn't need any great explanation, unless the spirit is again soon awakened by vigorous activity according to the Word.

[26] But whoever will not go over into the true positive polarity of eternal life during the course of this life, will judge himself for the negative polarity, from which he will never arise eternally!

[27] These two polarities are respectively 'spiritual' and 'material', or living inner fruit and dead outer shell.

[28] Whoever will go over into the fruit, will go over into life, but whoever goes over into the shell, will go over into death.

[29] You should know that in all things, and more so in God, there are two polarities; and since the Divine Being is eternal, so also these two polarities must be eternal.

[30] Whoever is judged by the Word, or rather judges himself by it, takes life into himself and corresponds to the divine positive polarity, which is then the most free and unlimited existence.

[31] But whoever does not take up the Word in himself in an effective manner, but only lets it run through his negative intellect, the Word itself will judge him towards the negative polarity, which is the basic principle of all matter and thus also of death and limitation from which you can see that there will never be an end to the natural world or the spiritual world, and the natural world will remain as an eternal negative-polar support for everything spiritual and free. Which lot is the best for all eternities, to be incorporated in either the negative of the positive polarity of God, that is: to be an eternally joyful, most free angel- spirit, or a banned Satan in a dead stone – such you may now decide for yourselves.

[32] The truth is, indeed, everywhere for the living, but for the dead there is no light in all eternity.

[33] And that should carry with it such as the truth should always say; and such is an exceedingly good thing, yes, that is the eternal ring of life which you should penetrate and it does not turn itself to entertain the intellect, but earnestly in the deed, and only by this the truth, as the true light of life in it, arises and fully wafts through it.

[34] See, if you now understand this, then you will also understand that the tone is as the pipe, and the light as the life, and the reward as the work, or the cognition or self- knowledge of the eternal life in itself as the deed according to the Word; and as the mountain, so the bend in the road, or as the life is lived, so also is its pole; and as the heart, so is its voice, or as the humility within the heart, so also the living Word within it.

[35] Now you will no longer ask: “Who may comprehend this within himself. For whom will this olive branch ripen?” For you know, from the course of this communication, what the earth is and what light is, and you will, therefore, also know and easily understand how truth is a light to the light and a light to the light for judgment, i.e. either for judgment which turns life to life, or the reverse as you already know.

[36] As you think through everything that was said, can you still not understand the question: “Can you now court suns as you desecrate the earth in the light?” Or in plain English: Can you serve two masters?

[37] For whoever courts suns, or living perfection, how can he turn to the world with this light, for profit? Or, so that you may understand it more distinctly: How will a man seeking divine truth with his intellect, arrive at eternal life, if he doesn't want to let the Word in him become deed?!

[38] Yes, he is one who, in the stolen light, profanes by his indolence the very ground upon which he should have been active to attain life! Don't the physicists know that like polarities never attract but always repel?! The earth in itself is lazy and idle, how can it be enlivened by inactivity?

[39] Therefore, it is clear that as one cannot serve two masters, - so not at the same time, his idle intellect and the living deed.

[40] But whoever can court suns should not profane the earth with the light, but should bless it by his deed, so that the earth also becomes a sun to him.

[41] And so the call is to the dark doubter, that he should flee when I bring down suns. But where shall he flee?

[42] He may ask the fly and it will tell him which train life takes, and how it should return equipped with great profits; but the fly will also tell him where he may flee, yes, rather must flee, if he will not return to the eternal life of all life by action according to the Word.

[43] Whoever has opened his eyes just a little bit, will need not search too long to see the vast endlessness full of deer, who truly run the race to the ultimate finish where life has taken its course in our fly; for "deer" and "always becoming freer life" signify one and the same thing.

[44] Knowing this, you also know who and how he can lift the endless chain of existence, which climbs up to the firstborn of all light and life.

[45] But here the question is put to the intellectual, whether also he, the idle, is able to lift this chain and likewise the second and last question. If you cannot find the footprints of truth, namely, through the deed, who then will release you from this night of eternal death?

[46] I think this last question needs no further clarification, since you will know from this script, that one must be a living, active doer of the Word in order to be released from the night of eternal death - and not only a hearer, or ultimately even a critic, what is even worse, a despiser and then even a denier of My Word.

[47] But whoever wants to be a real doer of the Word must be totally earnest, so he can say with My dear David: "God is my true earnestness, I will sing and compose, that is also my glory. In good health, you psalters and harps, I will be up early. I will thank Thee, Oh Lord, among the peoples and will sing praises to You among the masses, for Thy grace reaches as far as the heavens extend, and Thy truth reaches higher than the clouds. Lift up Thyself, Oh God, above the heavens, Your Glory over every land, so that Your dear friends are released, help with Your right hand hearken to me!"

[48] Doesn't David sing here that God is his true earnestness?

[49] But how else can God be with man except in the Word? Thus the Word must be man's earnestness; therefore he should sing it or hear it and then write it or do it; and that is the glory of the light of man himself.

[50] Here David calls to the psalters and harps, and wants to get up early, in order to do what?

[51] Nothing but the Word; for whoever takes up the Word into his heart and does accordingly, and does such among nations and among people, or he finds himself in the middle of the two well-known polarities, and strives through them towards God, and doesn't let himself to be led astray by nations or by

people, or by his intellect, nor by his indolence, he it is who thanks and sings praises to Me with the best psalters and harps.

[52] Yes, truly, whoever does so, to whom God is a true earnestness, as to David, he knows quite well how far My grace extends, or how far the life from Me goes out into all the eternal spaces, which are the heavens, of which enough was told to you today, he also knows what the "clouds of truth" are, namely the spirits of eternal life.

[53] Yes, to whom God is a true earnestness, he recognizes the victory within himself and calls likewise with David: "Lift Thyself, oh God, above the heavens – or over this my former life – and Thy Glory – or Thy living light

[54] stream out over the lands of my being, so that thereby, all dear friends or all who have turned themselves toward life, at whichever level they may be, will be released of all that is death!"

[55] Yes, to whom God, as to David, is a true earnestness, will also call to Him, "Lord, my God and Father, - see, my heart overflows with love to You! See, out of the depth of my humility, I implore and cry to You that You might help me with Your right hand, or that You might give me the true light of life, and then I could become one, single complete life with You; and so hearken to me, my God!"

[56] See, that is a proper supplication for him who, by himself, can say in the spirit and in all truth: "God is my true earnestness!"

[57] For to whom God is a true earnestness, he will turn himself towards God completely, and will not look back to the world with one eye, and look towards God with the other one. He will not lift only his eyes to God, but his entire being! But, as it is these days, believe Me, there is very little earnestness towards God, and mankind has fallen completely into the greatest half-heartedness and the remaining drop of it living power is used solely for world purposes!

[58] The amount of living power returning to Me you will be able to count on your fingers without much trouble, and be assured that the words "countless" and "unending" will not be used here.

[59] But should that make us anxious? Oh, My dear little children, by no means! For everything will proceed the way that My judging Word prescribes, either upwards or downwards, and so, quite plainly spoken, although this planet was redeemed for a very high ransom, and was placed in the center of My two endless polarities, there are still very many planets in the whole of infinity upon which more faithful children are walking than upon this most ungrateful one – nevertheless, I have done it for no planet but this one!

[60] As yet, eternity has not come to an end; its continuation is endless! Woe to this earth if I turn My heart away from it toward another.

[61] Mark well, all that you have received in this fly, and act accordingly! Stay away from your intellect, but remain all that much closer to your heart, then you will recognize the true victory of life within yourselves, and you will be able

to swing yourselves up to the sevenfold light, and to the threefold light above the sevenfold light!

[62] And I tell you this in addition: If anyone has a doubt and cannot fully believe this communication, so that through it he becomes alive in his heart, he will do better not to touch it for, if he has touched upon it, he has also reinforced the inner judge towards death. But if he has not touched upon it, his judgment will also be easier, and the way to the negative pole more tolerable and, perhaps, after eternities, also reversible.

[63] But whoever reads it and considers it as a powerful signpost towards life, and does accordingly, truly, he already has the victory within himself, all of which is your Father's sole, holy love-will eternally.

Amen.

THE GROSSGLOCKNER

(A gospel about mountains)

Received through the inner word
by
Jakob Lorber
in 1842

This is God's Word and God's Word is free. It may be copied freely
on condition that the text will not be altered.

Translated by: Albert Hoffmann (2022)

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Introduction

Listen, and then look and learn!

Dear children, if you follow Me, follow Me completely in everything; do not desire to walk in deep valleys, ditches and ravines, which are often full of vermin, unclean air and not infrequently among neighbors full of strife, quarrels, hatred and all thievery and mutual cursing, but gladly go with Me to mountains and high places! There you shall always experience either a sermon on the mountain, or a transfiguration, or a saturation with little bread, or a cleansing from leprosy, or a victory over the strongest temptations, a revival from death, and so many other things that are inexpressible to you now; yes, even take children with you, and you shall know the blessing of the mountains in them very clearly!

He who is weak in body shall not fear the blessed mountains, for their tops are flowing with the strengthening breath of the spirits of life. Truly, on the mountains and heights, blessed rows turn and adorn the fragrant crests with golden flowers of eternal love! O test still today the inhabitants of the mountains, whether they do not mostly greatly shame the bickers of the valleys, the villages, the markets and cities! Christian hospitality dwells only on mountains, still unabused; amicable harmony does not dwell in cities of the deep, in valleys and ditches, - only on mountains you must look for it, there it is at home, as among the plants as among the animals and just not seldom also among the people.

O let two enemies enter the fragrant crests of the Alps: you will experience and see the enemies as friends not seldom kissing. The wolf, this ravaging beast, who only thirsts for blood, does not seldom, indeed, seek his healing herb on the mountains and spares the bleating flock of lambs in this his endeavors.

O look back to the first fathers of the fathers on earth: they dwelt on the heights of the mountains! From heavenly Sinai I gave to Moses the holy tablets, on which with golden signs of eternal life, free laws were drawn and deeply engraved for the people of the dirty deep.

I do not need to tell you more about all the holy mountains, also not about the school of the seers and heralds of the eternal word from Me; - only go more often on mountains, and stay quite gladly on the same, there you will always experience the fullness of the blessing of the eternal love of the holy Father! The "Kulm", already once advised to you by me, will give to him, who will climb the green top out of love to me, what the Tabor once gave to Peter, James and my John.

But listen, I do not say "must", also not "shall"; only who can and who wants to follow Me, his Master and Father, so he will also learn very soon, why I spoke the Sermon of Heaven from the mountain to the people! The time is up to you; but the sooner, the better, - remember that, amen!

This I, the Father, say most holy, full of love for you; hear it, amen, amen, amen!

The Großglockner in a new light

In the pure and pure land,
Where pure airs blow,
Where brothers walk together
in loving union,
Where even above clouds tower
Kindly gloomy noble witnesses,
Who bear great burdens,
Also sacrifices, who ascend!

Among these many witnesses,
which adorn the small country,
Shows in quiet lofty silence,
the Great clearly the confusion.
This witness many know,
Far and wide he is discussed,
However, how many mention him,
Is not indicated much here!

How he is fissured, torn,
and how high he rises,
how he is at his feet,
How much snow and ice he carries, -
Such is not discussed here,
but what the Giant says,
is revealed very briefly here.
And thus know, who is asking:

What is the use of such heights? -
Such heights are often useful:
When angry spirits blow
And heat up in evil,
Threatening your earth with fire,
Wanting to destroy everything on it,

Yes, in fierce fiery blaze
Already have char many a grass. -

Behold, there the high guardian reaches
Far around him with a thousand arms
All the treacherous generations
Firm and cold without any pity
"by the collar," as you say,
Pulls them to him from all sides,
No one dares to stir,
No one to spread any further.

Once drawn them to himself,
All the wicked disturbers of order,
Who so often lie to the earth, -
They, the earth's multipliers of madness,
are only here completely seized
by the hordes of peace spirits
and ground dull on the ice,
Blunt the lust to murder more.

Now transformed into snow and ice
They lie down by the trillions
Already decorating the heights, gray antiquated,
On the cold ruler's throne.
See the Glockner's useful rule,
See how he serves order,
Hence his rough shape,
therefore, he is towering so high!

But created for this purpose alone
He has truly not become,
To punish justly all the time
Evil hordes of peaceless spirits!
All that is still in him,
All that he still does,
Will be greatly contrived
And the usefulness of wisdom will be made clearer!

Amen.

THE GROSSGLOCKNER

Chapter 1

The Großglockner as a mountain and country father

It seems wonderful to you the well-done picture how majestically a king of the mountains, called the "Großglockner", boldly raises his head from the midst of his big brothers and looks in a certain way to all sides where his children, expanding out from him, are; but it will seem even more wonderful to you when I will lead you, according to the good order, starting with his smallest descendants, only thus up to him.

Of course, you will be a little surprised if I explain that your Styria does not possess a hill on this side of the river Drave that is not a descendant of this mountain father; but that does not matter, - in the end it will become clear, when summing up all truths, how many blunders we will have made in this representation.

And so see then: If you climb, for example, your Schloßberg, or the so-called "Rosenberg", or the Plabutsch, or the Buchkogel, or you dispose yourselves completely down into the last foothills of the windy Bühel, then I say to you: On all these mountains, including those Alps which you have already climbed, you are still climbing the foot of the Großglockner.

If you find this hard to believe, you should start your journey here on the so-called "Buchkogel", for example, in order to have the next mountain path. But from there you should always keep to the mountain ridges - which, of course, will not always be the same height, but still always high enough, to be well distinguished from the valleys. And after a day's journey you will probably reach on this admittedly somewhat arduous way those Alps, which to the greatest part separate Styria from Carinthia. On which occasion you then need nothing else than to continue the arduous journey over all the Alps. And if, by the way, you are on firm footing, you can count on having reached the very nearby lying regions of our Grossglockner within ten days at the most, without having to cross a deep valley even once.

This journey will then surely convince you that your Buchkogel, together with its still further extended foothills, is still connected with this mountain father. However, whoever does not intend to make such a rather arduous journey, should just take a good map, where he can certainly make the same journey much more comfortably and infallibly with his finger, and he will certainly convince himself of the correctness of this statement.

"Yes," you will say, "this may be right, for the North Pole is also connected to the South Pole, and in this way the Buchkogel and the Großglockner can also

be connected; but what is the significance of this connection? How does this lead to a gospel?"

But I say: Only a little patience, My children! For between the Buchkogel and the Großglockner there is enough space and things scattered, to strew a good mustard seed, which will sprout there and spread its branches and roots as far as our great mountain father spreads his arms and children!

One question can be asked right away, namely: "Is there anything wrong with the fact that the Großglockner rises its head above all mountains up there, and in another country there is another one that is even higher than the Großglockner, and in yet another country there is a third one that looks out over all the others?"

I have a very short answer to this question and say nothing but that such is very necessary in all seriousness, because on the towering height of such mountains depends, from a natural point of view, the orderly preservation not only of those countries in which they are located, but also a whole continent, as, for example, Europe from the three mountains partially named to you, Asia and America from theirs, and so on.

With this answer to the question, another question immediately arises, namely the following, because you say: "Why then? How is that possible?"

And I also give you a short answer to this, which is as follows: Just as the life of the body depends on the head; because if this is severed from the body or otherwise severely damaged, then also the life of the whole body perishes.

For now this answer is sufficient for you; for the relation of such mountains to the rest of the land, is similar to that of the head to the rest of the body. Even if life does not proceed directly from the head, the head is nevertheless the main organ of natural life, from which it then proceeds, directing the whole body, into all parts of it. The human body has many other extremities, which it can lose without losing its life; but the head is the main organ. The body's uppermost extremity cannot be forfeited without the loss of life.

Behold, it is just the same with our highest mountains. You may indeed level the whole Buchkogel, and even a higher peak of the Alps if you have the desire and the strength to do so; but if it were possible for someone to make a run for the Großglockner and to level it like the aforementioned Buchkogel or another alpine peak, this undertaking would not go as unpunished as the leveling of the Buchkogel or another, more important height. For such minor leveling would have almost no perceptible negative consequences, while the leveling of the Großglockner would either immediately turn an incalculably wide stretch of land into an eternal winter or at least into a vast lake.

Here you will ask again: "Why? And how is this possible?"

A small example will immediately make the matter clear to you.

Behold: You know that from the body all blood is routed into the head! When the head is separated from the body, what does the blood do? Behold, now we have it; for you yourselves say: "Then the blood will immediately come out of

the veins and pour over the body, whereby the veins and the whole body will shrivel up; but the body will thereby pass over into certain death!

So it is also the case with such a mountain, which is also a recipient of the most powerful inner water sources of the earth, which are held down by its great gravity. Only a relative small amount of water exits through its pores to irrigate the whole region. The access of this continuous evaporation of the inner fluids is again meticulously sucked from the air by the mountain. So that it cannot easily run off again, it is transformed into permanent ice and snow, the very reason why the mountain is seen very seldom without haze or clouds.

But what he does, the same must also do - albeit in a lesser proportion - at time and opportunity all his children and infants.

Why do I say here "children and infants"? - For the simple reason, because at the time of the formation of the mountains the highest mountains of the earth were the first, which were formed there, and from them the others in coherent order in a way which is already known to you! But you must not think that today, for example, the Großglockner was formed, tomorrow its children and the day after tomorrow their children. Between these progressions of formation long periods of time have passed, which not infrequently extend over several millions of earth years, so that in one country there are hardly two mountains which would be of the same age. But that our Großglockner belongs to the most ancient mountains of the earth, you can see first of all from the fact that it is called by Me a "father of mountains", and secondly, because it is a head of several countries, and thirdly, its rock testifies to this, which are significantly different from the rock of its children and infants.

But as all the mountains increase in height toward their father, so they also increase in age; and the more they adorn their crests with permanent snow and ice, the more sublime and significant they become. You must remember this very well, because the following will show the many-sided importance of this sentence. Therefore, we do not want to get into any long side-discussions, but come straight to the point, first in natural, then in spiritual, and finally in evangelical respect.

There are many people who say: "I prefer a gentle hill, full of fields, meadows, orchards, woods and cattle pastures, to a hundred Großglockner!"

On the one hand, such people are probably right; for on the eternal snow and ice of the Großglockner, no vineyard can be planted, not even one single plant, such as the hard stone moss, can survive.

But I ask: Is a mountain to be assessed only according to its vegetal fertility? If it depends on the fertility, then every mountain is superfluous; because in the plains it is obviously easier to work than on whatever kind of mountain, and experience will have already taught you that in the plains everything progresses quite well. Therefore, it is surely silly to judge a mountain according to its fertility, because the fertility of the mountains is not the condition of their existence, for this belongs to a completely different category. Therefore, those who value a fertile hill more than a barren high glacier, will have to take back

their word, and they will have to put up with it when I say: A square fathom of the ice of the Großglockner is worth more in itself than a square mile full of the most fertile hills! Here you will ask again, "Why? How is that possible?"

But I say to you: If it depends only on income, then you can earn yourselves with the eyes of your head, taken separately, not a single farthing, but certainly with your hands and feet! Is not the eye therefore worth more than the hands and feet, which you could hardly use without the light of the eye? And yet the pupil of the eye is very small in proportion to the size of the hands and feet. And must you not first seize with the eye every thing that you would seize with the hands, and so also with the eye always precede the feet?!

If you now pay attention to this, it will become obvious to you why I set a square fathom of the icy Großglockner ground higher than a whole square mile of the most fertile hillside; for just as you would bear little fruit with your hands and feet without the eye, so also the plains and small hillsides would bear very little fruit without the eternal snow and ice of the glaciers. And in this respect, many a wealthy countryman might then make a journey to the Großglockner and kiss its ice there in My name; for the whole fertility of his land depends on the kiss-sized surface of the ice on the Großglockner.

Don't you want to ask here again, "Why? How is that possible?" - Just a little patience; it will be explained in a moment!

You know that, according to the old proverb, like gladly seeks like. If you find in your room a damp stone in the wall, it will not dry out so easily, but will rather attract moisture from all sides and thus communicate its excess moisture to the other wall surrounding it, thus causing a large damp spot in your room.

Behold, it is the same with our Großglockner! It is also a very large humid stone in the widely extended lands of a continent and thus draws to itself from far and wide the humidity floating abundantly in the air. If, however, these moistures remained in a drippable state on its stone walls, they would soon escape again in great streams from this giant stone and devastate many lands around it. But in order that this does not happen, it causes by its height and rock peculiarity that the moisture sucked into itself soon becomes snow, hail and ice.

But here you will say: "If this is really so and happens, then he must grow over the whole of Europe in the course of time!"

Oh yes, this would certainly be the case if he had no children and little children; but these children then relieve their father, and that in this way: If his ice and snow load grows from above and outside, the lower parts or the lower and old snow and ice masses are also pressed and squeezed more and more, whereby then these water and air parts ignite by such pressure in innumerable small parts, dissolve again into nebulous vapors and thereby exit from their prison. And since such a glacier has its preferred power of attraction only in its highest regions, these escaping vapors from the lower regions would destructively flood the lower lying plains. Alternatively the vapors would again

deposit themselves on the higher lying snow and ice sheets and in a thousand years or so grow continuously and bury whole countries.

But so that neither the one nor the other happens, such a mountain land father is also accompanied by an immense number of children, who eagerly take on the overload of their father; and what becomes too much for them, even more little children squatting around them, eagerly take up the excess. And the surplus that becomes even too much for them, is used to bless the vast surrounding flatlands.

And if you only understand this to some extent, then you will also easily see why from such a high mountain far reaching, connected mountain ranges extend almost radially in all directions. And it will also not sound too ridiculous to you when I tell you that you still drink Großglockner water even from your house wells, and that there will be very few springs in your country which originally not owe their fertile existence to this mountain land father.

"Yes," you will say, "but what is the rainwater afterwards?"

And I say to you that in your country rarely a drop of rain other than that which falls from the clouds from the Großglockner and its far-stretched children was sent out over this country; and you would not be speaking wrongly, if you say: "The Großglockner rains over our country!"

How so? - Because he has three different, far-reaching, powerful arms, one of which spreads out in all directions to his children and infants. The second to all the springs, streams, rivers and creeks, often reaching even further than his children and infants. And the third, most far-reaching arm, however, consists of the cloud region, which has its central point at the Großglockner for several countries and at the many children scattered far and wide as careful guards and subordinate resting points, where it accumulates again in ever more and more hazy masses. And if these masses are too densely piled up on the Choralpe, for example, then also such an alp has subordinate children who eagerly take a large part of the burden from their mother, - on which occasion this third arm of the Großglockner, usually pouring down in a benevolent rain, carefully reaches under the weak arms of the poor flora and fauna of the plains and prepares a tasty meal for them.

But this is only a natural-beneficial function and destiny of this mountain land father.

Besides this one, there are still two other and much more important functions in the background, which we will get to know in the following of this message; and when you will get to know them, you will always see a more advantageous concept of the great usefulness of such an impressive mountain giant alive in you. For truly I say to you: Everything is wrong in the world! Where you see much liveliness on earth, there is normally a lot of death. But where you believe that everything has sunk into eternal death, usually the greatest abundance of life and an incalculably eager activity of the same can be found.

For this reason, all prophets and seers were mostly at home on the mountains; and I Myself, when I was on earth as a man, preferred to stay on

the mountains. On a mountain I gave the eternal farewell to the tempter; on a mountain I fed so many hungry people; on a mountain I revealed the whole heaven in My words; on a mountain I showed Myself transfigured as the eternal life to the three people you know; on a mountain I prayed, and on a mountain I was crucified.

Therefore, respect the mountains; for truly, the higher they raise their crests above the muddy depths of human selfishness, the more sacred they are and the more they bless all the land around them.

How this happens, we have already heard in part; but the following will put all this into the clearest light for you, - and so we will leave it at that for today!

Chapter 2

The importance and origin of iron

To recognize the importance of metals, especially iron, in your household, you do not need a high mathematical knowledge to calculate such.

What would you be able to do without iron?! Yes, you can certainly assume: Without iron, no letter would ever have been printed; without it, you would have had great difficulty in preparing your dwellings, and even more difficulty in making your clothing; indeed, without iron, there would be no ships on the sea and no wagons on the land even today.

Without iron you would not have a single tool to loosen the earth and to sow the grain seed into the earth, - yes, in one word: Without iron you would be the poorest creatures of the earth in natural as well as in some respects in a spiritual way, so that every animal would surpass you! But by means of this highly blessed metal you can obtain everything, because from iron all kinds of useful instruments and tools can be made. You could not even prepare a simple grave for the corpse of a deceased brother without iron, and you would therefore have to throw the bodies of the deceased either into the rivers, bury them here and there at best in shallow sand graves, or carry them up the highest mountains covered with eternal snow and ice, if you did not want to be surrounded by the constant breath of plague. In short, the usefulness of iron is decidedly too great to ever be misunderstood.

Of course, some short-sighted people would say: "In case of need, i.e. in the absence of iron and thus also of all other metals, which are all conditioned by the existence of iron, one would have to make do with wooden instruments!

This would be right, but the question is, with what will a tree be hewn down, then shaped and cut into various makeshift tools? See, from this it is clear that iron is the very first prerequisite in the natural sphere of life of man; without it even the baking of bread would cease, and man's food would be limited to raw natural fruits.

Since we have seen from this brief preliminary consideration how indispensable this metal is, let us take a look at its origin.

You already know from an earlier message, namely from the account of my great "Household" named by you as the main work, where there is a mentioning about the to and fro migration of the sea, and that during the transition of the sea waters this metal is accumulated by the salt of this water but preferably by the influence of the celestial bodies, in the interior of the earth, namely in certain already especially designated passages or veins.

This is right and true, - yes, this accumulation is well calculated, that during the full following 14,000 years the metal cannot be completely consumed! But there is still a very important question necessary for the formation of iron, and this question is: "Is this iron, formed by the sea and the stars, already capable of being worked and useable to make all kinds of tools?"

Oh no, I say to you, in this state it is still like an unripe fruit, which certainly has the ability within itself to become ripe and tasty and thus also edible, but in the unripe state it is neither the one nor the other!

Now that we know this, the next question is: "How then does the iron become ripe?"

The answer is given to you by every miner, every botanist, and every farmer, who says: "By rain and mild sunshine all things flourish and ripen well!" And it is also here the case.

Rain is a main condition for all culture, therefore also for the culture of iron. If, however, the rain were to continue uninterrupted, it would soon suffocate the fruits and, after a long time, also consume and deaden the metal of the mountains; so that everything may prosper, a proper order must be observed everywhere.

But who is assigned by Me for the regulation of such order on any world body? And by whom, then, is it perpetually maintained?

Now we can make another trip to our Großglockner! Just take a good look at it, how it towers high into the air and into the regions of the clouds, and how it is surrounded by thousands and thousands of rocky peaks and reefs!

Behold, this king of the mountains has a wider circuit for sucking in electricity and magnetic fluid than your weather and lightning rods on the roofs of the houses!

What else is he, therefore, besides what we have already heard in the previous message?

Behold, it is an unbelievably large and strong accumulation and storage chamber of electric and magnetic matter! If he then works by his remote action in the threefold way already known to you, namely by the irrigation, he also provides all the waters and preferably the rain with the appropriate quantum of electricity and magnetic flux.

These two polarities, however, are in a natural respect the main condition of all flourishing and all growth and ripening of the plants and mineral world, and through these subsequently also of the animals.

Since our Großglockner is such an enormous accumulator of these polarities, it can be shown here in a few words that the ores of the subordinate mountains owe their useful growth mainly to the glaciers, since the glaciers are the stewards of the temperature over all the lands under them.

Now that we know this, I only have to point out to you that these high snow and ice mountains, like the Großglockner in particular, emit their other already known blessings mostly by way of their children and infants above the ground; thus they also spread this electromagnetic substance mostly in this way.

But what else lies behind this electromagnetic substance and how fast does it spread out in all directions, we will explore more closely only during the spiritual representation of this mountain land father.

For now, however, we want to close this part and only add the short observation that the greatest and most blessed effects are always born and further promoted for the general benefit where blind mankind believes to have to search for them the least and therefore also searches for them there the very least.

And so, from an insignificant ice peak of the Großglockner, not infrequently, a by far greater effect is spreading over many lands than from the less significant great world cities, from which, in proportion to the good conjunctions, quite disproportionately many bad conjunctions are made and been offered.

And thus, such a mountain also counts for far more than all the industries of England, France, and North America, etc.

Since we have thus come to the end of this consideration for the heart, albeit not for the mathematical mind, let us then turn to the next, third and thus last and greatest benefit of our Großglockner. However, for today we will leave it at that!

Chapter 3

The mountains as regulators of air currents

After you have already heard many things about the usefulness of our Großglockner and have considered its usefulness to be close to being exhausted, you may well ask yourselves: "What usefulness should still be inherent in such a mountain in a natural respect, in addition to all that has been heard so far?"

This question is quite good; because this question is based on a great need, by virtue of which you still want to learn something useful from this mountain. But since there is no need or hunger for anything, for which there is no satisfaction, there will certainly be a satisfaction for the need, which lies in this question.

And so take heed! We will immediately open our pantry, where you will find plenty of the best bread to satisfy your needs.

So what is our Großglockner, and thus also all the Glaciers and other mountains on earth, still good for?

It will be well known to all of you that the earth rotates around its own axis within hours 24 and a little bit more; besides this, the rather significant circumference of the earth will not be unknown to you.

If you take the circumference of the earth, which still extends significantly beyond 5000 German miles, and divide this whole length of the circumference into as many parts as there are hours in a day, namely 24 hours and some minutes above it, you will make the surprising discovery that there are a few miles to every one minute.

But now think of the earth as a mountainless, flat sphere, which is still partly surrounded by heavy atmospheric air at least ten miles high above itself!

In order for you to understand the extraordinary nature of this phenomenon all the more fully, you may only take a glass sphere and then either place it in a vessel filled with water, or hold it against a ray of sunlight falling into the room through some window and let it spin around its own axis. The room also needs to be saturated with the usual sun- or room dust. You will convince yourself that this rotating sphere will not drag with it, i.e. force into a swirling motion any particles of the surrounding water, or dust, irrespective how light the particles may be, provided they do not attach themselves to the sphere due to an electrical attraction and thereby being forced to follow the same motion as the glass sphere itself.

Well, since we have already done this experiment in our minds, let us now take a comparative look at our globe!

Tell me: What would be the effect of the atmospheric air during the rotation of the globe around its axis, if the surface of the earth would be completely flat? If the atmospheric air would not be pulled along, to what air current would all living beings be exposed to?

The so-called natural scientists have already set the most powerful storm with a fair degree of accuracy to an air speed of about 80 feet per second, on which occasion the air current develops such a force that it can tear the thickest and strongest trees out of the ground with the greatest of ease. What would be the effect of an air current that would cover several German miles in one minute?

I do not need to describe to you the outcome of such an experiment in more detail; because if you only think a little, then you will find it immediately abundantly clear, and must understand that with such a draught not even the stone moss could preserve itself, let alone any other creature. And what the sea would have to say about such a draught, will not be difficult to understand for anyone who has ever seen the sea when a powerful wind rushes over its surface and makes the waters rise like mountains one above the other.

If you now consider this a little, then My fatherly care must be very obvious to you, that I have erected the mountains in an orderly manner for this purpose over the surface of the earth, to force the air to rotate with the earth.

You will of course say here: "Why then, according to such usefulness, are not the mountains all of the same height and do not run like the meridians from pole to pole?"

Three valid answers can be given to these questions.

For the time being, they, the mountains, are formed as they are, because I cannot and do not want to intend a one-sided useful effect with the setting up of a thing. And thus the first reason lies in the fact that the mountains are formed as they are, because as explained above the useful effects of the mountains are clear before you, whereby many are very high, some are less high and some only insignificant elevations of the flat country.

But the second reason is the following: If all mountains would be of the same height and would all stretch in a straight line from pole to pole, then an eternal rest of the air would occur, whereby the lower layers of the air would soon pass over into rottenness as in the underground catacombs. Tell me, what would be the situation with the natural life in such a situation?

Behold, for this reason the mountains are apparently placed most irregularly over the surface of the earth. But I tell you, their position is with the highest science arranged in a manner, that according to it the air always has sufficient leeway to move crosswise over the earth and thereby has to mix and rub itself, by which activity the so-called electricity, or better the natural life fluid is always freshly produced in sufficient quantities over the whole earth.

If you consider this only a little, then the position of the mountains above the ground as well as their different heights will appear to you no longer clumsy and coincidental, but exceedingly wisely ordered.

Chapter 4

Essence and cause of the glacial light

Why are, as a third reason, the mountains of an unequal height? This remains to be answered here. This third reason has again three main reasons, namely the following: First of all, the high peaks of the mountains forces the upper air region to move around the Earth. If there were too many of such high mountains on the earth, then this would entail an almost perpetual calm in the depths, because too much of the upper air region would be drawn to the comovement.

But since there are only a few such heights, the upper air region is forced only at a few points to swing along with the rotation of the earth; The spheres of air further away from such mountain peaks, however, are thereby only set into a swirling motion in all directions. It is the same as if you were to pull a stick rather nimbly through a body of water, on which occasion the parts of the water in front of the stick are indeed driven away by the stick, but on both sides everyone can notice a lot of ripples and vortexes which follow the stick much

more slowly, and whose movement itself sets the adjacent parts of the water in motion again.

The ringlets are all water vortices that agitate the water down into the depths, and the ripples agitate the whole surface of the water; and so, in time, such a stick train through the water can easily set a significantly large pond in motion.

Behold, then, this is a very important reason why only a rather very small part of the mountains rises so high into the air.

The second reason of this third main reason is the following:

You will have heard about the so-called glacier light before. Why is this important?

Some naturalists have explained this light, admittedly rather clumsily, as if it still originated from the rays of the sun breaking over the wide horizon of the north. This alone is completely without foundation and wrong. This light is a purely positive electromagnetic phenomena and is produced by the constant friction of such mountain peaks with the surrounding air.

"Yes," you will say, "this might be so; but we do not see any usefulness there yet! And if its shining should be the usefulness itself, we still don't see why such big earth night lights are placed so sparingly above the ground! What has the far away inhabitant of the flat lands to gain from the glacier light, which is often several hundred miles away?"

If the light itself would be the usefulness, you would be right to ask in this way; but this is by no means the case with the rather sparse glacier light. The light is here only an appearance of a great usefulness. The question is: What does this useful effect consist of?

Listen, the matter is about to be made clear to you!

You know that a just distribution of the electromagnetic fluid is an indispensably necessary condition for all natural life. If there were too many of such mountain peaks in any country, they would absorb this electromagnetic fluid completely so that not an atom of it would reach the depths; but if they were not there at all, i.e. these high glacier peaks, no one would be safe with his life in the depths, but would be in danger at every step of being struck down by lightning that easily develops in the air.

So see, this is actually the usefulness of which the shining appears only as a side effect.

But if somebody would be there to interject: "How does the vast lowlands of e.g. Poland and partially also Hungary are benefitting from the electromagnetic phenomena of the Großglockner?"

But to this I say: This glacier lies so well calculated at its point that, if it could deviate only one hour from its post, it would no longer be a glacier, but, as there are many such mountains, only a bare stone peak.

However, the fact that it is a glacier is only due to the fact that it is located at a point over which a main electromagnetic current extends from the North Pole to the South Pole.

This main current also passes over all the glaciers of Tyrol and Switzerland, and only an eastern arm still runs where the Großglockner is; but from this current of life it takes up just enough to dominate all the lands with the help of the remaining glaciers, so that the beneficial effects extends not only over all of Europe, but also over a considerable part of Africa.

If, therefore, the above-mentioned larger flatlands of Europe have no glaciers of their own, no such significant current passes over them; for less significant currents, however, there are relatively smaller mountains everywhere in fair quantity, which are quite capable of regulating such smaller electric currents.

You will ask here, "Why then does not a general uniform current go from the North Pole to the South Pole?"

If you ask like this, you have to ask more often, and that is: "Why does the lightning never make a straight stroke and not also a general one, so that it could at least kill everything with one stroke?"

Again you should ask: "Why does only here and there a brook, river and stream flow, and not in a straight line, when all the rest of the plains needs water and irrigation just as those bordering the brook, river and stream?"

And again you would have to ask, "Why are there so many and important lakes in some countries, while in others there are none?"

And so there would still be a whole legion of questions. These three superfluous ones may be enough for you, that you see from them firstly, how much wiser I am than men; and secondly, because I am much wiser than men, I also know best, why I have arranged the electromagnetic currents so isolated and have marked out a certain path for them, on which our glaciers are quite well ordered mile markers.

Thereby we have covered the second reason of the third main reason, and we are left with a third one.

Here you will probably ask yourselves: "Whoever brings out another reason must surely be able to add up more than five units!"

And yet I tell you that exactly this third reason is the most important and most efficient one, and I am adding to it that this reason is at the same time also the closest to you and you should have found it first, if you - seen from a natural point of view - would be more short-sighted in the eyes of your soul than you are. Because the short-sightedness of the soul is a very good thing. The more intelligent or the more mathematically comprehending the soul is, the more it lets its eyes wander among the distant fixed stars; but for this the hairs, which are placed around its own eye, are almost completely lost to it.

"What then is this third reason of the third main reason?" you will ask.

And I say: Be patient just a little! I will lead you toward it, and we will see if you will not grasp it with your hands; and so take heed!

Have you never thought why you have only two arms and only five fingers on each arm or hand? Why aren't those arms at least twice as long as they are, and fitted with many more fingers?

Or have you never asked yourselves why you are not provided with more than two eyes and two ears, and these are placed only on one side of the body, namely as far as the eyes are concerned? An extra eye attached to the back, and another ear on one hand might come in quite handy!

Or have you never thought about why in the trees only one branch usually rises straight up high while the others then naturally occur lower down? In short, there are enough questions to be asked here, and let's see if they don't lead us to the third reason!

What do you have eyes for? - This question can probably be answered by every child, namely: To see with it, or - more understandably spoken - to perceive the enlightened forms of the external things.

We would have answered this difficult question without a hitch and we also realize that two eyes are completely sufficient for this purpose.

We are now coming to another difficult question: What do we have ears? - The children will soon be finished with this question as well and say: "So that we can hear, or - more understandably spoken - so that we can perceive the movements and the encounters of the things outside of ourselves in ourselves!"

By that we are finished with this difficult answer, too, and experience teaches us that two ears are enough for this purpose, and one could rather say that some people, by having two ears and two eyes, already have too much.

But now come the hands! What are the hands for?

I think we can spare ourselves the answer to this question.

That, by the way, two hands are sufficient for every task has been more than adequately confirmed by the experience of all times since Adam's time, after which people have only produced and caused far too much with these two hands.

Can't you think of the third reason yet?

Listen then! Just like the body of a person, of an animal, yes even of a tree, bush and a plant must have certain extremities, in order to put itself with the help of these into the correspondence with the outside world, so also the earth must have them. And therefore our glaciers are the eyes, ears and hands of the earth, by means of which it has to put itself into all kinds of correspondences during its long journey around the sun and with the sun through the wide solar region. First of all the earth has put itself into the important correspondence of seeing; for you may believe that the planets do not pass through their orbits blindly at all. And secondly, the earth has to place itself into correspondence to absorb the harmonious fruits of the large movements of other celestial bodies and the movement of the ether and the light and all kinds of currents on itself. And thirdly, the earth has to exercise with these extremities the appropriate action which it needs to regulate its own movement, to contribute to the regular movement of other world bodies, and to perform all the useful tasks already announced to you.

Behold, this is thus the third reason and, if you only think a little, certainly the most important reason. Firstly for the existence of such glaciers, secondly also

for the by far smaller number towards the other mountains, and thirdly also for the place where they are located.

And by that we have, as much as it is necessary for you to know, presented the natural usefulness of these mountains; but do not think that this is already a closed circle, for every point established here, still has its endless many useful offshoots and every atom its decidedly quite peculiar usefulness.

How manifold the useful effects of such a mountain father are, truly, a most perfect angel spirit with the most skillful tongue and the most simple language, would have enough to talk about for a whole eternity!

I do not need to tell you more. However, no matter how much the natural benefits of such a mountain contain in themselves, a single spiritual advantage, which you will hear later, already outweighs them all.

The following, however, will make all this completely clear to you in expedient shortness, what you now hardly anticipate vaguely.

And so it is sufficient for today!

Chapter 5

Spiritual and material

From the earlier messages you will have provided yourselves with the necessary light, that it may now become clear to you, that all matter is in effect nothing else than a thought from Me fixed by My will.

According to this principle, our Großglockner is nothing more and nothing less than what all other matter is.

What is therefore the difference between the actual spiritual and the opposing material one, since the one, like the other, is a product of My will?

In the productive respect there is no difference, but a real great one in essence.

This will sound a little strange to you; but just look at an artist among you!

What is the reason of all his productions? You cannot possibly find and state any other than that of his will alone, which in other words means as much as: Everything that he ever produces, he must want beforehand; for without this reason he will hardly ever produce anything.

But is this a necessary consequence, that one and the same will has to produce one and the same thing all the time?

No, it is love that draws the modification of the products, and the will only adds the simple "Let there be!", and so it becomes what love has drawn before.

Now, behold, it is just the same with Me: My infinite love constitute the forms, and the power of love, which is called the will, makes them emerge! One part of these forms is held fast by the will according to the desire of love; but to another part by this very will, again prompted by the desire of love, is given an ever more animated freedom.

And as such matter, according to My will, corresponds to love by the fact that it is a firm foundation as the last underlay of all spiritual, and it is therefore in comparison to love what is called My "mercy".

But the spiritual then corresponds to the living freedom of My own love itself, and is that what is called "grace" or the actual "self-awareness" of every free being, which originates from the free life of My love and is spiritually completely identical with it.

From this short introductory pre-statement you can now very easily gather that, wherever matter in whatever form is found, spiritual must also necessarily be present; for if matter is a mercy, then this mercy as a redemption cannot exist for itself, but surely for a higher potency, to which this very mercy is directed. Or have you ever had mercy on mercy itself?

If you already can have mercy on someone else, then My mercy will surely also be for someone else, and not for its own sake!

Thus, we have also shown a certain necessity of matter for a higher potency. But where must the higher potency be located? This is a very important question.

If, for example, some poor person would find himself in an evening region, tell Me, if you would have mercy on this person to help him out of his need, would you move with your mercy to the morning, - or would you not rather have to turn with your mercy to where the needy person is? And if you found him there, would you not remain with him with your mercy?

If you only go through these questions with some attention, it must be obvious to you immediately that a hospital for the needy and poor people are certainly always together. And so it will also be with matter and with the spiritual potencies, that they grasp each other and that the one contains the other.

But if you find a better and therefore also bigger house for the needy on earth, you will probably also draw the quite natural conclusion that a better and bigger poorhouse will hold more poor people than a smaller and less equipped one.

It is the same with the grandeur and magnificence of matter: the more eminent and magnificent you find it somewhere, the more spiritual potencies does it contain.

After that, let's take a look at our Großglockner again!

Look at it, how eminent and magnificent it stands there, like a king among the mountains; for where other mountains lose their peaks in bare rocks, just there our Großglockner begins mightily to rise above all its bare neighbors. And look at its several hours wide extension on all sides; look at how it is covered with eternal snow and ice; look at the many streams that fall down from its pinnacles, and look how its steep summits, how they are almost constantly surrounded by whitish clouds! Yes, you will recognize this mountain already from afar and say with certainty: "This is definitely our Großglockner; because its snowy shine, its height and its surrounding with constant clouds is a sure guarantor for our assumption!"

Behold, thus you will find him magnificent! But since he is so magnificent, he will certainly also be a very suitable institution, or in a certain way he is a great lump of My mercy.

We have already heard from the natural part of this mountain an extensive magnificence of its useful effects. But ask yourselves: "Would such operations be conceivably possible, if there were not spiritual-intellectual powers at home, which guided all this; or would an effect be possible without the associated power or powers?"

Behold, the forces that work here are precisely the spiritual potencies through which all this is accomplished!

The only question now is: Are these naturally useful phenomena on the part of this mountain the main purpose of the spiritual potencies surrounding it and inherent in it, or are they only a secondary purpose by which all these spiritual potencies are to mature for another purpose?

This question can be answered sufficiently by a short example, and again by a question: What then is the purpose of this work when sowing the seeds into the earth? Is it the sowing in itself, or does the sowing have a higher purpose ahead of it?

It is true that by the decaying of the seeds the earth is fertilized and thus gradually made fatter; but you will surely not consider this beneficial effect of sowing as the main purpose of such action, but will say: "We sow the grain into the earth only for the purpose that a new stalk of fruit may arise from it, which will give us back many times what we have simply put into the earth before".

Behold, the aforementioned natural usefulness of this mountain relates to the higher purpose of its existence just as the fertilization of the earth through the decay of the grain relates to its manifold living fruit!

From this you will already be able to recognize a little bit the correctness of what I mentioned at the end of the description of the natural benefits of this mountain, where it is said how high a spiritual dot or atom stands above all the natural benefits of this mountain mentioned up to now.

Therefore, consider what has been said so far only as a necessary preamble and introduction, without which you would hardly understand the following!

But what will follow specifically, we want to save for a next communication; and so we leave it at that for today!

Chapter 6

Spiritual battles in nature

If you want to remember some other of My revelations from nature given to you, where it was shown in particular where the animal world takes its origin, then it will soon become clear to you why in the introduction our present mountain was called a magnificent and great building for the needy.

Behold, still very earthly minded souls and spirits, preferable stay in the region of the planet where they formerly inhabited a body. These spirits are not seldom full of anger, malice and wrath because they had to leave their temporally good life so soon and now want to take revenge for it in every possible way. Although they cannot see the earth, - as no spirit is able to see anything that is outside of it, but only what is inside of itself, - they know by way of inner correspondence exactly where or in which region of the earth they are; and because they as spirits are in visible conflict with the natural spiritual powers, they soon unite with them in order to harm, wherever possible, the earth, which has abandoned them so early.

Since they know quite well in the spiritual state, by way of correspondence, that such a mountain giant of the earth is a natural useful worker for many lands around him, they particularly gladly stay in his neighborhood. Just look at the picture - if you do not have the opportunity to see this mountain in reality -, you will soon see for yourselves how masses of rock pile up around it, in whose gorges, curvatures and bends in an instant dark gray clouds rise, which, when rising above the highest peaks and so to speak all of a sudden see our Großglockner, they immediately retreat again, and despite very strong winds cannot be made leave their hiding places.

Behold, this appearance is already a very sure sign of the existence of such ill-tempered and malicious spirits, and that already unified with the nature-spiritual potencies!

But if you raise your eyes higher up to the white surfaces of our glacier, you will also notice almost constant clouds and mists, but they are of an almost dazzling white color. These clouds and mists are also spirits, but spirits of a good kind; the ones hovering at the very highest are guarding angelic spirits, while the mists hovering more lower down at the glacier, which usually form straight linear clouds, are also spirits of a good kind, but are not yet completely ready for the heights and must first make themselves suitable, mature and capable for the heights by faithful watchfulness and manifold battles against the evil spirits.

If you were in this region and often wanted to watch this fog play for days, it would not even occur to you in a dream that there could ever be a serious battle going on between these airy potencies; however, whoever would have the time to wait until it really comes to a battle among these light potencies, can with certainty expect that during this fight he would become speechless of fear.

But how does a battle come about? What is the usual cause of it? Once we know the reason, the cause will not remain unknown to us.

Behold, the evil spirits, which have been mentioned before, are always thinking of revenge in order to seize the country's welfare throne and then to be able to spread mischief from it in all directions! For this reason, they gather in the lower hiding places and make small excursions to spy on what the guards and the crew of the throne are doing. If they notice that it looks rather clear around the throne, then this news is disseminated far and wide with the speed

of thought, and wherever there is such a jagged mountain top, large masses of dark gray clouds immediately start to rise up everywhere. And if the sky used to be completely pure, it is not seldom that within a few minutes it is already densely engulfed by completely black cloud masses, crisscrossing back and forth, as you like to say, and approach the throne per mock assault, so that the throne guards might be misled by their movement.

On such occasions, the Großglockner is usually completely free of clouds and fog for a short time; for as soon as the guardians see such mischievousness of the evil spirits, they immediately retreat and carefully hide in the inner, large crystal temples of this mountain.

Now, when the main leaders of the widespread evil mobs see that the throne is unoccupied, they immediately command their loose troops to rise as high as possible, nimbly invade the throne and everything that is found in the inner chambers must be captured and crushed forever.

On this command, - for you who have not yet seen such a natural scene -, the gray rabble rushes with unbelievable speed to our Großglockner, on which occasion it becomes so dark in its neighborhood, even around the middle of the day, that the people in the nearby valleys not infrequently have to take refuge in candlelight and lamplight. When this happens it usually becomes very quiet, due to the reason that the evil spirits are now of the opinion that they have finally won. But such a quiet scene lasts at most for seventy-seven minutes. After this time you will notice that very dense white clouds begin to rise from the ice crevices. Within a short time they spread out underneath the black clouds, and when they have spread out properly far and densely, they then begin to rise unnoticed and carry the black spirits, so to speak on their backs, higher and higher.

When the black rabble notices such trickery, they soon create an opening somewhere and let the white clouds pass through. The spirits of the white clouds know this very well and also that the evil spirits think by themselves: "Just keep on passing through; once you are completely outside, then we will see who will take possession of the throne!"

When the white clouds have all moved above the black ones, they not infrequently spread with lightning speed like a net for many miles in all directions and at once capture the entire evil rabble.

But when the wicked rabble up to the throne receives the news through all kinds of spiritual-telegraphic dispatches that the white spirits have surrounded and taken them prisoners everywhere, then the heroes, who have already occupied the throne, become extremely enraged about the ruse of the white spirits. They then start to concentrate all their troops in order to break through the white masses again by force. This moment is then also the beginning of the actual battle.

Here you would first see a tremendous raging and roaring occurring in the black cloud masses. This raging and roaring originates from the pressing together of these spirits and from their becoming more and more angry; but the

more these evil spirits struggle to break through the upper ones, the more they are pressed by the upper ones.

On this occasion, the lower spirits begin to ignite in their fury, and immediately there is such a fiery scene that not infrequently, in one second, more than a thousand of the fiercest lightnings, with a great earth-shaking thunder, rush to all sides, as well as upward and downward, with the goal to kill the descending white masses; upward to destroy the chief leaders of the white ones, and downward or on the earth to destroy the throne.

Behold, this is now the first maneuver! But when the spirits of the white clouds notice that the lower hostile groups have, in a manner of speaking, run out of ammunition, then the white spirits suddenly seize the black ones in all parts and compress them together as tightly as a real stone, and hurl them with the greatest vehemence on to the earth, and naturally for the most part on the vast ice surfaces of the throne itself, as well as the surrounding areas, but in smaller nodules, seen as hail. On this occasion, you can easily understand the reason why - especially over the ice fields of the Großglockner - not infrequently heavy masses of ice fall from the clouds, and often in such density that, in a certain way, one block of ice drives the other in front of it.

When in this way the black rabble lies defeated on the ground, the white spirits let another rain, which consists of spirits of peace, fall down on the defeated, finally dissolve them by a penetrating cold wind and thereby bind the defeated to the former ice of the throne for a very long time. In this way the evil beings are given a rest again, in which they usually change their minds with the passing of time. And when this has happened, the icy bond or the natural-spiritual potencies dissolve again into flowing water, and the thus humiliated spirits are again given the use of their freedom.

The ones who improve, will soon be accepted into the lower ranks of the spirits of peace; but if they do not improve and repeat such an attack on another occasion - which unfortunately is most often the case - they will then be captured again in the quite usual and simple way, but always kept a little longer in captivity.

Behold, this is the first scene of spirits, which occurs preferably where there is a natural throne or at least a supposed one. But this scene is not the only one, which is going on. There are many more, which, however, do not protrude into the natural appearance like this one, but they reveal themselves in manifold ways more to the feeling of those, who ever have the opportunity to climb at least the lower parts of such a mountain.

However, in order not to make the exposition of this mountain too long, we shall, on the next occasion, pay brief attention to only two points, and then turn quickly to the evangelical part, which is by far the most important for you.

And so we will leave it at that again for today!

Chapter 7

Ways to humble and educate the nature-spirits

You have heard in yesterday's message that after the final imprisonment the liberation occurs again, and that the spirits thus brought to reflection and rest, if they have fully improved, are either taken up to the spirits of peace of the lower level, or that a new period of freedom is granted to them. Behold, there is something to keep an eye on: to where will the spirits, who are left to their own freedom, will be sent!

Behold, when the natural spirit potencies dissolve into flowing water again, such freed spirits are then, in a certain way, voluntarily bound with the water and must then make the journey into the sea.

You will think by yourselves: "How so?"

Behold, for the very same reason that on earth the authorities impose such a corrective punishment on someone who has done harm or is caught at the moment when he was about to do harm, that he has to make amends for the harm and, in addition, pay a penitential or punitive fine for the ill will.

Behold, people on earth are held accountable for damages they caused. For the very same reason, except that in the spiritual world it is handled a lot more precisely, also spirits have to redeem to the very last penny for damages they caused and also for damages they intended to cause. On top of it, they also have to perform an appropriate penance for their evil will. Only if everything is accomplished precisely as they are told, can they be accepted into the first stage of spiritual perfection.

You will again ask: "Yes, how can these spirits in the sea make up for the harm they already caused or intended to cause in a land far away from the sea?"

Naturally, they can hardly make up for it in the ocean; but since in the spirit world no one can do something good if he is not good himself, this phenomenon testifies that the spirits in this state must humble themselves completely before they become able to do good for the harm they caused. And because the sea and its bottom are always the lowest parts of the earth, such high-flying heroic spirits have to make this journey of humiliation, in order to rise from this humiliation of theirs in time as newborn and reborn into the spheres of usefulness.

The question now is: Have such spirits really improved after the journey is completed?

There are different levels: Some of them already improve on the way and can then leave this damp country road and return, where they will be investigated and, if nothing bad is found in them, they will be accepted. Such exit can be noticed when you see white mists rise from streams, rivers and creeks in the morning, which are then raised by the sun with the help of the natural

potencies. But in high altitude regions they soon leave these natural potencies and become invisible to the natural eye.

Another kind of these spirits, however, are those who so to speak flee at night time because of a secretly reawakened anger, and who initially hide as a visible gray mist in trenches, gorges and crevices of the mountains, to actively participate during the following attack.

A third kind of such spirits actually make their way to the sea, but when they arrive there, they gang up according to their various kinds of wickedness and then take over the sea, and woe to the mariners who fall into their airy hands! If they still can escape with their natural life, they will be able to tell miracles of the most devastating kind of sea storms. But if these evil patrons want to execute such malice, they first send up one or two very loosely formed little clouds, so to speak, for spying over the surface of the sea - which little clouds the experienced mariners know very well - in order to find out whether any of the peace spirits can be seen; if such peace spirits can still be seen somewhere, then these little clouds suddenly disappear, - on which occasion it is then extremely rare that a sizable storm is going to occur.

But if these malicious spies do not see enemy troops anywhere, then they rise higher and higher, and in a few minutes the free space above the sea is covered in the densest storm clouds, from which the most violent gusts of wind soon begin to stir up the sea, and a thousand and a thousand thunderbolts are hurled down onto those spirits who have decided to taken the serious path of recovery. However, as such rebellious spirits are already badly treated everywhere, this undertaking also always comes to a bad end for them, for in a blink of an eye legions of peace spirits are dispatched by our chief land guards. These then throw themselves over those raging crowds, hurl them usually in the form of hail or heavy rain into the sea and free on this occasion the humble spirits of their free-willing imprisonment. The wicked spirits, however, are then just as quickly transported to the North Pole, if they have only played a subordinate role; the main instigators, however, must be prepared to bite into the hard ice of the South Pole for a very long time.

Behold, thus ends the scene of these spirits; the bad ones are transported to their place, but the good ones are taken up for manifold usefulness.

What does this consist of?

The first task is that such spirits are sent to the different Alps, namely to those places that end in bare rocky peaks. There they have to take care of their preservation as well as of their conditional dissolution, for which reason they have to distribute all moisture into the pores of the rocks in such a way that the rocks uphold its same firmness and properties from the inside; on the other hand, they have to transport the dissolved rock material further to the depths so that it gradually comes closer and closer to its redemptive purpose.

If they neglect any such care, it often happens that evil spirits play tricks on them behind their backs by detaching a whole boulder from the peaks and hurl them to the depths, which, however, usually only happens during great

uprisings. In case of such occasional carelessness, they must then take care of such a detached part, so that it either finds a safe resting place somewhere, or they have to bring it to a brook or river, so that the not yet born spirits, which are bound inside of it, do not come to a premature eruption; because if such an event would happen, it would destroy almost the whole earth. Therefore, you will usually find such a detached stone in a ditch where there is a spring, or you will find it buried over halfway in the ground and surrounded by all kinds of moss, or you will also find it - either in pieces or whole - in some large stream or river.

And this is the reason why it is not rare to find several hundred and thousand hundredweight boulders in rivers and streams, where there are no such rocky mountains far and wide, and no similar type of rocks occur.

The natural scientists will of course say here: "What laughable stuff is this! Such is caused only by the gravity of water, which increases the faster and more violent the fall becomes."

From the natural point of view they are certainly right - like the one who says that two times two is four; but does the mathematician also know what forms the basis of his product? Does he know the units from which he has formed his product? He knows the number of things that are similar to his eye and his mind, but does he also know the essence of the things that he has counted? Can he calculate the infinite multiplicity and diversity of the parts and forces which are necessary for the formation of a thing?

Truly, if he recognized this completely, then it would also become completely clear to him how shallow his calculation of the things was, since he added up four pieces because of their similarity.

As thus noted, our natural scientist is not only no better off in his representation than our mathematician, but even much worse! For he sees the water flowing; but what is necessary to make the water flow and to give it the right degree of gravity, and at the same time to know well what gravity consists of in and by itself, - behold, that would be a little too invisible to our astute naturalist! For even he, who is not a natural scientist, notices that the water moves along some inclined bed. But who carries the water to the height of the mountains, collects it there and transports it beneficially to the plains? - Behold, that would be another question! Here, too, they will come forward with the inner pressure and with the law of mutual attraction; but if I then ask: Who then exerts the pressure and the mutual attraction, the question will surely be left unanswered.

But I put these things here, so that the first task of the spirits mentioned before, should not alienate you too much; and therefore believe it, that on the whole earth absolutely nothing exists and nothing happens, that is not initiated by spirits of all kinds, either good or bad!

If you then climb any alpine mountain - which is always very advantageous for you - you will come here and there to places where it looks quite destroyed, which will make you feel quite uncomfortable and you will believe that

everything is buried in the most rigid death. But specifically these things are much more lively, because these such useful spirits, of the kind mentioned above, have a lot to do by caring and exercising oversight, so that everything is gradually brought back into the most beautiful order. However, where you feel quite comfortable and uplifting on such an alp, as for example in such places where the alp is overgrown with all kinds of fragrant herbs, you find yourself in the dwelling of more blessed and peaceful spirits, whose tasks are of a calmer nature, but at the same time also - spiritually taken - much more magnificent than that of the earlier ones.

But when you reach those heights, which are already covered with everlasting snow and ice, and the pure and fresh air becomes unbearable for you over time, then already the first blissful region of the perfected spirits begins, or, if you want to accept it, heaven and earth visibly reach together; because the earthly cold means the complete lack of self-love and therefore the highest degree of usefulness - taken naturally, that is: considering the transition from the spiritual into the natural.

Thus, who of you has ever seen such mountain heights has also seen the lowest region of heaven with the eyes of his body.

You will of course ask here and say, "Why then? How is this to be understood?"

And I say to you: Who understands such things, the "why" will soon become clear to him. Surely the closest place on earth to heaven will be there where human greed and self-love will no longer set any border stones and no devastating lawsuits will be brought anymore because of yours and mine. Just try and attempt to claim a thousand yoke ice field of some glacier as your own, yes, you may even settle on any ice ground without any request, and be assured, no one will dispute such ground to you, as little as you would dispute it to another, if he should just feel like appropriating a piece of such a strongly cooling ground.

Now look, from this short description you will easily understand the "why"; because if the sky would touch the earth physically in a certain way, the life as well as the existence of the whole planet would be over at once.

But can heaven touch the earth at all, where it is so often desecrated by despicable greed? For this reason, such points of contact are only possible where the earth is completely free from all the vileness of man.

For this reason also our Großglockner is preferably such a point of contact! And if any man would like to erect something on its highest pinnacles, which could awaken the craving greed of even one man, then the pure spirits would immediately see to it that similar facilities disappear from existence within a short time; and thus such a place is purified by its own purity and by the purity of its spirits.

That would thus be a kind of spiritual phenomenon which rises above the natural spirits and now and then still allows natural appearances to become visible; and consequently only one kind is left to us, which very rarely is seen

by only very few people now and then. We will consider this kind next time and with it we will immediately go over to the evangelical part. - And so we will leave it at that for this time!

Chapter 8

Ways of improvement for nature-spirits

Concerning the third kind of spirits, they can also be divided into three different categories, namely into a lower, into a middle and into an upper class.

To the lower class belong all those spiritual beings which inhabit the interior of the mountains and there supervise the metals and the water sources, as well as the rock and earth in the interior of the mountains. This kind of spirits can be subdivided into three groups: fire spirits, earth spirits and water spirits. These spirits are neither malevolent nor good in nature, but form a pure intermediate medium between good and evil; therefore they are also used for this very purpose: the fire spirits boil out the metals, the water spirits to dampen the fire spirits in their work, and the earth and rock spirits to keep the fire and water spirits in their bounds.

If you want to convince yourself of the existence of these spirits, just make the acquaintance with honest and impartial miners, and among a hundred such people you will surely find ninety who have seen one or the other so-called mountain man at least once, twice or three times in their lives. These kind of spirits rarely come to the surface of the earth; for their inner operational world seems to them much more splendid than the outer insubstantial one, - as they are used to say. But you must not think that matter is a hindrance to them in their wanderings to and fro; it is by no means such. Wherever such a spirit wants to move, he walks through water, fire or rocks, still much more unhindered than you do through the air regions. For where you see matter, there the spirit sees only the corresponding substance of it. This alone matters to him; the actual coarse matter, however, is a bare nothing for him and is as good as non-existent to him.

That these spirits are useful, you can see from the work they are performing. They must not be irritated by an unbeliever, or a believer, through repeated blasphemies and disparagement of their being. If this happens somewhere, they will soon be ready to take bitter revenge on such people.

Woe to him who falls into their hands! They chastise the believer by all means at their disposal, but the unbeliever they not seldom fill with an unbearable fear, or they give him an unexpected fright, or they bestow some bodily incurable evil on him. On the other hand, the faithful, gentle man has nothing to fear from them, - on the contrary: if such a faithful, good-natured man is lost in the subterranean caves and passages of the mountains, they almost always show him a safe way out. You can literally learn all this from all miners;

and if you hear this testimony from the most diverse regions of the earth, their statements will agree completely. - This is therefore the first kind of the third class of spirits.

Under which aspect all these spirits occur in the actual spirit world, will be shown only in the evangelical part; and so we pass now to the second or middle kind.

These kind of spirits are mostly busy on the surface of the earth, and there are innumerable of them. One part has to take care of all trees, bushes, plants, grasses, mosses and sponges and have to guide those spirits in their activity, which are still bound in the plants itself, so that every plant, be it a tree or whatever, receives its original form and composition. The other part of these spirits, however, has the animal world under them and has to take the same care as the first part of these spirits do in the plant world, namely that every animal corresponds to its form, its nature and activity. This kind of spirits is only rarely visible to man. These spirits are way too busy than to make themselves visible uselessly; for the continuous usefulness and therefore their good will prevent them from doing so.

Nevertheless, there are still some simple-minded shepherds on the mountains who have seen such spirits many times. They will also be able to tell you many a tale of how such spirits have not infrequently made a meager meadow green overnight, and how they have protected their cows and sheep from misfortune during strong thunderstorms and do not leave the herds on such rocky slopes where they could have perished.

Even if a less faithful person does not get to see such spirits, he is not infrequently stimulated by them, especially when he walks through vast mountain forests and especially through the so-called primeval forests, or when he is on the free alpine pastures, as well as when he walks through large herds of horses, cows and sheep. This stimulation consists in a more or less uncanny feeling which usually results in a small shiver. If someone has experienced this, he can also be sure that he has come among such spirits and that they have made themselves known to him in the aforementioned way. To what state these spirits correspond in the actual spirit world will also be revealed in the evangelical part, and so we still have to attend to the third kind of the third class left.

This third type appears extremely rarely, both by the effect it exerts and even less in and of itself intrinsically.

What then is the effect of these spirits? The effect of these spirits is the direction of the air and the ether, - therefore they are sometimes called "air spirits" by the ancients.

If you observe the draft of the winds, especially those coming from the northeast, usually around midnight, as well as sometimes in the evening one or two hours after the setting of the sun, you should notice a twofold effect: one that manifests itself by a shivering, and another that puts some domestic animals into agitation, mainly dogs, chickens, cats, pigs and horses. If you

make such observation, you can be sure: such phenomena come from such spirits of the air. However, these are spirits of a subordinate nature, or, as you like to say, they are servant spirits.

But if you raise your eyes higher and look at the strange forms of the clouds, then you can be assured again that such forms are an effect of the above-mentioned spirits. The clouds itself do not consist of these spirits, but as far as the shape is concerned, it always depends on the spirits of the air, how they are turning and twisting the air layers, so that the cloud spirits - especially those of the lower, evil kind - can only take on that shape which the turning and twisting air layers allows them form. This takes place so that the peace spirits - who are free to form themselves - can recognize the evil spirits and what they are up to. Thus only the cause of the effect is to be seen here, but the working spirits are not to be seen at all.

An even higher kind of these spirits, which occur already in the ether, can be seen in the rare appearance of the so-called Fata Morgana. This phenomenon is due to the fact that when these uppermost ethereal spirits have brought the surface of the air to a complete rest, this surface becomes capable of displaying an image or form, and this in the same way as a completely still water surface or a glass mirror. If, however, the surface of the air is torn by constant waves and billows, like the surface of a lake, a river or a sea, when it is set in motion by winds or currents, then there is of course no reflection to be thought of.

What the mirage is in and of itself, you have already received in another expanded treatise; here, however, it is no longer a question that you should receive what you have already received before, but rather that you understand it from a spiritual point of view. But the spiritual reason is already made known to you; here the questions remains why this is happening. Well, that is of course something completely different. It is done in order to make it easier for the spirits of peace, who are in the high ether, either to observe the secret activities of the evil spirits in the gorges and ravines of the mountains, or, if such spirits have already risen into the air in the form of clouds, with great certainty probe their secret intentions.

You should not think here that the air can be a hindrance for them to impede their infinitely sharp, far and deep seeing spirit eyes, when observing the activities of the evil spirits; but you have to think that this described calmness of the air surface is only a consequence of the attention which the upper spirits tend to have towards the lower ones at such occasions.

You will have often heard that some people have seen whole armies fighting in the air and in the clouds. See, such appearances are also a kind of Fata Morgana, but one of the very rarest kind!

They happen in the following way: If you see, which occurs very rarely, white lamb clouds high in the ether, but among them - admittedly in a very far distance - already groups of the well-known black and dark clouds, then the image of the black clouds appear darkly printed on the lamb clouds. This is the

beginning of this phenomenon. When this lasts for a few minutes, an attentive observer can see on this dark image a lot of well-formed beings, either in the shape of various wild animals or also in the shape of all kinds of warriors armed for battle and practicing for battle.

Here you will ask, "How do these shapes form on the still air surface?"

Behold, this happens in the following way: When the spirits of the lower clouds see such peace above them and do not suffer any disturbance because of it, they then form for themselves bodies out of the substance of the clouds, which is the known natural-spiritual part, in the opinion to become stronger and more resistant thereby, but at the same time they nevertheless hide themselves from the eyes of the people, so that they do not want to take refuge in My name at the sight of them. For this reason they play such games only on top of the clouds and let that part of the clouds, facing the earth, be a clouds.

Behold, when such calmness on the surface of the air has occurred above them, such essential activity of the evil spirits is figuratively seen on it, because these spirits have really formed a kind of body out of the clouds and out of the air surrounding them. But all this charade is of no use to them at all, because the more they try to protect and to strengthen themselves, the more transparent their devious actions become to the upper peace spirits and, after a short time, the evil ones are seized and thrown down to earth. (To this kind of spirit apparitions also belongs the one which My writer saw last Monday morning).

Behold, this is therefore the third kind of spirits, which especially and preferably together with the other higher spirits of peace reside in the region of high glaciers during quiet periods. And if it necessary, can spread in the twinkling of an eye over the whole earth. Regarding the third kind of these spirits you must not understand the image-forms of the lower cloud-spirits, nor the peace spirits themselves, but only the spirits of the ether, which almost never appear to the mortal eye, who are causing the calmness of the air surface.

The position these spirits fill in the actual world of spirits, will be explained in the next evangelical part as well as in all other parts. Of course, there are still higher spirits, who guide and lead the worlds and suns in space, and finally still higher spirits, which are assigned to man. However, for them another, larger place is determined, and therefore have nothing to do directly with the essence of the earth order. Therefore, they cannot be listed and revealed here.

Hereby we also have finished the spiritual part of our Großglockner as well as all other glaciers and mountains, and next time will immediately turn to the evangelical part. And so we let it be for today!

Chapter 9

The spirit-awakening influence of climbing a mountain.

In order to get a good grasp of the evangelical part, it will be necessary to familiarize you a little with the shape of such mountains.

For this purpose it is good and useful either to climb such mountains as much as possible, or at least to look at successful sketches of them with attentive eyes; for by their different heights, by their gradations, by the trenches and valleys - if all this is looked at with attention - the mind is awakened, and the spirit tries to open its eyes at the sight of such mountains and contemplates ways and means to reach the summit.

That this is true is shown by the urge, when climbing a mountain, to reach the highest peak in the shortest time, and also by the urge and the eager desire, when looking at such high mountains, to climb their highest peaks at the next best opportunity.

Ask yourselves, where lies the reason for this! Do you think it lies in the exploitation of one or more distant views, or in the desire for the enjoyment of the purest air? Whoever claims this is more than half wrong; for as far as the distant view is concerned, it is certainly worthwhile for the eye of the flesh, but in order to enjoy it, one does not need the highest mountain peaks, but often only a few significant heights, from which a not infrequently much more impressive view can be obtained than from the highest peaks, which usually are surrounded by other high mountains, which is why one often sees nothing but a few equally high peaks in the surrounding area and cannot see any plains, valleys, rivers or lakes.

But as far as the pure air is concerned, one only needs to climb a hill that need not be more than two or three hundred fathoms high, from which he can already enjoy very pure air.

If someone pays attention to these two points, he will easily realize that they cannot be the only reason why so many people are so attracted by the high mountain peaks that they often risk their lives to climb the highest peaks with the greatest effort.

If this is undeniably the case, since daily experience teaches that almost every human being, if he just looks at any high mountain, already feels the desire in himself, if only it were possible, to immediately place himself on this or that high mountain peak - even if he sees the mountain every day and has been on it several times already -, then there must be another reason that draws him up there.

The reason is the one already mentioned and consists in the awakening of the spirit on such occasions; for as your proverb says, that equals join equals, which is literally the case here.

"How so?" you will ask. - Well, listen!

The spirit attracts the spirit as matter attracts matter and flesh attracts flesh. If a man decides to set his feet on some high mountain, then from this intention of his a conveyance of his will goes up to the high spheres of the spirits; through this connection the spirits soon become aware of what the man wants to do.

If he now really wants to approach their spheres, he instantly will receive a response from the spirits. This response is for the spirit, which is still asleep in the body, almost the same as what you call in physical respect an electromagnetic affection, or what in a broader sense means magnetizing (hypnosis, ed.), by which action a new life force is communicated for a short while to a weak organism by a strong, vital one; in short, also the spirit, which is still weak and asleep in man, is thus spiritually magnetically awakened by the spirits, - of course not permanently, but only for a shorter or longer time.

When the spirit is awakened in this way, it would like to be already there from where it is pulled, that is, it would like to be already among its own kind; therefore, it immediately urges the body mightily through the soul and pulls and drags it up to the dizzy heights.

When thus such a person has really reached such heights, the spirit rejoices that he is in equal company. However, since the free spirits have the purest insight, they know that such a prematurely awakened spirit cannot stay in their midst forever, and soon discontinue their rapport with him; the spirit then sinks back into its sleep again, causing the body man to feel uncomfortable on such heights, so that he soon longingly wants to return to the valleys in which his corresponding dwellings are located.

Behold, this is the real reason why man, if he is not too naturally worldly-minded, is so attracted to the mountains and their highest peaks!

With quite worldly-minded people this is certainly not the case, because either they have no sense for it at all - which means as much as: their spirit is so weak and sick that it is no longer capable of any other spiritual action - or if such natural people climb any high mountains, they are only driven to do so by evil spirits, either out of greed for gain or out of pure boasting, in order to then be able to say: "I was the first on such and such a mountain top that has not yet been climbed by any human foot!" In a way, he has desecrated the holy top of the mountain with his very unholy foot.

Such mountain climbers are then almost always badly served by the spirits of peace for their glorious deeds: Either they let such a boaster reach the summit, but while at the top, he is immediately afflicted by an excessive dizziness of the head and subsequent great fear of death, and often has to fidget for hours until some spirit takes pity on him - if he has prayed enough - and then let him climb down a most arduous path connected with obvious danger of death. Or the spirits allow him to climb an easier height; but if he is already victorious at the top, they often send a terrible sudden thunderstorm over him, by which he is so well rewarded for his praiseworthy effort, that he takes a firm oath by himself

and says: "If only I escape with my life this time, truly, no mountain height shall entice me to climb it anymore, even if it is only a few fathoms high!"

But whoever would like to climb such a mountain peak sacrilegiously or according to a greedy bet, he should make his last will arrangements before leaving; for such a mountain climber will probably never use his feet in the plains anymore, - for which reason also not seldom similar mountain climbers have an accident and either fall to their death, or they are led to some height, on which they then usually remain for all eternity, i.e. regarding their body.

Yes, the spirits have all kinds of means to punish the wrongdoers in the most empathetic way!

But it is not the same for the one who climbs the heights of the mountains out of a higher motivation.

Such a person will not only not encounter any dangers, but he will always return tremendously blessed and strengthened, in such a way that in many such mountain climbers and great inner friends of the mountains, their spirit has been awakened for good and they have become seers and prophets as a result.

For this reason I have always encouraged you to climb the mountains with pleasure, because with every, even if only momentarily, awakening of the spirit, a strength remains for the spirit, just as a weak person's natural vitality is increased after every single so-called magnetization, if he is magnetized often enough, he finally regains full health and strength in weak support by other means.

Therefore, if a person of honest disposition, allows himself to be spiritually magnetized by the high spirits more often, and uses in conjunction the easy medicine of love, he will reach the goal all the sooner, which is called: the rebirth of the spirit. Therefore, gladly climb the mountains of greater height and be active in love, then your still weak love for Me will surely become all the more alive! Besides this great, yes, even greatest advantage, there are many others, of which we want to consider the most important ones next time. - And so we leave it at that for today!

Chapter 10

The mountains as love preachers and wisdom prophets

As far as the other advantages are concerned, they consist in the fact that every mountain in and of itself and in connection with others, and especially a glacier, as our Großglockner is, is a constant preacher of love and a prophet of wisdom.

You will ask here and say, "That may well be; but how can you hear a mountain preaching love and wisdom?"

This is a very different and also a very peculiar question; and I say to you: There is nothing easier in the world than to hear this twofold voice of the mountains! But how such a voice is to be heard, this secret shall be revealed here by several examples.

Take two people who are always contemptuous of each other. Neither advice nor action will help; in the plains they will always remain what they are. But take these two people and lead them on to a high mountain, and you will soon see for yourselves what this great preacher of love and wisdom is capable of; for you may be assured: within half a day these two people will become the most intimate friends!

Here you will ask, "Why? How is this possible?"

This question the mountain can answer by itself, for it is a base or in a certain way the seat of the spirits of peace, who immediately take on the role of arbitrators where any disagreement prevails. From the moment when a person sets foot on the mountain for the first time, the spirits start to treat the person's disposition by a continuous increasing tension upwards and thereby arouse the feeling of love more and more powerfully. And when such people have fully reached the summit, the friendly feeling has already been extended and strengthened in everyone to such an extent that such people often, even if they wanted to, nevertheless cannot meet each other unfriendly any longer.

If the minds are tougher, then such spirits on a high mountain allow some serious accident happen to such mutual enemies, so that both get into apparent danger of life. This is then a universal remedy which easily transforms long time enmities to become the most intimate friends at once.

That such is infallibly correct, another example shall confirm this its validity.

That, for example, during great revolutions of the elements - as there are severe, devastating storms, widespread flooding and other such phenomena - even the most ferocious animals, such as tigers, lions, hyenas, bears, snakes, are becoming so gentle and trusting like doves, and harmlessly join people and other domestic animals, you can confidently conclude from the most diverse experiences, which have been made at all times.

I am only calling your attention to one such similar case, and that is the one you will surely have read about regarding the flooding of the familiar city of Lyon in France.

If, therefore, such life threatening dangers make even ferocious beasts friendly, they will probably accomplish this also among people, and especially on the mountain heights, where the minds are most secretly worked on by the spirits of peace.

Take from this example how the mountains speak; to the ear of the flesh they do not speak, of course, but all the more audibly to the ear of the spirit!

But how do the mountains go on talking, and what do they talk about?

Behold, there often lives here and there in the depths a shrunken mind, which has no further sense than to stuff its stomach with all kinds of food and

drink, and then to lie down somewhere on a soft bed and to sleep off the grub in its comfortable stupidity.

Such people often know hardly more of My power, strength and might than the children in their mother's womb, and it is already a great glory for them if they have only brought it so far that they are badly able to pronounce My name.

If such people are then pulled along by some charitable friend to a more important mountain, then that is also the first moment in their whole life, in which they wake up, look around and see that God, whom they have otherwise only mentioned so sleepily, must be a little bigger and more powerful than they could have imagined up to now.

The fact that this is true, is clearly demonstrated by the fact that mountain lovers are usually very gentle people; those, however, who used to be very lethargic and monosyllabic, become talkative afterwards and know a lot of things to tell about what they encountered when climbing such a mountain.

Behold, how the mountains speak here again! Thus, they are the best speech masters and tongue looseners, even for such people who are not seldom burdened to pronounce their own name. The reason for this lies in the awakening of the spirit, through which the soul and the body become more animated and active.

Are there still others ways mountains can talk?

For example, some inquisitive people climb the summit of some mountains, and not infrequently find so-called natural treasures, such as shells that are often stuck in one or another rock, or they find fossilized bones, or they find a type of stone that is not at all characteristic to this or that mountain, or they find various rare plants, and so on. At such discoveries the mountains say to them: "Behold, where you have found the shells, there surely was once water; where you have found the fossilized bones, there were once lush fields and dense forests, on and in which the great animals, of which the huge bones testify, found sufficient food; where you find strange stones, some great revolutions of the elements have taken place, by which these strange bodies have been hurled here. But wherever you find especially beautiful, fragrant and peculiar plants, you may remember that for the time being these plants are still living remnants of a prehistoric vegetation and therefore are also more vigorous and fragrant than those which already have been substantially degenerated to monotonously adorn the plains and valleys!"

Behold, thus the mountains speak again and reveal before the eyes of these inquisitive people the great history book of the past and tell them how the landscape may have looked like! Here the mountains are thus the best and most reliable teachers of great world and nature events and shows secretly how unfathomable My ways and how inscrutable My decisions are.

In this way, such scholars, who are often somewhat puffed up in themselves, are very significantly humbled, - and what sermon can be better than the one that preaches humility?!

What and how do the mountains still preach?

Behold, if anyone has climbed their bald crests, the most peculiar formations of these mountains will elicit the question: "Have you mountains stood thus from the very beginning, or have you been formed only afterwards, and how have you come to this present form?"

And the man who asks this question will immediately get an answer from the many stones that have been torn loose, which will be: "We have already been changed tremendously since our origin; for more than half of our former height has long since been buried deep under our present foot, filling the depths of the valleys and ditches, and if you could see us in the course of only a few hundred years, you would certainly no longer recognize us!

"But if you see the different inclinations of our rock and find among the layers of this rock of ours, not infrequently, still recognizable imprints of plants and animals that usually inhabit only the deeper regions of the earth, you can conclude with certainty that we once formed flat land ourselves and were only raised above the flat land piece by piece according to the most wise counsel of the Creator.

"But if you look at our trenches, gorges, crevices, reefs and cracks, you can easily see how once floods and great elemental storms tried and exercised their gigantic forces on our hard foreheads!"

Behold, thus the mountains speak again and give men the most complete information about the nature of their formation, their shape, and why they now look like this!

How and what else do the mountains talk about?

Behold, when one or another more awakened man sets his feet on their heights and finds there nothing but bare rock, sometimes snow and ice fields, the mountains say to him:

"Behold, thou proud, tranquil man, who only ever seekest to exalt thyself proudly to rule over thy brethren, how meager the fruits of the height look! So, as you find us here bare, cold, emotionless and lifeless, just so are you in your delusion of rulership!

"Our bare rock and our snow and ice have a blessing effect on the valleys, since we are in constant connection with our extensive lowlands and these are by far larger than we ourselves are in our heights; but what would happen to us, if we did like you and pulled all our lowlands up over our heads? Would we not soon come to a mighty, earth-shattering fall?!

"Therefore, learn from us to be a true person! Be bald and cold and barren in your mind, and let it always humble itself, just as we always humble ourselves, so that your love will grow instead and your life will increase there, where you, like us, are destined by the Creator to be fully alive! Therefore, let your supposedly far-seeing understanding always be clouded and fogged by your humility, so that it may become a dripping, beneficial liquid, which, like our brooks, flows down into the depths of your love, in order to enliven it with blessings, just as our brooks enliven our lowlands and nourish all their fruit!"

Behold, the mountains even speak in this way!

But how and what else do the mountains talk about?

Behold, another person again ascends their heights!

This man is a rich speculator who cares about nothing else than gold and silver. What do the mountains say to this person, if he ever takes the time to pay them a visit?

Oh, to this man they give a most excellent lesson and say to him: "You foolish man, how far and how deep have you fallen! Behold, that which thou lovest, is nothing but our filth! But what would your brother say to you, if you would love nothing else from him but his filth and stinking excrement?"

"Would he not say to you, 'Dear brother, into what great madness have you fallen, that nothing of your brother is holy and pleasing to you but only his garbage!'

"Behold therefore, thou foolish man: what thy brother saith unto thee, we say unto thee with far greater justification! For behold, how many beautiful plants grow on our heights and drifts and nourish the useful animals of the peasant! How many thousand and thousand of the most beautiful trees grow on us and give you wood in great quantity, so that you can use the same for countless useful things! Count the crystal springs, which we deliver on many thousand points and bless the plains and valleys with them! How often thou seest our crests enveloped in clouds and terrible storms raging around our foreheads, - behold, such we take upon ourselves, that the valleys and plains blessed by us may be spared from great devastations! Year in and year out you see the tops of our heads buried under eternal snow and ice; behold, thereby we draw so much frost upon ourselves, that the valleys and plains may enjoy the living warmth!

"Tell us now, you foolish man, what evil have we done to you, that you have failed to recognize all these benefits of ours, that you have crawled into our bowels like a worm of the beasts, chasing after that which holds no blessing for you, but ignoring us, who, according to the arrangement of your Creator and ours, always provide you so abundantly with living blessings?"

"Therefore, desist from your folly, and in the future, instead of digging in our bowels, rather dig around on our drifts and heights, and be assured: a plant, a drop from one of our springs, and a glance from our heights, sent to the distant sphere of activity of your almighty Father and our Creator, will bring you an unspeakably greater benefit than if you had cleared out all our bowels!"

Behold, according to this good sermon, it has happened many times that very greedy people, when they have visited the mountains only a few times, have become quite generous and hospitable people.

The mountains preach and teach these things. But what else they teach and preach, we will hear in the continuation; and thus we leave it at that for today!

Chapter 11

Strengthening of the disposition and inner vision on the mountains

What else do the mountains teach and preach?

What the mountains still teach and preach, any unbiased thinking mountain climber can convince himself of at first sight and hear in his feelings quite clearly and distinctly the words, which should read:

"Look at us, you dust-laden pilgrim of the earth, how freely and independently we gaze from our high crests into the vast distance of God's creations! A free air blows around our foreheads, and the sun's rays break gently over our high backs! No boundary stone says here to the wanderer: 'Until here and no further,' but wherever he sets his foot, he treads on his own ground. For from the ground on which he was born, tax must be paid; but we are without boundary stones, and no tax is paid for the tops of our heads. Therefore you, wanderer, are completely at home on our heights!"

That these words are completely correct, anyone can easily convince himself, who ever entered such high mountain ranges. As his eyes obtain a wide circle of vision, so his mind experiences a wide circle of feelings, and thus his thoughts are united with his feelings, and he, who has perhaps never thought in his heart, feels for the first time how sweet, lovely and free the thoughts of the heart taste, and how much further they extend beyond the horizon of the ordinary mind.

If this is the case, will it not become more comfortable in the miserable head, since freer airs blow around its forehead from the high realm of the spirits? And will it not be more homely and more comfortable to be there, where the rays of the otherwise so heated mind are gently refracted and after such refraction sink down into the heart that has become free?

Where is a customs union of thoughts to be found on these heights and where a valuation chamber of what is a free property of the immortal spirit? Where is there a boundary stone to be found, over which the feeling soul shall not step?

Yes, here the unbiased wanderer learns - if he does not enter such heights with plugged ears and blindfolded eyes - what it means: to be free in the height of one's thoughts and in the depth of one's feelings, and how blessed it is when these two can reach out to each other without being biased, and how blessed there is the thought of God, when the wanderer can freely confess Him from the depth of his heart and love and worship Him in the free great temple of infinity!

Tell Me, which only somewhat inwardly awakened person will not be inspired by this holy feeling, if he would like to find himself on such a holy height on a bright morning!

Man can indeed think of holy and great things in the plains; but it is as if he reads the description of a good meal in a book with a rather hungry stomach,

on which occasion the real meal would be a hundred times better to him than a hundred even more excellent meal descriptions, from which he nevertheless cannot take a bite.

Also on such heights an inner feeling and the inner perception is just so much stronger and more powerful against what he feels in his chamber, as how much stronger and more powerful is a real meal compared to a written one. Or which man has a more lively feeling: the one who holds his living future bride in his arms, or the one who has either a painting or most beautiful colorful description of her? Surely, each one will choose the living one and will leave the painting and the description untouched to someone else!

So it is also the case here! On such heights the hiker finds hospitably that which all effort and exertion cannot give him in the plains. Therefore, it is good and useful in every respect to make the effort to climb one or the other mountain height more often. The benefit is twofold and plentiful: First of all, all natural spirits are strengthened; however, this benefit is the lesser one, although climbing one mountain is better than ten pharmacies and as many of the most renowned doctors. But by far greater is the benefit for the spirit, because it receives such a great strengthening from its original home.

Which of you, if you have climbed a mountain, will not remember that between the high Alps he felt more comfortable and at home than if he were in a city, no matter how populous?

Where does such a feeling come from?

Just ask the mountains, and they will soon tell you through this very feeling: "Behold, what your inner feeling - admittedly somewhat darkly - says, is the full truth; because here you are truly at home, and indeed in the circle of your many ancestors, who, in a corresponding manner, are already here blissfully a long time ago!"

Behold, the mountains also teach all these things. But what else do they teach and preach? Just listen to them; they still have many things to tell you!

In order to show you what is still to come, I will tell you a short story about such a mountain experience:

Once upon a time there was a pious man who was very advanced in years. This man had to pass many trials, and among these trials this one was one of the strongest, that he lost all his children and his most beloved wife except his youngest daughter, who was almost twenty years old.

So there he was, alone with his daughter, living in a small house at the foot of a high alpine mountain, with just enough land to support him and his little daughter, along with an elderly maid and an old farmhand.

This man prayed a lot to Me and often in the company of his little daughter; he wept a lot about his lost loved ones and often had a great longing to be able to follow them soon.

It was a Saturday, when he had prayed and sighed with his daughter almost past midnight and he and his daughter fell asleep praying and sighing, the daughter dreamed that she and her old father were standing on the highest

peak of the alp. And as she gazed joyfully around her into the wide distance, she soon noticed a whole crowd of lovely white clouds floating towards the heights, and when these clouds had completely floated up to the heights, she soon realized that these clouds were actually human beings. These beings were veiled at the beginning, but soon they lifted their veils, and they, the daughter and the old father, immediately recognized with overjoyed hearts that these beings were their lost dear ones, of whom the mother immediately came to her beloved husband, hugged and caressed him. The husband, as the father of the daughter, cried with great joy because of this blessed reunion. Then the mother went to the daughter, kissed her and said to her:

"Dear daughter, just as you are now here with your father, so shall you both find yourselves here tomorrow afternoon, when you will see and feel even more than you do now; but because of this, you should not miss out on fulfilling your duty at home as prescribed by the order of things to you!"

After these words, the daughter awoke and also woke her father, who was still asleep. Upon noticing dawn, he stayed awake according to old custom, got up, dressed himself and then also woke the household. After this work, however, he went back to his room, where he found his little daughter already dressed and performing morning prayers.

He blessed his little daughter and kissed her, then knelt down himself and performed his morning devotions with her. When both had finished, they stood up, the little daughter embraced her old father and kissed him warmly, so that the father noticed that she was unusually cheerful. He immediately asked her: "My dear daughter, how is it that you are so happy and cheerful today?"

But the little daughter said to him, "But dear father, did you not dream anything last night?"

But the father replied: "It seems to me as if I had dreamed something; but what, - it would be impossible for me to say!"

The little daughter, however, told her father her dream, which he listened to with great and visible movement of his disposition, and then, after she finished, he said: "Listen, my dear little daughter, what you have dreamed, we want to do in reality today!

Therefore, we want to go to the church, which is not far away, early in the morning, attend the service there, then have our meal at home and then go up to the heights in the company of our old servant. If we leave one hour before noon, we can easily reach the full height of our magnificent alpine pasture by the afternoon at the third hour, and on that occasion we can also check, in the name of the Lord, what our cattle and our two shepherds are doing up there and whether everything is healthy and in good condition.

As said, so also done! At about three o'clock in the afternoon, our little family reached the summit; however, just as the little daughter had seen it in a dream, so she also now saw in reality quite the same little clouds moving towards the heights.

When these little clouds came closer and closer, the father also noticed them and with him also the old servant; and when the little clouds finally floated completely around the heights, they also soon formed themselves into the beings already announced in the dream.

When the old father recognized his loved ones in these beings and saw how they also embraced him so lovingly that he could no longer doubt in the least that these were truly his blessed dear ones, he wept aloud for joy and thanked Me with the most fervent heart that I had granted him such great bliss in this earthly life.

After such a prayer of thanksgiving, the inner vision of his spirit was completely opened. Immediately he saw the whole height transfigured and transformed into a heavenly region, and there he saw the glorious dwellings of his people. And out of one dwelling he saw a man coming, who had a great retinue; and this man went straight to our old man and said to him:

"Look, my dear son, where the earth is colorful and alive, it looks empty and dead in spirit; but where the earth looks as if death had reaped its harvest for all time, it is all the more alive and full of life in spirit!

Behold, on the high Alps grows no grain, and there are no vineyards, no fruit trees, as well as no gold mines to be found, but what is to be found instead in the spirit, you now see revealed before your eyes in the spirit by the grace of the Lord!

You shall tread the earth with your body's feet for a little while longer; but grow in love for the Lord during that time. And see there beside my dwelling a second glorious palace; it is already destined for you and for your loved ones, when you will leave the temporal and enter the free, eternal life!"

At these words our old man recognized that this speaker was his earthly father, - after which recognition the blessed face quickly vanished. Our wanderers preserved the lively, blessed and strengthening feeling from this experience, praised and thanked Me for such mercy and then returned to their earthly home with a cheerful and strengthened spirit.

The hitherto sad man then spent the rest of his time on earth in a cheerful mood and full of love and gratitude to Me; and if now and then a superfluous heaviness took possession of him, then he soon made a visit to our aforementioned heights, for as long his physical strength permitted it, from where he always returned newly strengthened.

Behold, such stories are also told by the mountains, - even if not for everyone with audible words, but all the more with a very perceptible whispering into the feeling of the soul and through this also to the love of the spirit.

If, according to this knowledge, on a good occasion you go to some mountain of a more important height and there similar feelings come over you, you can safely conclude and say: "Yes, these are truly homely feelings! How sweet and pleasant they are, and how glorious it must be for those who are already eternally in this real homeland!"

For you can believe that such feelings are not only effects of the heights themselves, but they originate from the blessed spirits surrounding you, which like Me, have preceded you in order to prepare a permanent place for you. But you do not have to be one-sided and think: "This or that mountain is where such dwellings are erected in the spirit", but what is said here is mostly valid for every mountain on which the boundary stones of the temporal right of ownership are located far apart.

You may well experience similar feelings even on insignificantly high hills, but they only come alive where the woodcutter's axe has nothing more to do.

The mountains also tell, teach and preach such things. But what they tell, teach and preach in addition, we want to show in the last message with much clarity; therefore we leave it at that for today!

Chapter 12

The mountains as sites of divine revelation

What else do the mountains preach and teach?

Again, we will hear this in a simple and short story. And so listen then:

A quite pious man once thought for a long time whether it would not be possible to partake of the great grace in the world to get to see Me, if only for a moment. At the same time he also thought about what he would do in order to reach this grace.

With this thought, he wandered around for a long time like a hunter around a dense forest, where he does not know how he should enter the same, and in which part of it a game is located. He was also looking for a trail, which is difficult to find where everything is densely overgrown with all kinds of shrub.

Our old pious man was well aware of the fact that man, in this life of the body, is unworthy of such grace and would therefore find it difficult to achieve what he longed for.

But on the other hand, his desire was again too powerful to allow this objection to be heard.

Therefore, after a long wandering of his thoughts, he decided to choose a place on a neighboring rather high mountain, to go there as often as possible and to gather himself in constant prayer, as often as his time and other circumstances would allow it.

So that he could remember the place, he made a cross and erected at this place. When this work was done, he solemnly vowed to Me that he would not stop sighing and praying on this spot until I heard him. Yes, he even said that he would either die here or get to see Me and would not leave this place until I would show Myself to him.

As decided and prepared, so also done!

For three years, our man, as often as circumstances permitted, went to this place and prayed there very fervently, often for many hours, to Me for granting his request. As often as he was there in this matter, he was always invisibly surrounded far and wide by many thousands of pious spirits. These strengthened him according to My will to such an extent that he was able to make full use of the inner sight of the spirit after one and a half years, and so it was also easy for him to discuss there with many spirits related to him, about what was so extraordinarily close to his heart.

The good spirits unanimously taught him that his intention was somewhat fatuous in the real, true, God-pleasing sense, and told him that it was already a great grace for him, that I had opened the eye of the spirit for him, so that he could always see them, his spiritual brothers, and discuss with them all things that are and will be and will come over the face of the earth. But such teaching from the good spirits was of little avail to him in this respect, for he always answered them, saying: "My dear brothers and purer beloved friends of my and your Lord! I can tell you once and for all nothing else than what I have already told you many times, but this is and is true, as you know:

If I only get to see Him and have Him, then the whole world with the whole heaven is worth less than a penny to me! And so you may say whatever you want, but you will never dissuade me from my intention; for I want and I must see Him, Him, whom alone I love above all else! He alone is everything to me, but everything else is nothing to me!"

But whenever these good spirits heard such language from our man, they beat their breasts and praised him because of his great love for Me. And so their work was in vain. But when they noticed this, they stayed far away from him for a while during his visits so that he did not get to see anyone else there and also nothing else than what his carnal eyes saw.

He was of the opinion that such a desire could be sinful, since the spirits had left him, and so he thought again one day for a long time what he should do. Should he either follow the instruction of the spirits, or should he remain faithful to what his feeling so powerfully drove him to do.

Finally, however, his feeling prevailed over all the spirits; for he said to himself: "Be it, as it may! That I am a sinner before God is shown to me by my own body; for if I had been no sinner, I would certainly not have this sinful testimony of death around me. But I am a sinner as long as I carry this body around. But what can the sinner do, if in his body the spirit is inflamed by the hot longing to see Him, who created him for eternal life? And so I will remain faithful to my first resolution, and may come what may: my love for God shall not be weakened; I rather love myself to death than depart from this love by a hair's breadth!"

Following this decision, our old man again went diligently to the said place and prayed much more fervently than before.

When almost three years had passed under such prayers on this mountain, another good-looking but otherwise poor man came to our man and entered into the following conversation with our prayer.

He asked him, "Dear man, what are you doing here on this summit?" And the praying man answered him, "My good friend, as you can see, I am praying!" Again the stranger said to him, "Don't you know that only in the houses of prayer one prays in the service of the Lord; but you seem to avoid them and thus perform all your devotions only on this mountain?" To this our praying man replied: "Dear friend, that is true; therefore, when the weather is unfavorable for this place, I go to a house of prayer! But I must openly confess to you that I have never been able to pray with such true devotion in a house of prayer, than I can pray on this height, which seems to me so very holy! I must also openly confess to you: When I look around me and see the lovely grass, the beautiful woods which so richly adorn the foot of this mountain, and above me the wide, open sky, my inner feeling tells me: 'Behold, these ornaments of the great temple of God are surely nearer to His almighty hand than those carvings with which a walled house of prayer is adorned!' After such thoughts, I am completely in peace with myself again, and I come to this summit of mine and pray from the deepest bottom of my heart."

On this remark the stranger said: "My dear friend, I am in complete agreement with you on this point; but I would only like to know from you for what deeper reason you have chosen this place for your devotion!"

At this question, our praying man was a little puzzled, but soon thought it over and replied to the stranger: "Behold, my dear friend, some people ask for health, some for fortune, some for this and some for that, - but I do not ask for all of these; for I am only interested in one thing, and that is the Lord, my God! And I would like to see him only once in this earthly life of mine, for I know well that this life is not suitable for seeing Him frequently. If I have achieved this, then I have achieved more than what all earth and heaven can offer me! Therefore I will die here rather than deviate from my intention by a hair's breadth; and if I have achieved this, I will thank and praise God for it on this spot for the rest of my life!"

After these words the stranger asked him again: "How do you imagine God? For it might be that He would come to you, show Himself to you, and speak to you in one form or another; but if you did not recognize Him, then all your prayers would be in vain, even if God, your Lord, had heard them."

At this question our praying man was even more puzzled, and he finally said to the stranger: "My dear friend, you have really told me something very important; for behold, my thoughts have never extended beyond this point, and I must now confess to you that I can actually form no idea at all about it! My conception of the essence of God is so confused that I do not know until this very hour whether there is a God who looks like a big man, or whether this God consists of three men, who, in spite of this, should look almost as if they had only one body in common. Or is the essence of God an infinite light, in which

these three divine persons float and work? In short, my dear friend, I cannot give you a complete answer to this question. Behold, this uncertainty was also most of all the reason why I chose this place on this height; for I must frankly confess to you, I rather don't want to exist, than to be like this, to not attain certainty about how He looks like, He, whom I love above all!"

Here the stranger replied to our prayer and asked him: "Have you never read what Christ once said about Himself when the apostles approached Him, that He should show them the Father? Behold, does it not say: 'I and the Father are one! He who sees Me sees also the Father, for the Father is in Me and I in the Father?'"

At these words, our praying man was very much surprised, and immediately remembering the two disciples walking to Emmaus, he asked the stranger a little fearfully: "Dear friend! Tell me if you are not some Eremite or other pious man, well-instructed in the Holy Scriptures; for no ordinary man speaks in this way!"

To this question the stranger did not replied, but took the praying man by the hand and lifted him from the earth and led him to the highest crest of the mountain. Only here he opened his mouth again and said to our prayer: "Brother, behold, what you begged for for three years is now before you; behold, I alone am the God of heaven and earth, and there is none besides Me!

But remain faithful to Me in your heart, even if you will not see Me again in this life! But as you hear the sweet voice of the Father now, so you shall also hear it always, both on this height, as everywhere, where you will find yourself in My name!

So you have found life, and it will never be taken from you. Verily, I say to you, your soul shall never taste death eternally! Amen."

After these words, the sublime stranger immediately disappeared, and our worshiper wept, praised and glorified the Lord all night long, and afterwards visited this place on the heights even more diligently than before.

Behold, the mountains also tell you such really true facts! Therefore, you also should like to go to the mountains, or at least pray in the spirit on the mountains - which are a pure mind - to Me, then you too should encounter what our pious prayerful man encountered.

But what the mountains still teach, preach and tell, we still want to hear in the last message, and so we let it go for today again!

Chapter 13

The mountains as a mirror of our inner being

What else do the mountains teach and preach?

The mountains still can give such words to the people who pay attention to them, from which every only somewhat spiritually awakened person can quite easily gather the state of his inner disposition.

Therefore, the mountains are a true spiritual mirror for those who want to look at themselves in it. But how so?

You have already experienced on many occasions that for the more spiritually awakened person every appearance in nature has some meaning, and especially you have perceived this on those occasions when also some mountains have been revealed to you.

Accordingly, the more spiritually awakened person may only cast a cursory glance at a mountain in his vicinity and takes note of the way it is illuminated, whether it is completely clear or more surrounded by a bluish haze, and which parts of the mountain are more or less obscured, or whether he even sees fog somewhere around the mountain, either in the depth, in the middle or on its crest, or whether there are clouds above its crest, and of what kind and genus these clouds are.

Furthermore, it must not escape such an observer's attention what feelings he has at the sight of a mountain standing in front of him, whether they put him in a pleasant or more sore mood, or whether he feels a great eagerness to climb this mountain as soon as possible, or whether he perceives a feeling in himself that is just the opposite of this feeling, which in a way is the same as a so-called or rather felt feeling of impossibility. So also - which of course is only peculiar to a more awakened feeling - whether he experiences a cheerful morning feeling at the sight of a mountain, or a cheerful but more tiring midday feeling, or a sleepy evening feeling, or a dull midnight feeling in himself, and how long this feeling, dominating his disposition, lasted.

Behold, all these points mentioned here are to be well observed; for all these appearances and sensations correspond at all times to a hair's breadth to the inner state of a person. It is only to be noted that the sensations must agree with the appearances - for the appearances themselves do not yet give a fully valid testimony - but if the feeling harmonizes with the appearance, then the mountain announces to the man exactly how it stands with him.

For example: If someone would go out in the morning and would see a completely clear mountain, but this mountain does not raise his feeling, but only fills it with a secret anxiety - in this case the appearance would be disharmonious with the feeling; the mountain, however, still remains a faithful mirror for the observer. - But how?

Behold, as soon as the spiritual purity of the mountain repels the mind of the beholder, the mountain says to the beholder: "With what an impure mind you

look at me! Therefore purify thyself, that thou mayest be lifted up in thyself above thy worldly senses, as I am lifted up above the mud of the depths, in which dwell nothing but wretched worms, frogs, toads, and serpents!"

In this case, the observer sees his image in the mirror of the mountain, as he should be - but is not.

Another unharmonious case would be that a man goes out, either in the morning or at another time of day, and sees a completely darkened mountain, but has a completely cheerful and happy morning feeling. What would the observer have to take from the darkened mountain on this occasion?

On this occasion we want to let the mountain itself give some words from itself, which read as follows: "Look at me, you happy wanderer, in the cheerful morning of your feeling! You were before, as you see me now, and were gloomy and sad. A suffocating night threatened to swallow you up, and as now around my whole being, sultry and heavy clouds also surrounded you. You did not know what they would hatch over you. Soon mighty storms came upon you, and many a lightning bolt struck you from your cloud mass. But thou didst not despair; thou hadst me for an example in thy soul, and stoodest there like me, a high rock, undaunted and defying such temptations. Behold, the storms that threatened to destroy you soon turned into saving angels and freed you from the great burden of your night. Thus, little friend in the valley below - you, who are now looking at me with a cheerful mind, since I am buried in the night of the clouds and storms blowing around my forehead as if they wanted to destroy me - pay attention to this picture in front of you; for only through this will you remain in the constant morning of your feeling, if you often enough put the picture before your eyes of how it once looked around you, when you resembled me in this state of mine.

Behold, this storm will not destroy me, and thou shalt soon behold me like thyself again; good to thee if thou canst still look upon me in my purity with the same feeling with which thou lookest upon me now, as I show thee how thou wast once!"

Behold, what a good and useful lesson such a cloudy mountain gives to a pure mind, in that it leads it to true humility and the observer can then say to himself: "O mountain, how often you have been so cloudy and how often clear again; let me therefore always be reminded that a purified mind, as long as it stands free, can also be clouded again like you! But so that this may be avoided as much as possible, let me always be reminded of your cloudy state and at the same time call out to me with the words of God: 'See how sad it is to sink back into the previous night, and how difficult it is to carry such clouds, which are filled with countless flashes of lightning, which do not ask: 'Where shall we strike?', but strike wherever they hit, and shatter and destroy whatever they hit!'

Behold, these are the two culmination points of the discordant relations between the phenomena and the sensations!

Accordingly, between these two extremes, a lot of larger or smaller types of inharmonious phenomena can still occur, which, however, according to these two, can all be easily recognized, because they no longer extend over the whole, but only over individual parts.

The most difficult thing is to judge the total appearance; but this has already been explained. According to this, every single one is easy to recognize, just as if someone knows a general formula and then, according to this formula, can easily decipher every particular case.

But as far as the harmonious phenomena are concerned, they need no further explanation. For where a serene mind sees a serene mountain, it becomes all the more serene and longs up to the pure heights; but where a gloomy mind sees a gloomy mountain, it becomes all the more gloomy and already secretly exclaims in the spirit: "Mountain, fall upon me and cover completely my terrible night!" Such a person certainly does not long for the height of this mountain.

But if someone goes out with a cheerful mind and a gloomy mountain upsets him, such an upsetting is to be regarded as nothing else than an awakening of the actual state in which the mind is still hidden, or the mountain shows the person what is still in him.

These are the universal moments of harmonious relations, according to which also every insignificant particular case can be recognized and determined.

That naturally the higher mountains and especially the glaciers, like our Großglockner, can be observed with a far greater certainty than other, less high mountains as mirrors for one's disposition, is self-evident anyway, if one only considers a little that the destiny of a mountain becomes more and more extended, the higher it raises its summit above the usual depth of greed of the plains.

Furthermore, that the mountains only become more meaningful on their purer pastures can easily be gathered from the whole, because the purer the mountains become, the more spiritual they become, - for which reason they already have a greater effect on every disposition than smaller heights.

But if you want to know even more precisely in which region the mountains, and also which particular mountains are most effective, then pay careful attention to the quite successful drawings of the servant. From them you will soon notice, at the bottom of the drawing, those points where the mountains begin to be effective, and also which mountains are most effective.

If you want to recognize this, then only ask after attentive observation of each piece how it has stimulated the feeling, and you will soon recognize from this where the greater effect expresses itself. For the image is also a correspondence to the object of which it is an image, and can also be enlivened in the spirit to almost complete reality; only, of course, an image must be looked at with the greater attention, so that it thereby realizes itself in the

feelings. If such has manifested itself in someones feelings, he may draw some useful lessons from such a contemplation.

That such a mountain is naturally much more effective in its true natural environment, and that immediately at first sight, needs no further discussion, but everyone's own experience teaches him the same. And so we did not only have presented the Großglockner in all its parts and effects, but what is given, is to be understood in the order of things for all mountains, as it consequently should be understood by everyone.

Preferably, however, the corresponding mountains in the human heart are to be understood by it, which must be compared with the real mountains, so that such a useful remote effect may also arise in the heart, as it arises and exists continuously on this mountain which has now been made known to you.

Take heed of these things, and examine yourselves accordingly, and act accordingly, and the true inner blessing of the mountains will also be poured out upon you, as the mountains pour out their blessing, which you know, upon all the land, and this is true, right and faithful. As I was especially pleased to be on the mountains and filled so many hungry with a few loaves and showed Myself transfigured on a mountain and ascended from a mountain into My kingdom, so I also tell you this about the mountains and thereby open for you a great gate into the kingdom of eternal life!

Consider that I, the originator and creator of the mountains, did not like to stay on the mountains for nothing and did not pray on a mountain for the last time without great living meaning; therefore, follow Me in everything, and you will hardly ever miss the goal, which I Myself am.

I, who once distributed heaven from the mountain, say this. This is also a part of heaven; take it as a great blessing from Me, and become alive in spirit forever!

Amen.

THE GREAT TIME OF TIMES

(The redemption of Pathiel)

Received through the inner word
by
Jakob Lorber
in 1841

Translated by: Bettina Merk

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Foreword

(May 12, 1848)

And he said, blessed are they that hear the word of God, and keep it.
(Luk.11,28)

Thus the Spirit of God spoke and speaks through the awakened spirit of a man to the people who are of good heart and will, through a simple song, the name of which shows only too clearly what it was actually given for this time. - Therefore, no one should hesitate to acquire it, for it is not the work of a human, but a work of the divine spirit through a person.

But this divine spirit spoke and speaks thus:

Introduction (March 29, 1841)

But let this great song be called "The great time of the times", which time is a time of redemption; but therefore this great song is given to you, so that everyone, if he will find himself actively working in it as in the quintessence of My love, will immediately become a partaker of the redemption in himself, i.e., a new fruit will be given to him and he will live this new fruit forever and ever. Therefore, nobody should change anything in this song, but since it will seem incomprehensible to him, he should enter into his humility, thus he will find the living fruit.

But as it is with a tree, just where the bark becomes most uneven, a fertilized bud breaks forth, so it will also be here.

Therefore, good for him who will not be offended by some unevenness; for he will find therein that which he has never yet suspected, that is, he will find the living fruit of the great time of times, or the free share on the redemption to true rebirth and from it to eternal life; and it shall be manifest in him that he shall not taste and see death forever. Amen.

THE GREAT TIME OF TIMES

(In the original German language each verse consists of ten lines and each two consecutive lines rhyme with each other. The rhyme can unfortunately not be replicated with the translation to another language.)

[1] What say you small peoples on the earths of distant zones
and you all generations, which you are to inhabit stars,
what say you earths, moons, and you all great suns,
and you also, who used to throne above all suns -
which from the Godhead countless greatest deeds of love
betray itself as the very greatest in the faithful heart? - -
Oh do not guess at infinity, filled with works,
although not even the greatest angels realize the greatness!
Also do not guess about the atom's number in all the spaces
and how infinitely many there in endlessness might be.

[2] Oh do not guess on innumerable billions of shell globes,
in each of which billions of suns are shoved,
oh do not guess the number of great spirit legions -
and do not be too easily beguiled even by angels' sizes,
although an angel's eye mocks all globes,
for the eyelash already grasps greater things than all the globe's praise!
Oh think not how many lives are multiplied in one hour
in all endless spaces, yes, in all ether seas. -
Oh think that in all these there will not be to guess
the eternal love's greatest of all greatest deeds.

[3] You may guess back and forth and up and down like lightning
and heat up your imagination with all the heat of the sun -
and do so again and again throughout all eternity,
nevertheless you will not get closer to the trace of truth;
but you will remove yourselves more from it by the trillions
and will also lose, where you have begun to count.
Therefore, never search in all the spaces of creation,
you will not find where love's greatest tends to germinate.
But the little finger held before the eye
already covers more than you can unfold in all eternity. -

[4] Even if I am already infinite in a mite's life
and greater still in those points which hover in spaces,

from where their light flashes to you through unmeasured distances,
when the night's darkness mildly protects you from more glaring rays.
And even if you could sum all the infinities anxiously faithfully
and estimate My greatness in the dust, as well as suns;
as already said, all this would be of little use to you,
and may you sweat yourselves away in billions of drops.
There is only one thing that all of you should faithfully notice,
and that is: See the Greatest in His smallest works!

[5] What do you think, faithful inquirer into the Godhead's halls of wonder,
which wonder is the greatest of all spaces? –

You say: The light is probably the greatest that an eye may see,
for without light it would be folly to build a world!

Your answer, you inquirer, was by no means so bad;
for only in the light tends the Great to order all works.

But if you want to praise the light as the greatest of miracles
and thus prove your loyalty to the effect instead of the reason,
wouldn't that be as if someone seriously wants to say:

The day is greater than the night, made to bear the light.

[6] Oh truly! It is not the light, which among all deeds
as the greatest of all miracles may consult itself in My greatness;

for if in the light be found the greatest of My deeds,
so that it thereat untied you the most confused knot,
then the smallest spark, which sprouted from the light,
be equal to the great light, which is poured out everywhere
over suns, worlds and in all free spaces,
in which only great seeds germinate to new suns.

Oh see how badly you, faithful explorer, have captured yourself!

Therefore, you should direct your desire to something else. -

[7] What do you think, homey scout, rummaging in the stars' orbits,
what seems greatest to you, of which your stars remind you? -

You say: It is space in which all sizes are measured,
in which in the end nevertheless all sizes largest is forgotten.

Also you have not badly, I tell you, judged the thing,
because in space indeed are accomplished by Me the greatest deeds;
yes, without space, no one could create even a mite,
not even move the smallest atom from its position.

But if you recognize space as the greatest of all,
with what name will you then give to eternity? -

[8] Oh see, how grossly you have deceived yourself against Me again, -
not Me, not others, listen! - You only have lied to yourself!

For if space were the largest as you erroneously think,
oh behold, all the angels would weep to such greatness!
They would say: Where two equal sizes outweigh each other,
how should one yield subject to the other? -
For where the greatness of deeds is to be expressed as the greatest,
verily, space and time and light does not matter much;
for the life of the spirit is already set outside of space and time,
how then should the conquered space give you the presupposed? -

[9] What then, bright seer, would you like to sing to Me as greatest thing and so gain you the wisdom as a high question price? But note, only one may you name from your chamber to Me; for no-one can ever confess two as even one greatness! You say: It is certainly the infinity! I am satisfied, for something greater may your mouth well not name in space here. And it is true, the infinity weighs the sizes both in time and space, and everything is measured according to it. But one thing, My bright seer, we would soon have forgotten: By what the fertility of the infusions is measured?!

[10] Does then endlessness of space and time is only realized here?
What then is the fate of each divisions?
And if you find endlessness in a division of a speck of dust
and see that such is peculiar to the lowest forms,
how could you have mentioned which does not solve the question,
in which I carry love for you and all children! -
And were infinity the greatest that you might name to Me,
oh see, what then would separate Me, like you, from the loose dust?
And may a thing so small and smaller than a dot appear to you,
infinity is still inside, believe, otherwise you will weep about your error!

[11] Oh see how innumerable things own in equal degrees,
how could in such My greatest greatness show itself,
where one before the other does not have a single atom of benefit -
how could be assumed the greatest of My deeds in it!
Is there any difference between a world and a mite?
Oh say an endless more of both to Me in one syllable!
And if you can't manage this easily on the spot,
I say, you will not easily penetrate to the solution of My question.
For truly, the greatest is not buried in the infinite,
therefore you will have to strengthen yourself with something else. -

[12] And you, My dear priest, standing on the steps of life,
called to teach wisdom to all people from the lectern,
what do you think in your teaching to be the greatest by Me
and then faithfully proclaim this to all creatures on all roads?

But I tell you, with all your faithfulness pull yourself together,
and do not tell Me like the former, the next bad name;
for behold, My priest, you can and should proclaim to Me deeper things
than all the former ones. Shame on you, if you can not do this,
to extol My greatest deed to the people.
Now tel Me, what seems wise to you, without forcing anything!

[13] Well then, I have heard your mouth's faithful tidings.
You have well reconsidered in faithfulness My heart's wound;
I am satisfied, even if you have not hit the greatest,
you can still hope for greater things in your answer.
But look, My side wound does not has much to offer,
and be far from your mouth to be announced as a deed by Me.
How then can a slayed boast about his wounds?
Oh such glory may curl in the heart like a worm;
when one of the henchmen pierced My loyal heart,
oh say, have I done this, have I shed My blood?

[14] Oh, My dear priest, can you impose on Me
as the greatest of all deeds, which a henchman could achieve,
and then even testify about Me in all the earth's zones
and say that those of such faith will dwell with Me?
Is it one's own deed, if someone is hanged on the gallows?
Oh verily, behold, such deeds' glory no-one will even envy;
how then can you proclaim such of Me
and still assert that this be the deity's greatest deed?! -
Don't you know then the difference between deed and bitter suffering?
It is better for you to be quiet, if you can not make a decision. -

[15] But because you have come closer than the others to the right track,
do not be deprived of all courage like the others;
I will show you what still holds you captive to err,
but you should not fear My great faithfulness!
You have chosen the means instead of the purpose
and have thereby temporarily lost the greatest deed;
now think about the purpose and let go the means -
and then you will soon experience how I baptize with the Spirit.
And when you yourself will be baptized by My Spirit,
then you will soon see the greatest of love on earth! -

[16] You pious sufferer, look here, the prize is before your eyes!
Tell Me something, too, that may be useful for My greatness;
what is it from all My deeds that seem to you the greatest,
before which the greatest deed sinks into nothingness?

For behold, you have made a good guess, since I do not demand of you,
as I did from the first wise men; speak and be not afraid,
whether you are right to find the best answer for Me.
Verily, if so, whether it will be found in your proclamation,
your salvation, I tell you, you will never lose,
irrespective how far off you will be with your answer.

[17] Quite well, My pious sufferer, has the answer turned out!
Truly, in your syllable lies greater than in all
imagined greatnesses, pronounced by the earlier sages,
although they drew their words from endless circles;
for if the cross is to be seen by itself as very small,
one can build great things on the same after all.
It was therefore also on the same accomplished to large parts,
through which so many sick could heal their maladies! -
And indeed the greatest deed was also truly accomplished on it;
but this deed is never be outweighed by the cross only. - -

[18] For if the crucifixion were the greatest of all My deeds,
then I would have had, in order to betray Myself to be guilty of suicide,
to perform such a horrible work on Myself! -
Oh verily, such would not sweeten My glory very much.
But if anyone has been condemned to death
and then crucified by the hordes of the Jews' wicked henchmen,
Oh say! has he also then accomplished a great deed,
when the freeman has dragged him to the bitter gallows?
Oh see, how mistaken also you have been about the greatest deed by Me!
But just be enduring, you will soon explore the truth within you. -

[19] And you, My silent wanderer on the path of My grace,
what do you hold as the greatest in My deeds' drawer?
By your light of grace it should not be too difficult for you,
to announce My greatest deed to the people on earth;
for whoever, like you, can rightly rejoice in My grace,
should surely never regret the right judgment. -
Why do you hesitate, you merciful wanderer of My ways,
is it not proper, if I only cherish pure truth in you?
So give what you have found on My ways -
the greatest deed, I tell you, to brightly announce to Me!

[20] Now see, I knew it, you won't miss the target by far,
why should you, filled with light, conceal such from Me?
Certainly and true, you have hit the nail on the head -
in the salvation you may well hope of the greatest;

but ask yourself, what is it that you like to call 'salvation'?
Nothing other than the crucifixion, which all believers know.
But if you, like others, also find the greatest in it
and in this way faithfully proclaim the greatest error to Me -
truly, I cannot ask really much more on this earth,
if I do not want to bear the heavy cross for you once again!

[21] Oh see, you light-gifted wanderer on the salvation's paths,
how can you consider My greatest deed so badly?
Would it be so, as you have falsely pronounced before Me,
oh see, likewise have My disciples smelled it too -
and would there be quite a difference between Me and them?
Certainly, in this way I would not gain much fame!
Therefore, My light-gifted wanderer, you may well guess something better;
because that you say truly does not belong to those deeds
out of which you should have faithfully announced the greatest to Me
and then connect your light of grace alive to this. -

[22] What do you think, full of love for Me in your faithful heart,
since you have already often endured the pain of the deeds of love,
what is the greatest that I have faithfully performed for you
and thus have lifted the anchor of death towards life? -
Oh do not shy away to say what you have found to be the best,
you must fear nothing; for you are engulfed with My love!
And even if you can not show Me truly the greatest completely,
you will still dine at My children's table after all;
therefore confidently try to say something,
for you will be the first whom I will relieve from his error. -

[23] Now look, truly out of all you have guessed best,
although even you did not managed to guess the greatest deed completely:
In My love the greatest is well hidden,
for such is announced to you by the newly awakened morning in you,
but see in My wisdom's brightest holy light rays,
how love is only used to paint itself as a reason for holy deeds -
and truly, only too soon, too easily and clearly will you understand it,
how tight your judgment, dear one, may touch the purest truth.
But you should not choose love as a deed,
but wed yourself to it as the purest reason for deeds!

[24] And when you have done this to yourself according to My counsel,
oh see, then you have already fully touched on the true reason.
Oh faithful love, do not hesitate to trust My advice,
for you will soon see this greatest in yourself -

and think, with the diligence of all your deeds of love,
the greatest deed of love will quite soon reveal itself.
For what is most deeply hidden from the wise of this world,
is shown to the child by every cheerful newly awakened morning;
therefore you also respect the morning that has risen for you,
verily, in it you will find satisfaction for every desire! - -

[25] And you My little people on this lean, dark earth!
What do you think then in your distress and great suffering,
what then might indeed show itself to you as the greatest of deeds in Me?
For listen! The people's word must divinely incline to the truth!
And if individuals did not know to faithfully announce this to Me,
then all should, verily, have to find the truth faithfully after all!
But look, the people, they hesitate, and may not guess My deed,
who then will guess it, if the people are mutely droop because of it?
One this, the other that, what are these gifts for?
I can see already, that the truth is not buried in the people! - -

[26] I already see, it will certainly not be found in all the people,
therefore I now want to connect the earth to the solution!
Say you gloomy dungeon, say you grave full of the dead,
what did your wide sea-eye and it's moist messengers see,
and what did you hear in your wide gaping ears,
which not seldom drill deep and far into your graves?
Oh thunder from your overly wide fiery maws! -
Whether you are not able to trembling fathom the greatest of My deeds?
So that your troublesome guests should all tremble because of this,
since they do not want to give Me an answer to My question! - - -

[27] You, too, in all your seas, fire-maws, crevices,
are silent as a mouse on it's enemy's well-known turf;
you lazy bearer of a myriad of worst abominations,
you, too, as a witness of My love's knot, does abstain?!
Thus contentedly continue with your dark orbits,
as fast as you can, away from My sight and light!
For if your wide eye and manifold ear could not sense,
around what the greatest of My deeds always used to revolve,
you earth yourself have passed over into all sins
and it will be difficultly for you to ever say: A new light has risen for me! - -

[28] You weep - pale mother of sin - over My zeal!
Oh keep on weeping, but become mellow and riper in your state,
to witness then of Me, when such I ask from you,
not gazingly deaf in the defiant shine of your orbit area! -

For if you can't speak of My deed's greatness here,
confess the night within you, and see, I will be satisfied with it!
But silently let Me wait long enough for an answer,
I soon want to freeze your surging eye;
and if you keep on not inventing an answer for Me,
then you may devotedly release your stupidity to Me! –

[29] Since the dust called earth has not understood Me properly,
I turn to you, you sun, loosed from your bonds;
you great light-flooded world torch may tell Me
the greatest deed of Mine was done in what days?
For you of so many earths' day mother in the orbits,
will easily point out the day's greatest to Me!
Because when I walked faithfully on earth for you to know
and carried as a man faithfully every hardship on the same,
you were indeed witness of all my great works,
even my death you have mourned and were able to remember the day. -

[30] Now look, you stiff earthly wise, towards My sun
and listen to the great light-gifted earth-day crown,
how out of all it's earth-wide gullets,
it begins to drive out its light in order to announce to Me,
if not the greatness of deeds, nevertheless that time of times,
in which - listen! - all the dead courted for life. -
Also learn respect, you dusted nothingness from the bright depths,
to speak with Me in humility, not with haughty tricks;
for when the great mother of better children trembles before Me,
what is it then that enlivens you in your pride, you nothingness?

[31] Now listen! She speaks in reverently measured beautiful tones,
which stretches like a shell-globe spherical song to My ear!
Hear the great words that resound from distant depths,
hear! how the great worlds babble like little children; -
for these little enlivened ones know, who asks for deeds;
only you, who are My children, could grow weary under Me! - -
The sun speaks: "Oh great God and Creator over holy!
Oh do not demand from me the great answer too hastily;
certainly, oh Lord! The question will strike even the greatest angels -
like me, the dust; they will lament over their blindness! - -

[32] Oh Lord! I looked out of my wide flames like eyes,
I saw You, my Creator, sucking at the breast of the earth;
my light, it truly fled frightened into my wide bosom,
by the tremendous earthly glow, like little children I had to entice it, -

I did not know what high meaning this should have,
why my light begins to bury itself in me from fear? -
Oh Lord, great fear began to overwhelm me,
when even the earths stepped out of their orbits!
There was not a spot on my wide surface without trembling,
yes, even in my old craters new life twitched! - -

[33] "Oh Lord! when I was dust before You, close to my salvation,
and fearfully saw my downfall into nothingness before me,
a blissful angel quickly came flying to me
and pulled me poor little dust out of the fear of death,
saying: oh fear nothing, you faithful filled sun!
For behold, what makes your old craters quake is delight,
yes, exceeding delight! Not only for the earth - but for all stars
a mighty light has risen from holy distances, -
oh see, the great God, your Creator, has chosen the earth
and was born there from a woman as a weak child! - -

[34] "Oh Lord forgive, when I heard such a grace of the earth,
that I would have come to quarrel out of pious envy at that time;
because, I thought myself: In my light-filled wide spaces
may worthier such a holy fruit germinate after all! - -
But, spoke the blissful great angel sweetly further:
Truly, you faithful sun quarrel, and do not know the ladder,
on which our great God's love used to walk,
paying little heed, how such suns turn thereby;
for when the Lord wants to perform the greatest of all deeds,
He truly does not need to flee to you, you envious sun!

[35] "But when I heard this from the angel's mouth,
I was highly delighted due to such great holy news;
and all my light left the places of refuge quickly as a thought,
then poured out to all sides in waves as big as the earth
and then shone down to the small earth as if newly begotten
and also very fearfully gladly listened to the word, the new becoming -
with the sharpest attentiveness very deeply and gladly. - -
But look and have mercy with me poor one!
From the blessing, which at that time went out from the earth too great,
I could therefore receive the smallest only as a view of the eye.

[36] "Therefore, oh great God, do not demand from Your sun,
what angels do not grasp even in their highest bliss;
how could and would I like to fully proclaim Your greatest deed,
since I never could find a solution for Your smallest one?!

Oh see, although on my splendor's far extended regions
whole armies of earths would have enough room to breath happily
and often live by the thousands in my ether sources,
and even if my light may most richly illuminate the farthest depths;
but what the endless spaces and the angels do not grasp,
oh God, you will mercifully not demand from the void dust!" - -

[37] Oh sun! Truly you are not the smallest among suns;
for behold, of the breasts I once sucked, to inhabit
this one has chosen you joyfully from trillions,
to wait there in the spirit of those who are hardly born yet! -
For as you lead your own as a silent guardian,
and even lose yourself with your light in their graves,
oh see, likewise on your ground full of graces
still another sun cares, fully laden with little children!
If you have faithfully shone to the little children of the earth in those times,
the little child will also prepare a glorious fate for you one day! - -

[38] Oh hear and see, you great and all-enlivened human larvae,
the small enlivened sun, praises Me with angelic harps!
But you awakened children, constant witnesses of My love,
can steal only in the sanctuary as loose lazy thieves!
You know how good the Holy Father is to His faithful ones,
you know that at His heart you never hear the children cry!
Oh you stubborn servants of Satan! What drives you away?
Why then will you not turn to My banners of love?
Oh see how quickly the times devour themselves, to not return! -
You time- and world-minded ones, listen! - time has overtaken you! -

[39] To whom then shall I, because of My greatness, turn My loving word
inquiringly,
to where send the great price of the solution? -
Who else should love ask and seek the solution?
In those to your eyes distant cakes of light and fire?
Verily, if nearby witnesses cannot prove such things,
from where will the distant faithful find a solution!?
But for the sake of My greatness I will still ask the middle sun,
it will in it's greatness and in it's great days,
indeed find it not too difficult to attain the Creators greatest deed,
and will not veil anything on it's farthest flaming regions. -

[40] So listen, you great hearth of fire, you old middle sun,
who shines in the dog as the crown of your sun's splendor;
what then have you, with your endlessly wide rays,

seen of Me, which seems to you most important, in your sun regions?
For see, trillions of suns, with all its moons, earths,
comets attached by the millions, orbiting you,
that each could rule as an universe in it's sphere,
since from each countless works unfold quite nobly;
therefore in all these endless many works,
you will sure also notice My greatest lingering among them!

[41] Oh take your time, your Creator knows the far-stretched ground;
on your trillion-mile-wide fire surface,
on your trillion miles spacious flaming planes,
as well as from your thousand suns wide ether gorges,
the great answer cannot be found so fast,
but you should nevertheless not let Me wait too long! -
If you want to hit the big answer to the question faster,
you must not mimic the many suns, your children;
but instead penetrate your center of the fire spirit,
from where you will quite soon and quickly bring the right answer. -

[42] Oh hear, you rigid peoples, a deep thunder's distant rolling,
there look, in the fire sea through ether waves rumble,
how quickly the great sun-mother has faithfully found herself;
the trillion miles distance brings already in seconds,
what all nations of this earth for so long could not find,
but instead rather lazily and sluggishly sulking My love!
But hear the great answer now wafting to you
from those distant silent light- and consolation-filled heights;
and even if the faithful perfection is not announce by it,
but she will gag your proud mouth quite miserably!

[43] And now, let's hear what you big one have found,
and everything that you have unwound from your unmeasured depths?
But notice, the too soft tones you should not announce to Me,
because see, on this earth dust there are really hard sins;
therefore only use the strong sun world's voice
and at this opportunity also say something about My wrath!
Also fires, big enough to ignite the earth,
you may justifiably bind to your big and strong words;
for I must bring a fire to My blind children anyway,
so do you in advance and give what the dead are struggling for! -

[44] "Oh great God and Creator, what mercy have I found! -
You have enveloped my wide field of flames with Your word,
and a question, You Holy One, have given me for a solution!

What am I before You that You want to enliven Me so greatly?
Oh look, what shall I, tiny dust, make before You Endless
and kindle my little sparks to a vain word before You?
Oh gracious, merciful be to me poor sun dust
and do not lay me nothingness under Your omnipotence' screw.
Verily, I have found myself too small and worthless before You;
for such food, verily, does not befit the dogs!" –

[45] Oh listen, you faithful old sun-mother of many experiences,
also faithful dogs are often given nourishing food, -
therefore, when your Lord has shown you the great grace
and has chosen you for the interpretation of His great deeds,
you should without any excuses and without hesitation,
send quickly that I requested, down to the dark earth!
For I, your Lord, know your fire exposures anyway
and have therefore measured the question exactly according to your strength;
so do confidently and act according to the Creator's holy will,
and as always also this time fulfill My commandment! -

[46] "Be it, oh Mighty One, who can resist Your word?! -
Since before your slightest breath all angels tremble.
Therefore, I will now faithfully follow Your words
and as it is in my power, reconcile the mistake of the earth.
But, when as a middle sun I will lead the earth' words,
which only stem from my mighty acquired greatness -
truly, oh great God, not vanity will elicit it from me,
only because of Your will, I will rejoice before Your earth,
so that it then by my great fiery zeal
for your great children's dwelling, would become more mature. –

[47] "You know, oh Lord! from those very old time areas,
when still the hard imprisoned fought for the freedom of life;
when You let your great compassion flow from your love,
from which we still greet all our children in this time
and still give them to many eons the food,
which we then received from the compassion's holy life,
which has flown incomprehensibly out of Your Father's heart! -
Quite soon after this time I was bumped off Your power,
countless little sparks twitched over my flame fields,
and as little children they are still very dear to look at around me! -

[48] "I know very well that even I and all my equals
still have greater mothers in the deeper realms;
but here I only say so much, what has been taken out of me

and only so much that would benefit the dust particle earth!
Oh Lord! - You know about the sand on my light shores,
who could count it, who add up it's quantity in triads?
But I must be careful that not one of them is lost
and easily crushes a daughter sun in the universe.
How big the earth on my ground may come to stand? -
I don't know; I have never seen and perceived her!

[49] "Oh Lord! I would like to know - the size of your earth,
before I have to crush her according to Your word;
for if a glowing dust particle I would send to her,
oh say, won't it be too hard, too fast to destroy the poor earth? -
But Lord, I see the futility of my vain foolish questions, -
the little dust particle which your Fatherhands protectively carry,
it won't be that small; so I will soon decide
and shoot a glowing dot from my ground toward it.
And shall too large and heavy the dot aptly stir the same:
The hand that carries her, will guide everything right. -

[50] "So listen then, you atom of a world, you vain earth,
you foolish nothing, grazing yourself among my children's flock;
what are you before Me then, you dust of the dust of my children,
you vile ground that bears nothing but deeply fallen sinners?
Oh say, is it true that you have borne the Most High,
you vain nothing, hear! - not twice be ask for it!
How is it possible that the Most High, in order to save you,
could break the eternally powerful chains of His omnipotence? -
to seek you, who never and nowhere has been anything
and moreover even to select you for the greatest deed! - ?

[51] "Why the questions, wasting of words, stirring soil of sin? -
And even if the answer would come, I would certainly not feel it;
therefore I rather want to announce thunderously throughout all space -
and may my answer also ignite all the world dust,
it will concern me little; if only I could bring to the Lord,
what pleases Him, if only I could praise His greatest deed;
very little would I ask about all the earth's atoms,
and might it's size surpass also my points.
the size of the lump isn't important anyway -
why should I still feel mercy for the dust? - -

[52] "So be it then! - Hear ye suns in the wide spaces,
yea hear ye, my children, hear it in your light's germs!
The Most High, the Infinitely Eternal, the God! -

who is holy, holy, holy, - the mighty great God,
before whom the strongest greatest angels pray trembling with awe,
before whose breath our anchor chains scatter like chaff -
the same great God, whom eternities do not grasp,
has lowered Himself from His eternal heights to the dust!
Yes, He, before whom the eternal spaces full of beings tremble,
even hid Himself in a sinner's endlessly weak life! - - -

[53] "Even more, as I have heard from all my children,
the Most High acquiesced because of His love -
consider well, all you my myriads and eons,
consider it well, all you over-sized mother suns! -
what do you think, where even the Most High is so hidden,
allowing the greatest eternal day's morning of life to appear? -
Truly, if I do not say it, you will not fathom it forever:
Look down there, in the dark depths there is a dot to be found,
whose size would hardly cover the eonth part of my surface!
There He dwells - the great God, to awaken the dead! - -

[54] "A void dust, called the earth, inhabited by filthy beings,
was chosen to redeem the dead lumps
and thus to give these dark beings a greatness,
before which even the greatest angels tremble in awe! -
And listen! - I tell you, as faithfully and truly as I have heard it:
When the Most High came to the dead there
and even put on their lowliness thereat -
o believe, what I have to tell you, for not a syllable is a lie -,
the earth has - not earth - for such has no name,
condemned the Most High's love to death! and those who came to Him there! -
- -

[55] "What would I and you have done, if HE had come to us? -
Truly, with billions of psalms HE would be received!
I would have from all my myriads of flame-abysms,
from all my deepest fire-spirit's most ardent grounds,
in greatest myriads I would have driven new suns far from me,
if such a guest, even briefly, would have stayed with me!
But since HE has been by the vile, filthy, evil hordes
misrecognized until this hour, despite all His deeds,
and in all His love - He still dwells with them!!!
And even wants to be their Father - Brother! - after all considerations!!! - - -

[56] "Oh hear ye all my equals, hear ye old suns,
oh hear ye yourselves, who are used to dwell in the eternal center:

The Lord may still create new endlessly large spaces,
yes, may even gather eternities to one point,
may also create immeasurably large angels out of nothing,
yes, may even make His strength prevail in billions!
Truly, in every deed HE will always surpass Himself, -
however, as God to become - father, brother, - offer love
to the dust, the nothingness, the death, in all meekness endure, suffer!!! -
I say it: The Greatest is! - Oh suns, believe me with joys!!! - -

[57] "And You, my great God and Creator, be merciful to me poor
and have mercy on my small service without any value;
I know how inscrutable You are in Your counsel and ways,
and unfathomable in Your depths - full of blessings!
Therefore accept it graciously, that I have faithfully praised You
and thereby penetrated into life on your earth, -
for greater things I small sun could never measure up,
also not force a greater word from all my depths;
for truly, what I faithfully want to name as the greatest,
I want to confess in my deepest depths to be eternally true!" -

[58] Certainly and truly, you faithful sun, you have spoken well,
and thereby have admonished hard the evil of the earth's nations;
I say, like no-one you have come close to the truth,
and as you said it, it is faithfully and true taken from Me.
However, regarding My greatest deed in the spirit,
you also have not hit with one syllable aptly;
because what you said is only the result of such deeds. -
But so that you never want to advise yourself wrongly about Me,
I will tell you a meaningful word in confidence:
The great one will truly never see the greatest in himself! - - -

[59] You have heard what the sun closest to you
has given you as a faithful speech in high bliss;
you have heard the great word of the great middle sun, -
have you thereby come to the solution of My question?
Don't you have to say by yourselves after all: Truly not,
for even the great middle sun did not know how to settle
all the doubts that have attached themselves to your heart.
Oh what folly is it to seek My great gifts,
since I have not stored them in the farthest spaces! -
instead to faithfully seek, to inquire, where I lovingly tend to tarry. - - -

[60] In order to show you how great things are not suitable,
to grasp My greatest deed, even if it denies itself, -

I still want to show you the greatest sun in the shell-globe;
also this large core shall announce to you as an example.
Before I will belay him with My big question,
I will quietly dissect his size before your eyes.
But not, as if it should testify of My greatness,
because truly, billions would have to be fearfully silent because of it;
but so that you may see brightly and faithfully in yourselves,
how little there is to build on all dead lumps. -

[61] Now see, if you want to think true of such sun size,
you must direct to an over-sized ball of fire
all your views, senses and thoughts and measure
with the deepest grounds of feeling, and yes, do not forget:
The lump-size of such bodies, which stand in the center,
not to measure in miles; never you would see an end!
However, with the light's speed you can try it,
counting per second attentively, without being mistaken,
precisely fort-five earth widths per unit,
you will reach very soon and faithfully the pure truth. -

[62] Then the biggest fireball would come very close before your eyes
to overlook; but as not to crush you,
still far enough, oh believe it, it is eons of sun widths!
To spread the ray of light from it's south to the north pole,
your time of a trillion years hardly suffice. - -
Now you can compare with the unit of this sun size,
it will not be lacking, you will be shuddering,
you will disappear completely together with your sun and all earths;
and even if the whole globe full of suns fall on the colossus,
like sparse flakes only would it paint it's surface! -

[63] It is enough, take ten trillion to determine,
how long from pole to pole the fast beam would have to climb;
but if a sun somewhere were still greater than a globe,
could it do more to My all-just greatest praise?
Certainly and true in eternities, all the world masses,
they are left so large for the own benefit of the body-world;
but that they therefore, because I have created them so large,
produce a greater testimony of My power and greatness
than a mite - hear, to lift My glory,
I have to become small, and many times smaller still your life! -

[64] But if you would ask how things are preserved,
and ordered by the endless mighty prevail of love?

And this from the atom to the legions of earths?
And how the light of the older suns always tends to multiply,
namely so that all light of secondary suns in the globe
to billions are pressed on one point as a test,
would not even come close to a spark of that sun,
of which I just speak? - Listen, there I tell you as a bliss:
Judge, what is easier, either to create suns orderly,
think, - or to animate a mosquito, and to punish? - - -

[65] Is it then for him who has it, one more difficult than the other?
What is the eagle, whether it passes by nearby or far away?
He has a pair of wings not only to fly over pebbles,
also seas, Alps, mountains he can conquer with it! -
But if I, the Lord and Creator of all these things,
am infinite and permeate all with My presence,
what difference will it be whether suns or mites
I call forth with one word - or with three syllables?
Therefore I show the sizes, to make you small
and to direct your eye to greater holy things.

[66] I do not want to show you any longer whether such suns are inhabited,
for you can think for yourself, not in vain have eons
of such lumps - or only for the light been created;
but to tell you more about the hordes of beings there,
it is here not the place and not the right time for it.
Also nothing about great countries, storms, seas, peace of beings,
because all this does not belong to the matter, not the purpose,
whose over-size I put here before your eyes, -
but, to still show you now the great time of the times,
I had to prepare you through My creation's widths.

[67] After all the preceding I want to come to the test question,
but you do not have to prepare yourselves for a big answer.
Even if the great spheres' thunder will crush your marrow,
it's heaviness will not fill the gaps in you,
which still strive after the spirit's life in your heart
and longingly - oh listen! - languish for salvation.
But do not consider the language of the sun to be too small -
verily, small things are not taken for big things;
certainly, when sun, moon lose the light, stars fall
down to earth! - can such a picture paint something small?!

[68] And now, you lonely being, flaming in the middle of the world,
you saw the Creator after all - and trembled under His footsteps,

when He came down to the deepest sunken earth,
to prepare a new life for the dead there? -
So listen, your great God and Lord gives you the great question,
out of which the greatest deeds' glory, the greatest shiniest loom?
What is it that seems to be most important to you, you will certainly tell Me,
since you can shinningly hunt everything from your center;
for even if you been held far from all your equals,
the dust of the world had to be formed out of you first! -

[69] Now listen, already distant thunders roll trembling through the worlds,
carrying the great answer to the dust's newly souled!
How they tremble, seized by deepest awe through and through,
that they hardly dare to descend into the depths,
in which I have seen My works with eyes of flesh
and suffering have built there a new dwelling for Myself,
yes, a lasting house built of love and faith,
which became a vine with many vines and ripe grapes!
But listen, the thunder approaches the small earth modestly,
hear the answer, receive the pious message with joy! - -

[70] "Oh great, superior holy God and Creator of all things!
How should I nothing before You! - I am too small and too minor!
I cannot dare to say a single word about You,
to solve You a question, show You from all days
the greatest day, the great time from all eternal times! -
oh great God! - How could I retrieve this from my dust,
what all eternities never are able to grasp?!
Therefore, may You graciously remit the great answer to me
and not demand that I should teach Your children,
of whom one could entirely destroy me with one glance!

[71] "Hear Holy You, hear Your Urka's plea,
oh let grace blow to me from Your holy earth!
Am I also small and insignificant among Your innumerable beings,
I can also not measure myself with Your life-smallest eternally;
but when You placed the great ones on their thrones,
I, poor Urka, too, curdled from Your hand! -
Therefore, do not destroy me, the weak, before Your great earth,
deliver also me from my distress and great hardship of anxiety;
You know anyway how much of life has been
bestowed to me, - oh do not keep me far from earth's salvation! - - -

[72] "But that you Holy One would not find your Urka
as if she were disobedient, - let she proclaim to You something,

whereby she may show you her reverence on her behalf,
which she cherishes before your earth and may never conceal.
It was at the time when You completed Your house on earth
and taught Your great children to become completely like You,
and Your great angels often twitched past me, -
still I shudder, still my whole being shakes with a holy fever,
when I remember how an atom of the earth fell on me,
brought by an angel, almost had me crushed!

[73] "At the foot of such a messenger it had to stick the holy,
without him noticing it in his hurried striving of his duties.
In the beginning I didn't notice it, it was too small and not visible;
after a short while, however, it began to arise out of itself
and grow to an unheard size,
that it quite soon began to cover my nakedness,
to subjugate with its light all my dull flickering,
and to break me everywhere into dusted rubble.
With all my strength, which surpasses all suns,
I would have succumbed, if a great spirit had not protected me!

[74] "An angel was the great spirit, destined to save me,
he came to my aid and brought me the holy peace.
I know that he was send by You to protect the Urka,
and to use this holy load for something beter.
When I now was freed from this mighty clasp,
and the lamentation of destruction has ceased on my planes,
an angel not far from me showed me,
a mighty sun spinning newly in the free vortex. -
Oh Lord, if already atoms of Your earth press the poor Urka,
how much must she bend before the whole earth! - - -

[75] "Therefore, because such I, oh Lord! have experienced from Your earth,
You good Creator keep me from further dangers!
And do not allow that deep glances of Your earth hit me,
still less that I should ape the wisdom
of those who are Your children in Your eternal power of love -
and one already stronger than all my solar shoots.
Oh Lord, You great God and Creator holy, superior holy,
remit me from speaking what is too holy for angels,
and let me poor rest peacefully in my distant depth,
where I in silence always dripping with Your great grace." -

[76] Have you heard how the great works speak with Me?
And also heard, the humility in the universe, you brittle ones?!

Oh believe, the great suns all of them in eternal spaces,
also they do not germinate less than you for My great love.
It is yet to come, you will be quite faithfully convinced,
that these great lambs will suckle
the milk of life from the planes, on which many have perished,
who were called but had no desire,
to obtain life, because they thought themselves be alive
and said: Behold, life does not need to respect life! -

[77] But you, My great Urka, brought right gifts,
you said more than all rooms contain, -
and sublime was every syllable, worthy to sing to Your Creator.
Few will succeed to penetrate so deeply into Me,
even if you are greater than every sun of your equals
and every world size must give way to you deeply shivering;
but because you don't think about your oversize, boasting,
but in the deepest humility, babbling like little children,
show Me, how little all vain greatness counts before Me,
you are the greatest of all endlessly many worlds! - -

[78] On your quint-eons sun's wide flame grounds,
which are there still all free from the earth's insolent sins,
I want to erect a great city one day
and then settle everything in it according to My love wisely.
And My wise children will then inhabit it
and will sit on Your humbleness' golden thrones,
so that besides wisdom they also shall taste humility
and flee from Your greatness - in themselves like laborious snails.
And so I will build a school on your ground,
where all the wisdom-fools will lift their error. - -

[79] But to yours, who live on the free regions,
on which flames do not rage, as on the other places -
oh, behold, to these bodily large, spirit-small beings
I will also offer My love and then redeem them,
and this in a way, of which the smallest no greatness,
yes, not even the angels suspect! - I will set new shoots
out of My love, who will instruct your great wise
gently in all love quite lively
and then lead them in My love's free circles
and show them My works on the life journey. - - -

[80] Now look, I have started to make everything new;
I want to spiritually transform all old things and items!

Must I not renew all grass and trees every year then?
Truly, what I am doing there I will never regret eternally.
But if I do not renew the trees, where-from come fruits?
Therefore everything must be reshaped anew in My light,
so that it will not stand fruitlessly before the children one day.
Oh hear how other winds are already blowing from all sides,
how they turn the weather vane to the eternal morning -
oh notice, soon you will see the new great time! - - -

[81] Now you have also heard what the greatest sun
has spoken of Me in it's humbly shining crown;
also this could not guess My deed of deeds. -
What do you think, who is it that will not tire of My question,
to whom shall I turn with My question still further,
who will faithfully complete My question in his answer? - - -
You mean, the blessed angels will not err in this,
they will most surely touch the hem of My garment first. -
Now then, let it be! - Also they should try their greatest test
and guess through the greatest globe of all globes! -

[82] But even if they should not hit it in the depth
and do not solve the big question's holy love tricks -
oh say, what will be left for us then? Whom then ask?
Who will tell us then the right thing from infinity?
Oh yes, when I tell you, you will know the right answer;
for I, the great Master, may well keep it in Me! - -
But only to know what I have accomplished as greatest,
how I have destroyed the death of hell by My death -
oh listen, this would bear you little holy fruit of life,
and then it would surely be better never to ask about it forever! -

[83] But such should show up in My children
and such great salvation should arise from their hearts;
then it would bring fruits of life of the highest blessings,
for those who truly strive for the palm of life! -
But if you only want to explore such for science,
you cannot yet say: Look, the life is found!
Therefore, I tell you, it is better not to know such,
than only to know and thereby forfeit life!
Unless someone may awaken through My questions,
oh yes, he will soon find indeed the greatest things! -

[84] It will then not hurt him, if the greatest I want to proclaim,
to him it will truly only deliver life from his sleep.

To only dip with Me, like Judas, the hands
into My bowl of life, truly, the same end
will be granted to him, which My traitor has experienced
at the time when Satan has entered into his body and soul!
But since I say such to you children faithfully and confidently,
with whom I have the greatest compassion, bear love;
therefore you should not frighten all too much and excessively,
because I only want to awaken you to eternal life by this. -

[85] And now, the question is still given to the angels,
also they should be revived through fear and love anew and great;
we still want to see what they know all about Me,
in their hands such message will not be lost!
They will surely faithfully praise My greatest deed
and easily penetrate with their sharpest gaze into My depth!
But one thing I still have to reveal to you faithfully,
and that is: The free angels remain their free will,
to announce only what they want and also can
and thus to release nothing foreign, but only their own.

[86] So tell, you more than faithful messengers of My will all together
of the Father's greatest deed in the Son, tell Me it's name!
You were witnesses after all, you spoke through the mouth of the prophets,
you helped My David cook his psalms in love.
Even to the virgin you had to bring the powerful greetings,
and by eons in numbers always faithfully guided and surround her; -
and when she fully gave birth to the light of the earth
in a stable under pain and great hardship of anxiety,
you were all present, not one excepted,
praising such deed on all the light-filled paths! - -

[87] Therefore, oh do not delay! shall now also proclaim to the people,
what they, and the whole creation, cannot fathom!
But notice: In your high manner you should not begin,
also not for too long ponder about a lower confusing reason.
You know the ways of humans, and all their ways
you know well, and you also know how the little children praise Me;
in such a way, I tell you, it will be easily understood
by all devout people, your brothers on earth. -
And now begin to scatter your voices upon the earth,
and make that your brethren want to rejoice in love.

[88] "Oh Holy Father! If You want to send us to hell,
You know it, Holy Father, we will do so, with joy.

Yes, if we had to carry all people always on our hands,
in all love we would do it! - never ask for rest,
although You have destined them to be our greatest delight,
in which nothing but only Your holy name is praised!
Oh holy Father! See, no sacrifice shall be too hard for us
in heaven, as in all Your great creation universes!
For Your Fatherlove is too full of sweetness, -
who could ever resist it in eternity!? - - -

[89] "Oh holy Father! Let us count all the atoms,
the small sparks in all the greatest suns' flame-waves;
oh let us love-filled shake all Your globes
and shake them together into atoms in an instant;
let us jokingly jumble worlds like peas,
yes even tear the whole hell with its brood into pieces -
and moreover, destroy the prince himself entirely,
that eternities shall not find anything of the dragon!
Because Your power, in which we all live, want, feel,
yes, must fulfill everything punctually at every moment! - ! - - -

[90] "But to find a solution to Your greatest question,
to tell You something that eternities do not fathom, -
to faithfully extol the greatest of Your greatest deeds,
to convey it to our brothers comprehensibly well -
oh holy Father, it is known to You what our abilities are,
for what we have, we have only out of Your blessing.
Oh surely have You only, in order to increase Your love in us,
graciously given us such a great question!
Oh mercifully take this great burden from our loins,
for eternally we would never ever be able to complete it before You! -

[91] "Who can examine Your deeds, to find one greater
than another, who wants to fathom the depths of Your counsel?
Oh holy Father, since we see from the smallest to the greatest,
how everything is infinite, with what then should we console ourselves?
With what measure the eternal circles of your deeds' greatness?
With what number determine such abundance and forget -
that one himself belongs to the great number! - oh words, words! -
You little words, easy to hear here in the holy place -
but who will ever fathom in you the depth, fullness, greatness!
Oh Father! Only You can kindle the light in us! - - -

[92] "That You yourself have transformed into an earthly man
and have ruled there with all Your power and holiness;

and as a human being You have chosen the very greatest lowliness,
just as You have also completely concealed the glory out of greatest love;
nor did You allow anyone to serve You,
however, You faithfully served the poor to win them over
for Your holy love, - even wanted to die for sins,
in order to thus found an entirely new kingdom for all the lost! -
Oh Holy Father! That is all we can say,
but what is most important among them we cannot say!" -

[93] Oh My dear faithful servants, you have named it,
you have quite unconsciously faithfully mentioned the greatest deed.
But if you cannot see it definitely and clearly in you,
in which the greatest is hidden, wait trustingly.
I will send you all down to the small earth,
there you will become aware to your greatest bliss and joy,
verily, you have never felt anything like this up to now;
chosen by you - a little child will manifest the greatest to you!
And hear what for all eternities remained hidden until now - -
oh smallest world! for you was saved the great morning! - - -

[94] For what I fully rightly have concealed from the wise of all spheres
and they may never fathom in spite of the worries of wisdom, -
this I have faithfully preserved for the weak and little children,
and even in their first tears I placed a power,
that is greater and more powerful than all wise men's tongues;
for they are not like these vapors - only laboriously forced,
but true, as purely as they escape the blameless eye,
where they pearly test the love and care of their elders.
I have buried it in such small delicate vessels, -
blessed is he who finds these treasures nowhere but only there! - - -

[95] Now hurry up, you faithful joy-filled servants of love,
come all, you who became wise out of My love and bolder
in already your hair, than all world-power of the wise,
who only want to tour all the world for their own piety,
in order to snatch for light out of the miraculous abundance of creation
and instead of the food of life, only nibble wisdom delicacies. -
Therefore you are wiser and bolder than all the light of the worlds,
and have been faithful heroes of love and wisdom before all the world,
thus come together, all of you, choosing for yourselves a tender little child -
oh come and see how miserable the world is without Me and you! -

[96] But when they will soon and briefly learn from Me and you,
why they cannot squirm themselves out of all the dangers

and instead of life only demand death -
not knowing that true life does not shine in wisdom,
but is hidden in love together with wisdom,
and that in love only the morning of wisdom is hidden,
like all joy of life and the miracles of the light of grace - -
this is why I now want to give everyone a tinder of life;
whoever will let himself be ignited by it in his heart,
verily, he will then never pale before eternal death!

[97] And when they will receive such in all truth's spirit,
and through it desire love, not wisdom,
then the wretched are given what theyit never could suspect - -
I say: more, than all wide creation' kingdoms span!
But for the time being, it is only faithfully entrusted to a few,
namely those who have built on My love from early on;
but when the time of the world's maturity shall appear before you,
which ye shall know by the weeping of all the earth's nations,
then take the tinder now given, kindle all the earths,
and let them burn until the wicked become ashes!

[98] And now, where you are present on this small earth
and also see the great misery on this hearth of sin,
on which many an abomination has already been cooked
by My and your enemy's evil curse-laden hordes,
so quickly bring here a child of about seven years,
but it must be full of poverty, not even rich with hair! -
I tell you: With great love and respect you must lead it
here to Me; for soon all of you will feel very strongly,
what a great teacher you have embraced with your hands -
truly, from his mouth you will receive the greatest teaching!

[99] And also you, My dear children, hurry - must not be missing
here; for verily, this teacher will not keep anything from you!
Like all angels, you too, with open ears, eyes,
must now carefully imbibe the great truth into the heart,
then you will see the greatest deed with one wonder-strike -
so wonderfully and bright that you will hardly trust your senses!
Truly, I will further not need to show you,
that only therein are hidden the greatest deed, success, purpose and gifts,
as the purest greatest consequence of My love
like the noonday sun you will see the shoots in you!

[100] I tell you: The shoots you have never felt,
not even angels, because I did not give such to any spirit,

at this time - you can believe it as it is written:
But when the time of redemption will come, this understand well!
The 'great hour' certainly no-one knows neither on earth
nor in the heavens, because only the One there carries the great becoming -
and also the one to whom the Father will reveal it in the spirit;
but nobody who not previously dined at the children's table! -
And now, the time of the great tidings has come near to you,
awake now you dead ones, let My love serve you! - -

[101] Now look, there is the child already in the midst of My angels,
how fearfully pious it acts, still unaccustomed to the heaven's customs, -
there look, how carefully it examines the angels,
and listens, whether not a word of the Father drips through the crowd!
Oh see, in no angel it wants to recognize the Father,
it weeps, it cries, it does not get accustomed to the angels;
it seeks the true Father, yes, the Dearest One seeks the little one, -
oh see how diligently it turns it's eyes, this pure,
innocent little child! - Hear, oh hear it weepingly calls "Father!"
Oh angels, lead it here to My throne's steps of love! - - -

[102] Oh see how it hardly allows it'elf to be guided by an angel!
It carries in the heart a very big concern to follow him;
only because he says: "Oh come! I will lead you to the Father",
the little one allows itself be moved from the barren hard place!
Oh hear how it asks the angel: "Are you a good being?
Are you chosen only by the Father to guide me?
And if you are, then show me where the good Father is!
I hear His voice already! - Where does it come from? - oh hurry, hurry! -
oh show me quickly! - Where is He? I must indeed get to Him!
Oh lead me, oh lead me quickly, yes quickly, you dear pious ones!"

[103] Now pay attention, I will call it by the right name of love,
how quickly it will recognize My voice, run to the steps
of the true Father of eternal love under loud rejoicing;
for even the angels seem to him to be afflicted with evil,
therefore he distrusts them, - only the Father he wants
and strengthen itself with His accustomed eternal love! - - -
And now: So come, come dear Pathiel quickly,
let yourself be blow to Me by the love-winds of My voice -
oh see, for quite some time I already wait for you with outstretched hands!
So come, and help Me to complete all your brothers now!

[104] "Oh Father, Father, Father, dear Father! - oh my Father! -
Where have you been, dear Father?! - Best Father! -

I have weepingly been searching for You everywhere for so long
and could not find You - have also asked the strangers,
that they might quickly bring me, poor Pathiel, to You,
but no-one wanted to make this sacrifice right away.
Only one seemed to understand me, the weak, in love,
and when I once fell searching, he made me rise;
oh dear Father, let me never, never go from you!
Keep me with You - never, never leave me!" - -

[105] Oh look here, you great multitudes, listen all you pious!
Hear you humans all! This child, coming from you,
from your earth! - how quickly has it without all questions
before you and Me, without all shyness, you will hardly bear it -
oh listen and marvel - and weep! - found the greatest deed of all!
What eternities, men, suns, angels have not felt,
this little Pathiel has confessed in the first word,
when he has called Me "Father" with overjoy!
Oh verily, verily, verily! No one can praise Me greater,
only in the Father can deed, success, purpose prove itself greatest! -

[106] But that you may see more clearly and understand faithfully,
and not, as usual, only touch at the truth,
on top I want to ask the little one before you,
so that he will say what mostly reminds him of Me.
And so then notice! - Pathiel! I will give you something
in a question; if you tell Me, you will lift all brothers! -
What do you regard as greatest in Me, that pleases
you most of all, say, what frees you from all fear? -
"Oh dear Father, do the great ones not know this, the brothers,
that You are the good Father? - oh they are poor brothers!

[107] "I already got to know this on earth from the Lord's Prayer,
where everyone must first call You "Dear Father!"
You indeed were God from eternity, full of love and mercy,
but You became Father only through Jesus to me poor!
And this is more than if You had remained God forever,
and as such had driven all children far from You!" -
Well Pathiel, where is your witnessed Jesus then? - Say!
Where has He gone to? Answer also this question!
"Oh dear Father, what question is this! - It is indeed Your name,
for You and Jesus are - like me and Pathiel - one name!" - -

[108] Listen Pathiel, and tell Me: Is not the world greater than,
and all the suns, - was not your earthly Father better

than Me? Oh tell Me, I want to know what you believe! -
"Oh dear best Father, if you graciously allow me,
to be a little naughty, I will gladly tell you,
that You in Your love - I hardly dare to say it! -
that You - I will say it - want to tease me lovingly,
in order to scare me a little before You!
For what can be more and greater than You, my dear Father,
is this not more than all the world: You are my dear Father!? - - -

[109] "And - whether You are better?! - Is this not a strange question!
Who can be better than You? Only that someone tells me! -
My earthly father was a person like me, so weak and miserable;
the best thing about him was that he - like few hiding nothing
about You, You best Father! - already early on taught me about You,
and thus increased the love for You in me from day to day.
But if that alone in him is to be called good,
that he taught me to know You, the true Father, already early on,
how could he be better? Oh that would be a desire! - -
Has he not, just like me, received everything from you! -

[110] "I know like others, that You have created the sun,
as well as the moon and the earth, to the waking and to sleep
for those, who still live on earth, - however, what small I found
and always felt pleasing even to my small eye,
how all these things never satisfy ones hunger,
however, conversely only fill the body with hunger. -
And Father! When on earth I have been really quite hungry
and had not even a little piece of bread to eat,
oh then I let the sun, moon and stars go sadly
and turned to You - Father! - to plead You for bread!

[111] "The earth, sun, moon and stars, these are small things,
he certainly dies of hunger whose heart is attached to them;
they have no love and truly absolutely no mercy, -
I do not like them, they give no bread to the weak poor!
Only when I thought: Above you is dwelling my Father,
and where the most stars are together, there is His throne,
there they have certainly been very dear to me, I'll say it out loud, oh Father,
but when I felt the hunger-viper in me,
I would rather see a nearby Father,
for He would understand me easier than those in a distance!

[112] "When once my earthly father mentioned Your death to me,
and also named to me the bitter way it happened,

I thought by myself: "There cannot be a better Father than this one,
who gives the life of the Son for wicked people!
For at that time I did not know that Son and Father were one,
also not that You came as the Son to free us for You!
But when I later learned from a poor man
that Father, Son and Spirit show as only One Father,
that this One Father is a superior good Father -
my heart grew hot with love for You, my good Father! - - -

[113] "But once I know, look, a man has come to us,
forsooth, who almost took away all my love for you!
He told me You were a terribly cruel and strict judge -
You were an eternal destroyer of even the weak sinners! -
Oh dear Father, look, in my weak heart
I became certain and true, full of fear and pain.
But soon afterwards, that poor man came to me,
and again took away all fear and empty dread;
for, he said, if you were as bad as he decried you,
surely, who could love You and pray on his knees? - - -

[114] "And further he has still taught me and my father,
and this has then turned my heart completely to You!
For he said: Not for the sake of the righteous, pious and faithful
Has God come into the world in all love - to fill the earth with grace -
as a human being and Father and redeemer.
However, He has taken upon Himself the guilt of all sinners,
for whose sake alone He came to earth,
and interacted with them, bore toleratingly every hardship.
He invited to Himself those who were weary and burdened,
and welcomed every sinner with all love and grace! -

[115] "Still further he said, the good pious poor old man:
oh see, my dear boy, that God holds with sinners,
you must never think; but how He deals with sinners,
a small example will show you: It once happened,
that a great sinner should have been stoned to death;
she was brought to the Lord quite despicably, of course, on earth.
The judges cunningly asked Him: "What should happen to her?
Then He wrote her iniquity in the sand, saying: Understand Me?
Whoever is without sin among you, should approach the poor,
to cast the first stone righteously at the sinner!

[116] "And, spoke the poor further: No-one wanted to bend his back,
to show the sinner's guilt by the first toss! -

Then the Lord spoke: If you release her, I will also not judge her.
Not to judge and destroy the whole earth
have I come, but to seek that which is lost, -
not as you do, will I curse the poor weak sinner,
however, comfort, strengthen, save all who are imprisoned
in the hard yoke of sin, yet often desire in their hearts
to be freed, - all I will take on My shoulder,
shelter them in My heart, and thus block the way of sin! -

[117] "Oh dear best Father! - When I heard this,
love for You multiplied itself infinitely in me.
I never wanted to sleep, for love would not let me rest,
nor eat, nor drink, nor do anything worldly;
I kept on asking: Where is this good Father?
I must find Him, this over-good, good Father! - -
Then spoke the old poor, coming again to me, poor:
oh do not seek the Father, for you rest in His arms;
for even if you can't see Him with your eyes, little one,
but you can feel His love wafting around you." - - -

[118] Oh see, My dear Pathiel, you have told Me much,
and in your words you have not withheld the smallest to Me;
therefore you shall remain with Me in your innocence forever,
and there - in your Father's house - you shall pass the time.
This is, My dear Pathiel, not like on earth,
where most children are only foolishly corrupted
by futile vain things, - but to teach worthily
all your brethren, to thereby increase love
on earth as in heaven, see, this is how you will entertain yourself,
by transforming many a brother's heart quite anew. -

[119] But since you have mentioned sins in your words,
and have even named the sinner from My time,
so tell Me: Which people do you consider sinners?
And are sinners already such young little children as you?
"Oh dear good Father! - I have often heard the name,
but never I could find out how people came to this.
Then the poor old man came again, and I asked him,
so that he might tell me what "a sinner" means?
Then he said: Behold, those whose heart do not want to love the Father,
are sinners, although children, - because they, unlike me, do not love You!" -

[120] How did the poor old man know how You have loved Me
in your heart? - "Oh Father, when something grieved me

on earth, I wept because I could not find You,
to proclaim my suffering and love to You, the Father.
And if I complained to my earthly father my sorrow in the heart,
I found him oppressed by the same distress and the same pains!
And when it then started to go quite badly with both of us,
it was not necessary to look around us for long;
the poor old man certainly came to comfort our hearts,
and strengthened us for so long until we were fully recovered!

[121] "And when we found ourselves in our hearts again,
the old man spoke: Well done! Whoever has God thus entwined
with his love, like you have in your distress and suffering,
about him has God, the good Father, certainly the greatest joy! -
And when I heard such good tidings
from my poor dear old man's love-pious mouth,
I then began to leap for joy out of love for You -
verily, I often believed that the angels must envy me!
When I've really come into a love-frenzy,
death would never have taken away the cheerfulness from me!" - - -

[122] Truly, so it was right, as the old man proclaimed to you;
because who ignites to Me in his love like you,
has already faithfully found the highest in his love -
and has already long overcome death in My love.
But look, My dear Pathiel - when I look at the earth,
I see many people like the loose morning dew,
they shine through some a virtue on the thread of life,
however, if I want to probingly invite them over-lovingly to Me,
they fall from Me, the Father, all the bad children,
and by and by they become quite wicked loveless sinners! -

[123] Yes dear Pathiel! There are still others on earth,
who instead of loving Me only despise Me! - Such will
hardly ever, like you, be accepted as My children,
to whom I will one day surely come as a strict judge!
What do you think such bad children deserve? -
"Truly, oh dear Father, Your love probably not; but to them,
like me, You will send such an old man in due time,
and he will then, like me, complete them in Your love.
I have never done anything particularly good,
and yet You, oh dear Father, have not judged me!" - -

[124] This is certainly true, My dear Pathiel, you have well decided!
But what should happen to those who flee from love's peace,

and also from Me even cursing and do not want to hear anything from Me? -
"Oh Father! Are there such people?! - These I could resent myself!
But even if you want to send them the right teacher -
they are children, too, he certainly wants to complete them!
What would perhaps have become of me if you had not guided me?
Certainly, I maybe would be the worst of the unkind hordes!
Only Your exceeding great love has raised me to a child,
so let it happen that, like me, all may praise You!" - -

[125] But, dear Pathiel, you have testified everything well so far,
but if you knew who else still suckles at My love,
and cunningly seeks after My life in all seriousness,
and despises My great love with true firm scorn -
what then would you say how to deal with him? -
"Oh dear Father, even if there were some such wicked perseverance,
what use will it be for such a blind fool?
If he does not have love, on what will he base his power?
Verily, let him come, I will I break his folly for him,
and I will tear the blind resentment out of his wicked heart!" -

[126] Oh dear Pathiel, the enemy, also without any power,
is nevertheless overly cunning and always ready with something quite evil.
Oh see, if My power would not hold him back,
and bring him to rigid death's obedience like the stones -
all the angels would long have been deceived already,
and would resembled his super-evil Satan angel hordes!
But such is no longer possible in My new sphere of rule,
because My love has long since put the lock on him;
but also in him flows free life, this must remain
and may he rage like the lions and do even worse.

[127] Oh behold, even this enemy was once a child of My grace,
he even knows all the paths of My love, grace and and mercy -
but behold, not I and all the angels can convert him,
but always and ever he increase the bitter hatred towards Me.
For when I once wanted to make him a child like you,
so that he would give Me the highest of joys like you now, -
but when to loosen his freedom, I turned him away from Me,
and sent him full of light into My life's free school,
he ignited himself full of pride and great self-love -
and has thereby eternally separated himself from My love!

[128] What do you say now, My Pathiel, what has he deserved -
and all the more, because he has never reflected on his wickedness,

which he has committed against Me and all your brothers,
by which he even still mockingly grieved Me on the cross!
Now say, Pathiel, what should become of the enemy now?
Should I for longer carry the cross's death-complaints?
For behold, as things now stand, it cannot remain;
no longer shall the wicked carry on with his great malice!
Therefore, My dear Pathiel, try to decide
what should happen there, - go, go and give Me joy! - - -

[129] "Oh dear good Father! The enemy is so bad! so evil!
I could not have known, - if there were only a means for him to recover,
I would be much happier than if You had to judge him -
verily, would he become better, I want to atone everything for him! - -
What does he look like, the poor one, can I see him?"
Oh yes, on My lap you will not be harmed by him! -
There look, on My call he will appear immediately,
and that in all the hard fire pains of his great wickedness.
But you must not fear and be frighten too much by the evil one -
you must only look at him, but not loosen his tongue!

[130] Now look, there he comes already, burdened by heaviest fire chains!
"Oh Father! Father! How terrible! What shape! - The - chains! - -
He doesn't look like a human being, full of pus, boils and bumps!
Who will and can heal him to become a healthy person? - -
Oh how terribly grim he twitches his eyes!
Truly, he would never be good for Your heaven!
Oh, how he now begins terribly to tear at himself,
as if he were angry, ah! ah! - to bite in all directions;
he also want to scream! - What is it, he's starting to cringe?
Oh dear, he's indeed howling, - it's as if I hear a thousand voices! - ? - - -

[131] "Oh dear Father! Let this horror-image go away from here,
and let him reach the place destined for him by You quickly;
because, dear Father, You are holy; - I'm getting scared and anxious!
For him! - no - oh Father - I certainly do not demand a solution! - -
Because would he ever be concerned about your love,
he would not be so defiantly terribly audacious!
Oh dear Holy Father! Isn't he judged yet? -
Oh yes, he is still alive, so he is also not fully judged!
Oh! Oh! - Now he goes, how around him the smoke and flames beat!
Oh terrible, terrible! What are these unheard-of plagues!?" - -

[132] Now dear Pathiel! What do you say to My enemy now,
is he ever good for our holy community?

For whom I have wasted My love for eternities!
Oh see where he has turned in spite of this! - - -
Since everything has been of no avail with this evil child,
whether I was strict with him as a Father, or whether mild;
I will soon do the last and judge him with all those
who do such deeds as he does in My presence, -
for see, he has already torn apart many millions,
and has crunched up many more as a hateful dragon.

[133] Oh see, My Pathiel, in such things it is necessary,
to kill by a judgment all such wrongdoers by the curse;
it means: to deprive them of all grace, power and strength,
and thereby to inhibit their wickedness for eternity,
and also to make them overly sensitive to pain above everything,
and to kindle a strong burning fire around the naked - -
as a reward, since they always mocked My love,
they then should burn over-painfully in the eternal fire. -
Perhaps the wrath of my Divinity will be more pleasing to them
and My vengeance suit them better than My mercy! - - -

[134] Isn't that so, My Pathiel, - then it is decided correctly?
And shall the wickedness still be dissatisfied with Me,
My judgement will never be able to change them,
and hardly ever reconcile themselves with My love eternally! - - -
What do you say, Pathiel? - Are you in complete agreement with Me?! -
"Oh yes, my dearest Father, - I am in complete agreement with You!" -
But Pathiel, I see your eyes are full of tears,
what do you lack? - Do you not want to confess this to Me, your Father?
You have something in your childlike love-filled heart;
oh only tell Me what weighs on you, confess your pains to Me! -

[135] "Oh dear Father, look! I am in complete agreement with you,
only one thing I have to tell you that I did not understand -
and that is that You want to punish the wicked enemy eternally.
If he has already become inactive, why still punish him? -
I know You good Father have no joy when children suffer;
You say, You have joy only in all your children's joys!
then let the evil enemy also only become inactive and harmless;
remit him the eternal punishment, let him only become dead! -
Oh dear Father! - do what seems best to You,
but do not let the evil one still sink deeper into wickedness!"

[136] Oh hear and see you angels, people, suns, all worlds!
Hear it also all of you faithfully inspired by My grace!

The Holy Father's eternal love-depth reflect
from this poor child's heart into the sun-universes!
Oh Love, great Holy Love, You My own Being,
You can, You yourself will still redeem death from death one day! -
Oh Pathiel, My child, My son! - from your eyes the tears,
how great they are! How holy pious their gentle righteous longing! -
Oh just be calm, see, what you feel hard in you,
will one day over-gently be released by the great Father's love! - - -

[137] And now, My dear Pathiel, are you pleased with Me;
for you may now already guess to where My peace turns -
the peace of My love, which is given to all,
who only ever penetrated a little to the inner freedom of life,
which is certainly only yours in noble abundance -
and all of your kind who show Me your love.
But everyone, even if he were a great sinner,
can attain it through repentance and remorse, if he has taken the ignitor,
which I have faithfully spread by word and deed on earth,
so that those who are of firm faith, can already be blessed. -

[138] "Oh dear Father! - Let Yourself also be asked a little by me,
You will more easily yet, than I, endure such in You. -
Oh look, I still have not come to any clarity,
that is why fear and anxiety has not yet fully left me.
Since You have with Your love awakened mine
and have also stretched Your grace far down toward me,
make me content and hear my weak voice,
which still emanates from a small crook of the heart;
for heretofore I did not know what all is hidden in the heart,
and only learn such here in the eternal morning of life. -

[139] "What will become of the enemy after such a long times?
Oh say, dear Father to me, lighten the discomfort
which still keeps my childish heart very much within narrow bounds, -
oh say, will he harden in death or only grow older?
Will after eternities he become a better being,
will Your mercy ever redeem him from death?
What will indeed happen to those whom he has corrupted,
oh will they also arise from death one day?
And is there a time to measure the duration of the agony? -
Oh tell me, Father! But do not forget the last!" - - -

[140] Oh dear Pathiel, you innocent child! with your questions,
will without an answer the most beautiful answer already lovely dawn.

Not as on earth serves here, to determine the duration,
the fleeting time according to hours, days, moons, yearly primes;
for here is no time, but most blissful life,
according to this the measure of duration is faithfully given.
Now think in your heart, what love may invent
in the highest joy of life, will proclaim the measure of joys:
From one noble deed to another is measured here
the duration of highest joys - and the enemy is not forgotten.

[141] Therefore, the release cannot be determined here according to time;
however, the dust shall be purified on earth,
until the last trace of all life is taken from it
and finally all spiritual has come to the light of grace.
But the evil of being will dissolve in the fire
like a hard writing that was read without understanding -
in a heart of flame that drives the germs of life,
in which at the end the hard shell grinds itself to nothing,
since it is no longer useful for anything, itself must also be destroyed.
As with the shell, so also one day with suns and with earths! - -

[142] Have you understood Me, dear Pathiel, and well comprehended?
Have you found yourself in My wisdom's endless depths? -
Oh just tell Me, you must not shy away from your Father,
because every answer of your heart can only please Me, -
therefore, you should tell Me everything faithfully,
and you will never weepingly lament in your heart! - - -
"Whether I have understood it! - Can' t everyone understand You like that? -
I have taken it from all this quite brightly and over-clearly:
That You are the dear, good Father! I have learned;
more I can and may and need eternally not to understand! - - -

[143] "I now think - and will forever think like that in my heart:
You, dear Father, will guide everything to the right goal! -
What would and what could benefit the weak human being,
if he had climbed endless heights in Your light;
but still never could reach You eternally,
that he may fully resemble You in all things! -
And whoever would do that, would he not surpass the enemy,
by wanting like him to mimic the power of the Father? -
Verily, Satan perhaps even still seeks Your end up to now -
how foolish he must be, not suspecting that in You there is no end! - - -

[144] "Isn't it so, dear Father: Whoever has chosen love,
has certainly also wed with Your light of grace;

But who only wants to strive for Your light of grace,
but despises love as a useless thing,
to him the light of grace will certainly become quite sparingly,
both here in the kingdom of the spirit, as before on earth.
Therefore, I never want to know more and less of You
than only: to call You with all love - My dear Father;
and should it thereto still be necessary to see the brightness of the light,
will not be difficult for him who always sits at the source!" - - -

[145] My dear Pathiel, only now you have fully guessed it!
This is the greatest of all My great deeds of love,
that I, the endlessly eternally great God, walk with children,
yes, even deal as the most loving Father with the sinners,
who I am yet holy, holy, holy through eternities,
and yet stand by the sinners to guide them all
thither I Myself have gone to accomplish the greatest -
to wrestle with death as Lord of eternities.
Oh behold all angels, people, earths, moons, suns!
The greatest is that I am wont to dwell with little children! - - -

[146] It is easy to create countless legions of suns,
it is easy to punish the lazy ones with nullity,
it is easy to call out of Himself all kinds of beings,
to the all-powerful God all this is easy to solve;
it needs no more than to pronounce only the holy will -
and every space will immediately veil countless being in itself.
But to give freedom to My love's created beings
and to free them from the pressure of My eternal power,
as God to become a man on the world dust,
to even die ignominiously! - This testifies as the greatest of Me the faith! - - -

[147] But so that you may understand this fully clearly
and thus completely leave all your old erroneous views,
so I tell you firstly: All that I asked here,
even if it towered far beyond your senses -
as people, earths, as well as all suns known to you,
also all people of the heavens, child, and your life zones -
is to be sought only in you, - there you must find the wise.
The earth as well as the suns you will release in the head,
as well as the wise in the eyes, ears, mouth and nose;
just question them, you will recognize them by their rave! -

[148] The 'angels' are recognitions in you out of My word,
they teach, lead you to My kingdom's gate of grace;

but when it comes to life, how could they give it you!?
Only pure love can raise it in you.
And this love is 'the child' - in it, it is hidden,
in it, the great time, in it the eternal morning of life - -
and only in it the purpose of the whole creation is present,
already redeemed by My greatest deed from all bonds,
so the greatest deed is only exhaustedly completed in it,
for which all purposes of the whole creation are used for one!

[149] But if I as God, who is eternally holy without end,
now offer you, the creatures, heart and hands as Father,
yes, to even become out of love for you as such,
take Myself captive to be a man on earth with you -
and that unheeded of the fullness of My divinity,
so it will secondly not be difficult, if you look at it,
to find at a glance where the greatest deed announces itself:
Surely only there, where love has founded itself a new home!
Is not a finished house the building's greatest of all deeds,
then look at My love - it will reveal you everything! - -

[150] And since you have heard these things, you should pray cheerfully:
"Oh dear Father, come to us, we need You,
no other but Your Will should guide the hearts in us,
that thereby Your name may sink into them,
to be sanctified there in the new house;
also give us the bread of life, Father, as a feast of love!
Do not forget, oh Father! - Sinners are also Your children,
forgive us! For we are indeed all nothing but sinners before You!
graciously spare us with too hard trials
and instead allow all of us to dwell in Your Father-love". -

[151] If you have prayed in My love's name,
I will add to this as a dear Father and say Amen.
But you must be merciful toward all your brothers,
then I will always cheerfully hear your songs of praise!
What you, having mercy to the brethren, ask in My name,
oh believe it, forsooth, thereto I will mightily say the Amen!
And if you are several united in My name for something -
whatever you will ask for, I will say Amen!
And finally, that you would trust the power in My name,
I say as your holy and most loving Father, the Amen.

- THE END -

Psalms

Received through the inner word

by

Jakob Lorber

(1842)

Translated by: Bettina Merk

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A preface to the Psalms

The following came through J. Lorber, on Easter Sunday, March 27, 1842:

Write a short psalm, as if out of you.

Why then should I be worth less today than in the time of David? – Therefore you shall write Me several more psalms; but – as if out of you. Wherever I will be cited speaking, then always use the preface: Thus says the Lord; or : Thus said the Lord.

But at all times you will find the psalm in you. And so write!

Amen!

Psalm 1

To sing to the Lord in the morning

[1] Praised, yes, over and over praised be You, our holy and most loving Father!

[2] It shows the earth, the stars, the moon and the sun, how great You are, oh Holy Father, how glorious, how good and how gracious and loving You are!

[3] Oh, therefore I will praise and glorify You beyond measure; for You alone are worthy of the only greatest praise of people on earth, and of all the angels of heaven.

[4] The little worm in the dust praises You, the fly praises You, the sparrow on the roof rejoices about You, full of grateful joy!

[5] The eagle and all the animals of the woods praises You; they sense You in the darkness of the nights – You, most kind Father; You, Creator; You mighty, eternal God!

[6] And the earth and all it's seas and fire and winds, they know the great and mighty God, and - that He has created them for His own glory and His infinite glory only!

[7] And the heavens in the eternal light of the endless love of the Holy Father are full of His eternal honor and greatest goodness, and testify of His infinite power.

[8] And the angels, they sing with bliss fullest hearts: Oh holy, oh holy, oh holy are You, dear Father; - how good, oh how good it is to be with You!

[9] Oh, so praise and extol then you, too, my soul, called into existence for eternal life and love, oh praise and extol the Holy Father in Jesus, who has given you most mercifully the childhood on the cross. –

[10] And you also, my body, if already once is given to death - you temporal carrier of eternal life from God, you too praise and extol the Father, the holy One, the good One; for you will not remain in the bosom of the earth forever, and shall once be transfigured for me to an everlasting immortal garment! –

[11] For so says the Lord: "This temple which you are breaking down, I will completely rebuild in three days!" –

[12] Oh body, you my body, behold, you are the temple of the Holy Spirit. Though you be broken, fear not; for He who destroys you, does not destroy you to death, but rather that you may be transfigured for me to the most glorious eternal garment, in the bosom of the most holy Father's eternal love!

–

[13] And so be praised my sweetest, dearest Jesus and Holy Father, out of all my powers of the soul, and so also of the body; but it is I, the Spirit, who write such things here, humbly, to Your sole honor, oh Jesus, You Holy Father!

Psalm 2

To sing to the Lord in distress

[1] Oh You My God, You my dearest Father! How wonderful You are, how mild and how gentle, and are full of the greatest patience.

[2] Behold, oh most mild, most holy Father, the night of this earth has become even dull; the people, they rage and rummage like foxes and wolves and pigs and bears, hyenas and lions around in the same. –

[3] Only rarely a brother respects his brother, because he is "a brother" to him. Oh, how far people have gone back from the most holy and living goal!

[4] They have lost the highest, the greatest, the best! - But almost no-one here cares about the eternal life anymore; and You, Holy Father, how are You so completely extinct in the hearts of countless blind brothers and sisters!

[5] And so, then, greed is the ruling spirit, although everyone may always experience in himself that the earthly lamp of the greatest life goes out at the grave.

[6] Oh you times, you worst, darkest times! The „Father ", the Holy Father, the eternal God, you have been able to displace from so many hearts! –

[7] And have filled these hearts with rubbish from Satan, and all the most void things of this so dark kingdom of the world and of death out of it! –

[8] Oh you most dear Father, have mercy, have mercy on us! For otherwise we will all soon perish.

[9] For, behold, men have become effeminate, and let their heads be crushed by women, and lie and crawl like serpents, trampled in half by the feet of women.

[10] Oh God, oh holy God, can you look patiently at such infernal iniquities on earth even longer? The man has become a creeping adder!

[11] Oh when will Your redemptive hour, Your holy hour, come to make this earth free from this densest night, which already lasts so long, from the night of all death?

[12] And when will You finally take the prince of lies and wickedness captive? How long will You allow him to catch and kill the people of the earth?

[13] Oh Father, oh most holy, most loving Father! Put an end, put an end for once - to the maddest activities of Satan, otherwise we are lost!

[14] Remember, remember the greatest need of this earth; hear this supplication, this anxious wailing;

[15] Dear Father! Deliver, deliver us all from this most bitter evil of the to me seeming eternal night! But Your holy will be done always. Amen.

Psalm 3

To sing to the Lord in great sadness

[1] Most Mighty Lord, You who are always full of grace out of endless love and mercy to us, look mercifully down upon us poorest sinners!

[2] It is sad, even terrible to live in this so dark and malicious world, as one ought honestly shy away from confessing Your living inner word!

[3] Man favors a worldly hustle and bustle of all imaginable kinds, and gives praise - to the promoters of fashions, of luxury, of worldly splendor, and of all that which only ever possible is able to strengthen selfishness.

[4] But woe to the honest, peaceful man who always dares to raise his heart only to You, and withdraws from the maddest world in order to follow the inner holy call from You, dear Holy Father!

[5] Oh Father, oh most loving Holy Father, have mercy on us; You, sweetest Jesus, oh come, oh come for once after all - to judge the most sinful world, yes, to judge the dark hearts of the brothers - to you, dear Holy Father!

[6] Oh earth, oh earth, you dark dwelling place of abomination, how will you persist before the eyes of Him, Who has wanted to wash and purify you with his own holiest blood to the sun of the suns? Who entered you dark one, you dead one, so Fatherly patiently with His own feet?

[7] Oh you ears, you evil ears of the world, in which the holiest mighty name only sounds ridiculous, oh woe unto you, woe unto you! When He will come to argue with you! I will not give away a leaden heller for a thousand pounds of worldly gold then!

[8] But when will you come, you terribly joyful day? - Oh do not hesitate, do not hesitate so long, you already long awaited holy release of the abominations of the earth, you first, you youngest of the holy days of the earth!

[9] How many times will you, worthy sun, give to the most beautiful earth the lovely, glorious rays from you, until that day will come on earth, when for the first time the darkest countries of the earth's creation will suck the milder rays from you; oh say it, oh say it, holy sun, or lament and weep with me.

[10] And you treacherous moon, you faithful companion of the dark misery of the earth, how long will you still change your deceitfully stolen light? Retreat, retreat! For otherwise you will soon be devoured from our earth's most dense and deadly night!

[11] And you stars, you fiery flowers of heaven, when will you cover the sinful ground of the earth with your glorious light, so that then the free ones of the holy Father on your fields of the most peaceful light may recognize themselves as eternal brothers?

[12] Oh Father, most holy Father, oh let, oh let your most holy words soon come into finite holy fulfillment, otherwise we perish! Your holy will be done on earth, therefore, as in heaven always for ever. Amen.

Psalm 4

To sing to the Lord in the time of temptation

[1] Look but graciously down, oh holy and most loving Father, from Your most luminous Heavenly Heights upon us, Your laborious, powerless, mortal and sinful born children!

[2] We plead and pray to you: oh most loving Father, spare us all from every temptation, and make us free from the bonds of the deadly evil of sin!

[3] So we pray to you daily; oh hear but once the pathetic cries of thy dying children, and do not allow that the Father's most bitter enemy should strangle us before you would come to our most active help!

[4] A thousand of them fall down in droves into the depths of the depths of eternal death in a few minutes, captured by your worst enemy; oh Father, You Holy Father, will You never save us from this infinitely pernicious plague and greatest need?

[5] Oh most loving Father! So take but once captive the killing power of this prince of death, and bind him forever with your most powerful chains of eternal, endless love, and bind him forever with Your most powerful chains of eternal, endless love, to a place best suited for him; and thereby prevent that he never catches us and pull down into the depths of the depths of eternal death!

[6] Oh Holy, most loving Father, You did not create us for death, nor for Satan, neither redeemed us for destruction; but for eternal life you have bled on the cross to open the gates of eternal life to us, Your children!

[7] Therefore, oh Jesus, You Holiest Mediator, take from our hearts the test that is difficult to pass, and give us a purer sense for it, and the already long promised Spirit of Your love and grace and mercy, yes, Your promised Holy Spirit!

[8] Dear Father, in Jesus, the Ruler in love, mercy and grace, You have surely spoken the eternal truth: The spirit is certainly willing; but weak is the flesh!

[9] Oh, so take then the weakness from our flesh and let the eternal immortal spirit strengthen in it; and finally let him become lord and constant master in this so weak house, the strong and ought to be powerful spirit!

[10] For what use are works and teachings to us, if we are not able to awaken the spirit with it, therefore the dark tests haunt us daily, and rob the healthy little mustard seed treacherously from our heart.

[11] If this then always has to happen for and for, when will the tiny seed grow into a mighty tree then, so that under it's branches and twigs the birds of the sky would like to come together to dwell there?

[12] But hear, now hear, you my somber soul, and you also, my eternal spirit; for thus says the Lord:

[13] "Oh, do not lament and weep, you children who have recognized Me in your hearts as the true and holy, most loving Father; for not I have embraced you with the chains of bondage, dear little children, but the world and you yourselves have done this to you!

[14] Who gave you laws then? The world? Or you? Or I, your Father? Now behold, the test that lies in the law, as also the devastating death; but you shall not languish there under the yoke of the hard and dead law! That is why I even came into the world, to free you from the law, in whose place the only love was given to you. Now follow the love! So you are free from all temptations. So is it with Me in earnest. Amen"

Psalm 5

To sing to the Lord quite comforting on the day of temptation

[1] And hear now further, you my still sad soul, what all the most loving, merciful, Holy Father says:

[2] „Poor children, by your own indebted blindness! Who has ever breathed such a thing into your hearts as if I were letting - quite according to Satan's own arbitrariness - countless people become his sure and deadly prey!

[3] Oh prove to Me in all My words and holy teachings such a thing, and I want to recant it as soon as possible, which would only ever sound as if I were a capricious God and an unfaithful Father, to whom everything is the same, whether countless people and children lose their lives in the spirit, or whether they win it forever in the spirit of the purest love out of Me.

[4] But you will hardly ever find such a thing in the Holy Book, in the Book of Love and all Mercy from it, yes, in the Book of the only truest eternal life!

[5] It is indeed infallibly true that the spiritual life must be practiced diligently before it is suitable for eternal duration and suitable for a most perfect freedom.

[6] But such circumstances are not a temptation by which the spiritual life must become ever firmer and firmer, but, however, fatherly and divine trial lessons originating from holy eternal love, by which the languishing human must be strengthened here for the eternal future duration of life!

[7] What good would it then do Satan, if he would also like to seduce all the people? How would and could he win in the most vain battle with Me?

[8] Oh the silly folly! Who then is a Master of all life and death? Is it then I, or is such the Satan? At the end of the things of the testing world, yes, there it will probably show itself how much I, as the only Master of all beings and things,

[9] At the end of the things of the testing world, yes, there it will certainly show itself how much I, as the only Lord of all beings and things, have only to

create and order in the kingdom of life and death, and how all the effort of Satan was a completely futile one.

[10] Truly, you can believe this: Of all the blasphemies, which were ever committed against Me on earth by the stupid beings and humans and children, none is greater and worse than these, where to Me, as the most holy loving Father, even worse things, as a worst tyrant, are said to be My own!

[11] Oh behold, therein lies Satan buried, that I, as the most loving Father, that is, from the mouth of teachers and priests and false prophets are shown as a terrible tyrant to the human children and beings.

[12] Oh read but once through the four Gospels with a thoughtful heart, and then show Me the passage in which it reads as if I had committed you all to Satan!

[13] And I will show you and open the other sense, and all of you will see very brightly that the Holy Father does not prove and practice mankind to death, but out of endless love and mercy to eternal life!

[14] But when the voluntary humans beat and ruffle themselves as brothers, shall I perhaps bear the guilt there, while I have created mankind so freely and more than perfect in the spirit out of Me, and I am thus always so over long-suffering, patient, full of love and mercy and grace?

[15] What more do you want then? See, I care and lead and guide humanity to the sacred goal of eternal life through all the for you unfathomable ways! What more do you want? Behold, I even leave freedom in legal bounds to Satan. Say, what more do you want? Behold, I sure never judge anyone to death, but certainly only all time to eternal life in all freedom. Say, what more do you want?

[16] Have I ever condemned someone to eternal death? Where is the one, who is the one to whom I would have closed My heart? Where is then the prodigal son, whom I would never like to accept most joyfully, if he only turns to Me in his heart? Say, what more do you want?

Psalm 6

To sing to the Lord for His great goodness and mercy

[1] Oh Lord, You are kind and full of mercy, and gracious and full of the greatest patience; oh you eternal, holy, most loving Father! Therefore I will praise You at all times, day and night.

[2] Even in the sick state of the body, if anything presses and pulls and tears the nerves, the fibers, the muscles, and other parts of it, so that all seeing and hearing ceases, I will yet praise and glorify You, Holy Father, therefore through all these evils to eternal life You test me and purify me and bring me forth!

[3] Oh most holy, most loving Father, You are in everything for us and to us alone the eternal, endless love, and taught and teach us nothing, than alone only love, the holiest, eternal love - from You and in You, oh most holy, most loving Father.

[4] Therefore also I, poor and sinful man, will praise and glorify You always and forever; for You alone are worthy to be praised and glorified by all the angels and people and suns and earths and all the creatures that recognize You as the holy Creator.

[5] The grass indeed praises You, and the trees are full of Your glory; and all the mountains, they steam and smoke to worthily praise, oh God, Your greatness and power; and the flowers of meadows and fields and mountains and valleys and gardens, how do they diligently scatter towards You, Holy Father, very fragrant psalms through all the winds.

[6] And so also the lovely little birds, swaying themselves on the little branches of the trees, what wonderful, lively, purest songs they sing from their feathered throats; and each of all these songs is rich in the most glorious praise and glory for You only, oh holy, most loving Father!

[7] Yes, everything I look at is full of Your endless honor, and full of Your greatest glory.

[8]

[9] Oh holy, most loving Father! So let then also me poor sinner, praise and glorify You evermore, and love You out of all my powers of spirit, soul, and mortal body.

[10] And always give me so much of these powers that through them, I would then become and remain capable to do according to Your most holy will, out of the sole power of Your love in You, to Your praise, honor and eternal glory, holy, most loving Father.

[11] I indeed think about it and therefore, and with all my walking and turning and standing, I seek to live only for you; but what is all this against that which I owe to you, oh most gracious Father, for a sole minute of life?

[12] But when I think about it again, and say to myself: And if I could praise You with all the most melodious harps of the highest angels, my praise would not be closer to Your dignity than now, when I sound a poor love to You like the speechless little children.

[13] Oh, then I will be happy, and praise and glorify You, Holy Father, by every thought that rises me from the depth of the spirit, because You, Holy Father, are so exceedingly good and most loving; therefore eternal praise to You, oh holy Father, from all of us. Amen.

Psalm 7

To sing to the Lord on the receipt of a spiritual gift, which is the true daily bread of life

[1] Oh holy and most loving Father! Behold, if we receive from You daily the most invaluable holy bread of eternal life in such rich abundance; how shall, how can we give thanks for this, oh You Holy Father, we poor, we dark sinners?

[2] The gift is great, is wonderfully powerful and exceedingly strong, is holy and full of love and the holiest light, and therefore also full of all life from You; on holy, most loving Father, how can, how should we thank You for this, we poor, we wretched sinners?

[3] For although we have already received so much from You, our hearts are still dark and envious, and full of mistrust against You and Your Word, and against our often closest and most faithful brethren, and all this - for fear of the world.

[4] Oh Holy Father, how shall, how can we truly thank You for being so gracious to us all, when our hearts are still so worldly unfair and so full of all worldly sense and activities?

[5] With such broken hearts, still full of many a garbage of the world, behold, oh Holy Father, it is difficult to thank You in the spirit of the inner living truth, since because of that, our hearts also lack the main thing for worthy thanksgiving, yes, the first main thing: the humility, without which thanksgiving is an abomination of our hearts before You, oh You Holy Father.

[6] Therefore redesign soon, yes, quite soon, yes, immediately our sinful hearts anew, and yet free them once completely from all the ancient filth of the most deadly world, so that we would be able to thank You, Holy Father, for such infinite holy gifts in this still earthly life with purer hearts and purer senses, which we now, still so unworthy of you, receive from you in such richest measure.

[7] For who can give thanks to you in death, and who in hell can praise and extol you? But since our hearts are still filled with many a garbage of the deadliest world, and therefore also still full of hell, which is there as a mighty

still-ruling selfishness in us; oh you Holy Father, there we are indeed still in death and held captive by many snares of hell.

[8] How can the unholy thank the Holy for the holy? And how the unclean, the dark sinner of the earth You, eternal love and purest light, then well praise and extol and glorify with his most unfair voice?

[9] For to praise and honor and extol and glorify, means to dignifiedly adorn your divine being on earth, thus as in heaven the same is always adorned by all the angels and

[10] purest spirits; oh how can we do such things as adorn and embellish You in all the night of our sins?

[11] Hence, oh most loving Father! Redesign our hearts soon, yes, quite soon, yes, immediately! And free them once completely from all the ancient filth of the deadliest world, so that we might be able to thank You Holy Father in this still earthly life with purer hearts and senses for this infinite holy gift, which we now receive from You, oh Holy Father, so earnestly and still so unworthily.

[12] But for now, most Holy Father, since we all still stand there all too unworthily to offer You a purer and more worthy thanks for the holy gift, graciously receive this repentant confession and our powerlessness as if such were a thanks from us sinners for the holy gift, as it is only always offered by purer beings, praising and extolling You?!

[13] Can I also not praise and extol You suitably, oh holy Father, thus let yourself be lovingly embraced by all my strength, by me, poor sinner, You holy, most loving Father! Your holy will be always done. Amen.

Psalm 8

To recite to the Lord to cure bodily diseases

[1] Oh Lord, You are kind and full of patience, and full of love and grace and mercy: So look down mildly from Your most sublime divine throne on me little worm, suffering and rolling back and forth in the dust of the earth in a very sick and painful way.

[2] See, an annoying evil torments me very annoyingly, and makes the body unhelpful and completely incapable, this anyway annoying shell of the spirit, so I cannot do anything and work that would be useful for eternal life and salvation.

[3] Already all patience is beginning to leave me, since You, dear Father, do not seem to hear me, the sufferer, now, when I call upon You from my deepest needs.

[4] Oh do not hesitate, do not hesitate, most loving, Holy Father, and help me poor, me weak, me suffering sinner, otherwise I will truly perish in spirit and in my suffering soul, if You do not help me soon out of the affliction of the body.

[5] It was certainly my own fault, and I myself contracted the disease of the body, because I did not live according to the holy order, which You most loving Father so faithfully gave us through Moses at the holy Sinai as the only guideline for the life of the spirit as well as of the body.

[6] Yes, it was a great mistake by me, but now I cannot do it any differently, no longer undo the evil deeds I have done, not take away from myself now the burning, killing sin. Therefore then, be merciful to me, most loving Father, and take the sin away from me, and make me live again for better deeds; yes, for love and order, grant the health of the body to me, the sick, the languishing, suffering worm in the dust before You!

[7] Oh health, you only purest source of the joys of life, when will you become completely my own again? When will you balsamic golden drop drip from the Holy Grace of the Heavenly Father, and bring me healing and strengthening to this my torn life in the world?

[8] Oh, you linger, you heavenly cloud, may you never bring me, carried by holy winds, the strengthening, holy, healing drops of the balm of grace from above, from the holy Father?

[9] Oh pain, oh double pain, depart, depart from me, and do not torment me poor one so long and so strongly, and give me space to pray and to ask for relief from above, from the holy, most loving Father, so that I may strengthen in the faith that He only, the holy Father, will surely soon help me out of the agony and the fear that I suffer in this torn body?

[10] Oh Father, you most holy, most loving Father, hear, hear for once my fearful plea, and make me healthy again; for I can certainly not love, not praise and glorify you, holy Father, according to dignity and right and suitably in the sick, torn body.

[11] Oh Jesus, most mighty Name, You have indeed made the dead rise from the grave; oh then speak to me also a mighty word, and I will quite surely recover from all the evil of the body, as well as of the soul and the spirit, through your all-merciful mighty word?

[12] But should I well no longer be worthy of Your holy grace, no longer worthy of the divine help from You: oh then still be attentive of my sinful soul, and of my strongly wavering spirit, and give me patience in the carrying of

the cross which You have mildly imposed on me for the acquittance of sins, and so then Your holy will be done, oh Jesus, always Your holy will. Amen.

Psalm 9

To sing to the Lord in the heart after an enjoyed pleasure of life

[1] Oh God, You Almighty, Holy, Most Loving Father! How gracious and how full of mercy are You, and good even to the wicked sinner.

[2] In all the midst of the world's sinful hustle and bustle, You let us experience many a glorious joy, so that even the foolish sinner shall experience it and feel very deeply in the heart how good and how most loving You are.

[3] But - where is that sinful taster of life's pleasures who, after enjoying life's pleasures, would duly offer a befitting praise to You Holy, You Most Loving Giver?

[4] Oh people, oh people, how can you forget the Holy Giver in the midst of uplifting joys?

[5]

[6] When noble and sublime, and loving you kindly, at your side walks a hospitable friend, a lively sister, full of grace and joy, when you rejoice in the lovely way and then refresh yourself at the hospitable table of the friend, and suck deeply, breathing in mighty draughts the flavoring love of the lovely sister into your blissful heart.

[7] Listen brother! How is it possible that after so blissfully enjoying the joy of life, you can ever forget the most Holy, Friendliest Giver of such heavenly gifts?

[8] Oh you dear brother, consider, consider that the meager earth does not offer such uplifting joys of life, but a most loving, most Holy Father even breathes them most kindly into our sinful hearts, and makes them capable for higher pleasures of life.

[9] If you never are able to deny such things, if every fiber of life says it to you with joy and delight:

[10] A God, an almighty, Holy Father, lets blow from all the stars, from all the luminous spaces, from all the suns and all the zones of the earth even friendly winds, in order to refresh you and to make capable for always only still higher joys your otherwise dull life, your rigid unbending heart.

[11] Oh then fall down to the earth, and say in the heart: You Holy, Most Loving Father! You have now soaked me, a sinner, before You and the earth with heavenly joy.

[12] With delight of the angels of heaven You have now filled my heart; all the stars of the heavens glowed in brighter light, the airs of the earth harmoniously blew around my cheerful face.

[13] From the eyes of the lovely sister, You have let me, a very poor sinner, be looked upon so mildly and gently by her guardian spirit; how beams from the same so much an immortal spirit, full of the sweetest most blissful love.

[14] And how really well have You, Holy Father, tuned the heart of a kind brother. How did he endeavor, imitating the angels of heaven, to serve me poor sinner with everything, with which he could only ever increase the joy of life for me.

[15] Oh Father, all this and unnamable other things You have prepared for me, the sinner, so much and so blissfully.

[16] So then, accept graciously from me, a poor sinner before You, my worthless gratitude before You for such glorious gifts, as something yet; and let me always praise and glorify You, Holy Father, You most loving Giver alone. Thanks be to you and the honor, glory and love of me poor sinner for this eternally. Amen.

Psalm 10

To sing to the Lord on a cloudy day

[1] However dull there may be a day from the earliest morning until the latest evening; an image, yes, a most glorious image it remains nevertheless for a heart that only loves You, oh Holy Father.

[2] What could be more faithful to present the present sad and sorrowful time to our sensual eyes than just such a real gloomy day, since the glorious light from the sun must work its way through all the masses and masses and layers and layers only laboriously and endlessly broken and completely torn, to grant comfort to yet a few on the ground of the faithless earth.

[3] Who does not know the endless masses and layers of clouds for the heart, for the spirit and for the spiritual life, which now everywhere cloud the heavens of living faith even most densely?

[4] Therefore, you gloomy day are to me welcome, welcome, a hospitable friend; for you preach the purest truth to the little ones and the big ones

without fear and without consideration, so that they are to see how now their hearts are well constituted.

[5] But if we want to illuminate and show each other how love and faith stand, no one dares to come out with the purest truth, because he must always take into account and always consider with whom he is speaking.

[6] Oh you times, you times, how hard it is to argue with you now! The brothers no longer recognize each other, and neither wants to hear the other, while every one thinks himself more than his brother, and no-one trusts the other. And if even the wiser would like to proclaim something to the less wise, he must always pay attention to a thousand considerations; otherwise he has found the judge in his brother.

[7] And if such has happened, then woe to the poor, the wiser brother; for then he too is ruthlessly condemned to legal punishments, either with threatening words, yes, not seldom even in deed.

[8] For the flattering lies, only for these are always given ample premiums; but for a purest truth, no-one wants to pay the most disdainful heller.

[9] That is why you are so dear to me, oh most gloomy day, in that you proclaim the purest truth completely without consideration and show in the clearest mirror, which is formed there from the masses and masses of densest clouds, to the wisest eye at least, how there is constituted now all the most deceptive world.

[10] Oh You holy, most loving Father! How shall I thank You for such sublime grace that You have let me recognize such a faithful prophet in this day that seems most unkind to me?!

[11] Now I will certainly not call any of the gloomy days unkind anymore; for they are messengers from You and proclaim with a clearly audible voice to the most sinful earth, what she indeed carries for generations, how many resemble the dullest day here and some seek the sun of life, but they are always unable to find it's position due to the dullness.

[12] But although we can see, as if by an inner light, how things stand now for mankind on earth, such an admonishing messenger is always welcome to us, for he tells us more in a second than we are able to show ourselves with difficulty in many tedious hours.

[13] So take then, Oh Most Holy Father, also the most heartfelt thanks for this. For You are always the purest love, and everything You give us is good; so also such a gloomy clouded day. Oh let more often the earth become just such days; they are indeed very faithful guardians and teachers of the people, who find nothing but only the world beautiful. I thank you, oh most Holy Father, therefore also for the gloomy day. Amen, Amen

Psalm 11

To sing to the Lord in the poverty of the spirit

[1] Gloomy and weak my spirit lies down, and the soul, a bodily garment for the eternal spirit, is torn by miserable futile concerns of the world.

[2] Oh how thirsty and weak is the eternal spirit in me still! He, who should live forever, is sick, even very sick, since the flesh has snatched from him his soul, his garment, and thereby also snatched from him the most necessary food, even the most meager nourishment for eternal life, the love to God, yes, the love to the most holy Father in heaven.

[3] Oh what a terrible poverty! The spirit, the immortal spirit, as the source of love, the measure of God in me has dried up, has become almost completely lifeless. How great is the poverty in me.

[4] For I hear the words, living words of eternal life no more; like an external senseless sound they now glide past my ears deafened by worldly things. Harmonious sounds that once filled my eye with tears, and made the heart in the body leap with joy, they pass me, the blunt one, by like everyday chatter.

[5] The tear of poverty, the hot, the burning tear of the suffering pleading brother, this sanctuary of God in the eye of the brother - it no longer moves me; only with a cold, unfeeling heart do I give him a meagerly measured gift in the extreme case.

[6] I am also left completely numb and dull by an honestly winking better love at me from a sister, however lovely! For my feeling is dead, yes, the innermost fiber of the heart has become completely dead in me.

[7] And Your countless daily miracles, dear holy Father, they pass by even very unnoticed before my blinded spirit; the most glorious rising of the sun is like the wandering night to me.

[8] Even the terrible roaring and raging of death, the daily dying of the brothers, the wailing death knell, the lamenting songs at the coffin and grave of killed brothers and sisters have become to me an everyday completely unnoticed spectacle, which neither deserves the applause nor a well-founded rebuke from my impoverished spirit.

[9] Oh you terrible greatness of poverty of spirit in me: When, oh when will I get rid of you, and when will an abundant life of love live in me again?

[10] Oh my Jesus! You eternally almighty Master of life, You holy, most loving Father! Have mercy on me for once and awaken in love the spirit in me that is inclined to death, so that again I would like to feel a more abundant becoming life in me yet.

[11] Oh my Jesus, my Holy Father! Awaken but once to full life the spirit that has sunk into the greatest poverty and weakness - and let You be found once by me, oh Holy Father!

[12] For in such poverty it is probably never possible to lift oneself up to You and give honor and praise to You alone, because the mute, almost deadening spirit is completely incapable of it; therefore then transform my filthy heart! And also want to commemorate of the daily bread to eternal life, so I will soon arise again with completely renewed strength to praise You, Holy Father, with an immortal tongue in the mouth of the reborn spirit. Your holy will be done always forever. Amen.

Psalm 12

To sing to the Lord when Babel's machinations threaten the free spirit

[1] Oh Lord! Look but once down into the darkest, most tragic hustle and bustle and screaming and cursing of the people, see how the servants of Baal make every effort to strike and burn mankind, the poor, the weak, with iron night.

[2] Oh Father, Your eternal endless love and mercy, Your name, Your most holy name, is trampled underfoot most badly; the most vapid prayers are sold, and sacrifices are made to sick dogs for the most disdainful pay!

[3] Oh You Most Holy Father! Can you patiently watch such things still any longer? Elijah, the great prophet, once had to slaughter all the dark, sacrilegious servants and priests of Baal, and now you let them freely commit all the sacrilege that the great city of Babylon once badly committed.

[4] Why, oh why must such things happen then? Have You then for deceit and for wickedness of man against man set mankind on this very dark earth? Should brothers deceive, condemn and curse brothers? Is this then the love of the neighbour, the brother to the brother, that such a servant of Baal shall condemn the brothers, who do not follow him, to the eternal death of hell?

[5] No, no, you can never want that, You, eternal holy Father! For this You, eternal Love, did not bleed on the cross, and did not ask while dying, the omnipotence of the Godhead in You for mercy and forgiveness for those, that now such a brother wanting to be spiritual in your most holy name should condemn the brothers by the thousand in droves to the eternal death of hell.

[6] And condemn only because one does not want to testify to his divine honor by believing without doubt what he commands to believe and act out of the darkest chamber of deceit for one's own worldly good.

[7] Oh Father! Holy Father, put for once an end to the really long, long-running deception of brothers against brothers. Let the spirit actively blow through with love for once; let Your Holy Spirit be recognized by the dark brothers, so that they may also see that You have not called them to be deadly judges, but to be loving and gentle guides of the brethren to You, dear Father!

[8] Oh do not let me call and cry to You in vain, dear Holy Father! Enlighten and warm the hearts of the brothers against brothers, destroy from the bottom those seats and chairs on which the brothers have condemned the brothers to the death of hell;

[9] and now let Your eternal love and mercy become the eternal judge in every heart, of whatever people and brothers.

[10] Oh let the diligent servants of Baal arise into equally diligent servants of love, and take away the grayish covering of the darkest self-deception from all the eyes of the servants of Baal, let them once see the holy, freest light of Your divine love and gentleness and grace and mercy, so that they may once stop cursing and instead bless all the people and brothers on earth.

[11] Hear, oh most loving Father, for once my cries and screams, and free us from the long-lasting bonds of hell on earth! Your holy will always only be done. Amen

Psalm 13

To sing to the Lord in the evening of the day

[1] Sunk, sunk down is the glorious sun, down into the sea; under all the treacherous billows and eddies the shining mother of the day hid herself.

[2] The careful bearer of so many children, she blesses, even if already hidden, still long after she sank down into eerie depths, the loosest children of the dark earth by her quite glorious rays of the twilight of the evening.

[3] Still quite long lasts the blessing of the mother of the day, and peaceful little clouds in the golden illuminated evening give sometimes still so delightfully abundant gifts of the shining blessing of the glorious mother down into the dark valleys of the earth.

[4] Only a few children of the earth notice and respect how this happens, how the holy Father full of love has created the things so beautifully and so well, that they, besides the benefit, shall also refresh and bless the people.

[5] Who only wants to pay attention to the radiant blessing of the setting sun, the glorious glory of the evening, how would his heart be filled with the sweetest bliss of the heavens; with holy love for God his heart would be filled.

But no-one wants to respect the holy order of the holy most loving Father and Savior of mankind.

[6] That is why the sun of life has sunk, sunk down into the eerie depths of the seas, the treacherous waves and eddies and swirls of the dark times; because no-one wants to pay attention anymore because of mere worldly worries, what there the holy rays, the last the sunken sun of life still offer.

[7] Therefore, hear it brothers and sisters! You who still notice the rays, the last rays of the evening in your heart, all of you remember the holy evening when the Father walked with the two brothers to Emmaus and finally blessed them there after He has broken the bread.

[8] Oh remember, oh remember, brothers and sisters, of every evening, remember this so holy evening, and cry out with the two mourning pilgrims to Emmaus: oh abide, oh abide with us, Holy Father! For behold, it has already become evening in our hearts.

[9] And then the Holy Father will bless you and say: "Oh little children, be calm and do not be afraid; for I will remain with you until the end of the world." And when that will come, the last of the days of earthly life, then the Holy Father will awaken you to eternal life in Him.

[10] Oh, so watch out, brothers and sisters, of the evening, yes, we all respect the most glorious image of the sun that has set, so that one day a new - an eternal morning of eternal life might arise for us in the lap of the Holy Father in heaven. Oh Holy Father, hallowed be Your name; Your holy will, your holy will be always done. Amen

Psalm 14

To sing to the Lord in the contemplation of the ever-increasing surging tide of sin, of the night, and of all it's inherent abominable deceit

(According to the 93rd Psalm, 4th v. of David)

[1] The waves of the sea are great and quite dreadful, they roar; but the Lord is greater still there in the height!

[2] The mighty storms rush and rage already very close past my spiritualized ear; but closer to the ear than all the nocturnal storms, sounds the trumpet of the heavens, the bright, the clear - to announce to man's earth the true, the eternal peace.

[3] The states, the peoples, the powers of the earth, they cry out and write and reckon mightily, the mountains already quake strongly here and there with fearful expectation of the things that are very soon to come there.

[4] But there is still one up there who cries and writes and reckons, who is mightier than the states, the peoples and all the powers of the earth: the time has trickled, I come, a mighty judge, to give you filthy darkest earth the reward in the puddle and all your mighty children with you.

[5] Oh, the voice is more powerful, stronger and mightier than all the worldly raging and roaring and shouting and writing and calculating and activities of the seas, the storms, the states, the peoples and all the defiant mighty of the earth!

[6] Oh, only tear and destroy, you treacherous, mightily surging stream your banks, destroy the divine seeds at the field of the Word from God in the few human hearts. Oh become the sea, drown the mountains and then drive high above all the heavenly clouds your all-life- suffocating raging waves.

[7] But never will you reach the glorious stars, whose endless fire blazes there in the eternal endless space, faithfully waiting for the slightest sign of the One up there, to then fall down like a quickest thought on you most abominable dwelling of abominations in a moment, and faster than a drop consumes itself at the glowing iron, destroying you forever.

[8] Oh people, oh brothers, how can you still trust and believe the lie, the whore, who has blinded and deceived you so often?

[9] How can you put the stamp of divine truth on the most blatant foolishness? Oh take note and pay attention to the thoughts and actions of the whore, who creeps nightly through the streets and alleys of the earth, so that she still catches someone, who then courts with her, and finally pays for the eternal shame cultivated with him.

[10] Oh take then note and respect it! and you must easily and immediately see what kind of spirit the teaching is full of, which pulls down the divine, holy and true and good out of the most shameful lust for power and greed most impudently and most abominably into the darkest muddy ground, and most shamefully sells hell for heaven.

[11] Oh Lord! You Almighty Friend of noble spirits and people, blow away, blow away yet once the wicked deceivers and slayers of mankind on earth!

[12] Let us never be captured by the dragon of hell, suffocate him very soon in the puddle of death, so that he no longer torments us any more and further and longer continue catching the children of the earth with infernal claw. Oh Father, You most loving, Holy Father, hear this cry of lamentation for once and let us never call to You in vain: oh Father! Do not lead us into temptation anymore, but make us clean from the greatest evil for once! Your holy will be done always forever. Amen.

Psalm 15

To sing to the Lord on the day of visitation

[1] Oh Lord! As You have given me, very specially constituted, my being, so You teach me and guide me and lead me, according to Your most holy will, to walk in the way of the righteous.

[2] How delicious and praiseworthy it is to walk this path, which You, Father, You most Holy Father, as Creator and Lord of all life, show us, Your creatures, Yourself, so that on such a path full of divine light and life, as weak creatures, we may most blessedly attain eternal life full of freest power from You, oh Most Holy Father

[3] But as You, oh most holy Father and Creator of angels and humans, have created here over the earth of our temporal walk such an innumerable variety of flowers and grasses and trees and shrubs, since none is like the other in color, shape and smell and taste, and yet each corresponds most perfectly to that most holy purpose which You have set for it.

[4] Oh, most holy Father, You will also faithfully help us humans who, as if on the floating, wavering earth from death to death as Your redeemed, walk here mourning and hoping, to reach and let us surely find the former eternal holy purpose which You Yourself have set and shown us.

[5] As I see and always experience, one human life is certainly not like another; for almost everyone there acts and walks as if he had his very own Creator and God, whose inner secret beckoning he seemed to follow;

[6] But the earth and all its divine creation calls out to me: "Oh foolish inquirer and searcher in things and ways which God has arranged before one of the countless suns has shone in the endless space, see, even on the one and same tree, not one leaf is like the other in abundance! How will you then remodel the freest created humanity?"

[7] When I heard such things from all the earthly creation like an endless choir of many voices to the most amazing praise of the eternally creating Father, who is holy, immeasurably holy, there I become full of the most blissful joy and, like a most blissful spirit already risen from the grave, I join in the great harmonic jubilant chord of all endless creation, and sing:

[8] „Oh holy, eternally all-wisest, most loving Father! How good, yes, how exceedingly good You must be, that You can show me, the still mortal wanderer on this perishable earth, so clearly, how endlessly many paths full of light and eternal truth You have created, on which we here, as budding children and weak pupils of life, could never miss the paths to You, oh Most Holy Father.

[9] The angels, the suns and worlds, and all the powers of the heavens and worlds praise You as their almightyest, most gracious, wisest Creator; for You are their only Lord and their only God!

[10] Oh then, most Holy Father, let me also, even if only as an insignificant worm in the dust before You, praise and glorify You, as You have created me out of Your most holy order for Your infinite praise and glory."

[11] For what can I, what else should I give you, Oh Father in heaven, it is all yours, what I have and am; but praise and glorify, oh most holy Father, with acting and walking and words according to such a holy order, which you have given me therefore and so only, that I can, that I must - because this holy order in me is exactly the divine freedom of the eternal immortal spirit, which You have given me out of Yourself, that therefore through it, I can recognize the eternal Holy Father in you.

[12] I have recognized and found You, Holy Father, and have recognized and found the holy order of eternal love in my immortal spirit, which You have given me out of Yourself, however special it may be before the spirit of other people and brothers.

[13] So will I also praise and extol You, oh holy Father, as I have found You, in the way allotted to me, in the spirit of the order that You have given me. And so be, oh Father, full of goodness and love and wisdom in spirit and truth, praised and extoled your Holy Name in eternity. Amen.

Psalm 16

To sing to the Lord while contemplating the great glorious nature on a mountain, in the free endless space hall of God

[1] As a little worm from the dust of nothingness exploringly climbs the thorny trunk of a thistle with a really laborious, hesitant move; so have I, sinful wanderer, climbed with great difficulty the mighty trunk and the summit of those great plants of the earth, which do not last like a dayfly from today to tomorrow, which have already defied a thousand and a thousand years.

[2] Man well calls these very mighty plants of the earth "mountains"; but I call what flowed from the hand of my God only 'plants'; for we, as the freest living beings, are ourselves nothing else but plants and branches in the vineyard of the Lord and in the field, where He has sown the wheat in us as the seed for eternal life.

[3] So also suns and worlds and mountains are only plants, for whose existence He has scattered the strong seed through all the endless spaces;

[4] and has in the same divine way then also safely cared for the matured worlds, and has in the fiery depths of the earth's first well laid very strong seed full of lifting fire, from which then in times and times of the most fiery storms, the mountains grew out of the smoking ground of the earth.

[5] There may have been scenes in the becoming of the giants on this now calmer earth which we inhabit, of never to be described manner, of which the inquiring mind has never dreamed.

[6] But greatness and so also non-greatness at the becoming scenes of the things according to our human sense, all this is one in the eyes of the great Originator; for it is the same to Him to create the seed for suns and worlds, like these from which we spy the infusoria arising by the decillions in a dewdrop.

[7] And so I am standing here on the top of such a quite old world-plant, and while looking around me at the many first plants of the earth rising up into the ether, I can see their fiery mighty becoming quite vividly in front of my senses.

[8] And when I have lost myself deeper into the primeval scenes of the growth of the great plants in my mind and everything becomes so quiet around my listening ear, oh then I cringe in the spirit and pray:

[9] "Oh Father! You great, You Holy Father! Hallowed be Your holy name; for it is indeed You who have let germinate there these so mighty mountains as the first growths from Your very

[10] powerful seed full of fire from Your almighty will from the trembling subservient ground of the earth.

[11] Oh place also in this my powerless being such a powerful seed full of fire of Your living eternal love, so that also from me, even if under many a raging storm, such firm and lasting fruits may always grow, like these, which stretch there their holy tops up to You as mighty witnesses of Your infinite power, love, wisdom and strength.

[12] Oh Father! How glorious and great are all Your works, how great is the delight of that soul, which always well takes care of it;

[13] Oh, then, let me always pay attention to it with all my senses, for Your holy works are worthy to be respected at all times and to learn from them, in bliss' fullest joy, to recognize You, Most Holy Father, ever more and ever more deeply!

[14] The angels, the suns, the worlds, the mountains and all creatures praise you; let then also this, my very least praise with the praise of the mountain, on which I now stand praying, ascend to You, oh Holy Father; To you alone be praise, honor and glory eternal! Amen.

Psalm 17

To sing to the Lord in the morning of the day

[1] The stars in the sky still glow solemnly, the evening is still surrounded with the nightly darkness, darkened the north like the south; but as I turn my eye to the morning, the longing chest lifts and the lungs draw deeper draughts from the air blowing from the begetter of the coming day.

[2] Oh, it makes me feel so good and so light around the heart, when the eye begins to suck the first, the most tender rays of the nascent day.

[3] There I think in such an hour of the earliest morning: 'Oh people, oh brothers, whom is still held captive by the sorrowful brother of death, the sinful sleep - arise, arise! To shy away from the holy scenes of the morning, as everything rushes towards it; the little clouds, they move with visible joy towards the glorious morning.

[4] The birds, the lively singers, how they swell their feathered breast, to greet the coming day and to praise the Holy Father of Light, Whom they do not know, thus like man; but their sacred intuition never lets them rest, they feel the love, the holiness of the Creator, and praise and extol it through their unspeakable joy.

[5] The little flowers of the gardens and fields and meadows arise and scatter very fragrantly from their most delicate calyxes in countless clearest little clouds the offerings of thanks and praise up to the stars, who, like departing friends, still look down on the earth from the ever brighter sky, blessing them here and there.

[6] Man only - man only, can still sleep and dream of death, where all the innumerable multitudes with the most delightful breasts hasten to the coming streams of life.

[7] The little clouds, the flowers and countless armies of animals and little beasts, they hurry awakened by the first of the rays of the golden morning, not knowing where from and where to, in order to praise and extol out of all their powers the Creator, the holy Father, Whom they are only able to suspect, but not to recognize.

[8] The people, being children of the Holy Father, endowed with the highest of the graces of life, endowed with an immortal spirit, do not want to await the Holy Father happily in the coming day, do not want to praise and glorify the holy, most loving Giver of eternal life.

[9] Oh, be ashamed, children; sleep is dearer to you - the brother of death - than all the only too glorious rushing streams of life from the morning on the nascent day!

[10] Wake up, wake up! Oh all you brethren, awake! And rejoice for once at last for the breaking morning to the becoming holy day, in the light of the eternal sun from God! Oh turn no more in the bed of selfishness to the deadly sleep; hear the rustle of the streams of

[11] life from the golden morning! The Father, the Holy Father Himself comes to us in sunny garment, in clouds of heaven, in most holy love! Thus awake for once then, brothers and sisters!

[12] Listen, brothers and sisters, the Father is coming, the holy, most loving Father is coming to us Himself on this already so long awaited morning; so awake then, awake from the long, the deadliest night, and receive eternal life in God in the morning of the holy day to come; otherwise your brother, eternal death, will reach you in your sleep!

[13] Oh Holy Father, you eternal Sun of life, awaken, awaken for once the sleeping brothers and let them draw life from the holy stream of the eternal morning of love to You, oh You Holy Father! Your holy will be done!!!

Psalm 18

To sing to the Lord at all times as the Father of people

[1] Oh Holy Father, in Jesus the Lord, and the Creator of the worlds, the suns, humans and angels, my soul praises You, my spirit loves and praises You, and my heart is full of the most fervent longing for You, oh You Holy, most loving Father!

[2] Endlessly and eternally innumerable armies of beings praise You, from the most fiery cherub down to the most insignificant mite, for whom even a little moss leaf becomes a world, even a most wonderful, greatest world.

[3] Oh, so let You then, most holy Father, also be praised and glorified by me, a greatest sinner before You! Oh, I know well and feel it only too vividly how worthless appears before You, oh You Holy Father, a filthy, death-ridden sinner; but I cannot help myself if my most sinful heart wants to take hold of You as if it were sinless before You, oh You Holy Father; for You are eternally even Yourself, the purest love!

[4] Oh for this reason You will surely graciously look upon the deeply sorrowful hearts of sinners when they turn to You through love, and praise and glorify You, Holy Father, in all contrition and humility of the spirit!

[5] Oh most loving Father, look graciously down upon us poor sinners and have mercy on us, not minding the sins we have already committed in our weakness; forgive us our debts, and take the sacrifices from our hearts, let praise and glorify You, Holy Father, for it!

[6] Hear, oh Holy Father! I have sometimes so sinned before You, but I never felt the remorse for my committed sins stronger than just when I sinned before You.

[7] Oh Father! How was then indeed such a thing possible? Just when I have even faithlessly distanced myself from You through sin, there was also my heart, as on few other occasions, seized by a most profound remorse and not seldom wanted to burst out of love for You.

[8] Oh the miracle of miracles! How can a sinful heart still approach You, oh Holy Father; how do I want to cry tears of remorse and love in my incarnate hell after all!

[9] Oh listen! Oh listen, my sinful heart, a holy voice of the Father, of the holy, most loving Father, which calls to You and in You, and the words, the holy ones, are thus; for thus only He speaks, yes, only He speaks thus as the eternal purest Love:

[10] "Oh little children! I seek only that which is lost, and help anew him who is fallen; Therefore repentance and longing love for Me, follow sin very soon!

[11] But whom I have helped, he shall then remain in the longing love to Me and - shall never let himself be beguiled by a most worthless world!

[12] Otherwise it could surely happen that he would fall so deeply, even deepest into the hell of eternal death, where then never repentance and longing love, as My most faithful hand, would take hold of him and lead him back into eternal life in Me! Understand this, and live and act according to it eternally! Amen"

Psalm 19

To sing praise to the Lord (and of the postponed Sabbath)

[1] Awake! Awake, my still sleeping spirit, yes just hastily, awake; for it has come, come - a glorious day, yea, [it has] come - the holy day of rest of the Lord, the Holy Most Loving Father of mankind.

[2] The holy day is still the same, the seventh, which the Lord has chosen for Himself; but people have reversed the days as they have reversed themselves.

[3] The holy day has become a day of servile work, and that day, which God Himself most intended for work on earth, while He Himself obviously worked on it, has been changed into a day of rest.

[4] But this shall well never distract you, my immortal spirit; The order, the holy order, shall remain for you as the Lord has set it from eternity; For the Lord is not changeable like humans, He knows why He has thus ordered the days since eternity.

[5] And so then, my spirit, awaken to the sweet activity of praising and glorifying the Holy Most Loving Father with all your strength in holy tranquility; for He is so good and so lovingly merciful to all His children. Therefore He shall be praised and glorified by you, my spirit.

[6] I, poor soul, now feel this as a physical reminder, and therefore call you, my immortal spirit, to awaken.

[7] Oh my innermost life, you - love from God, you awaken in me, oh how brightly your eye shines out full of glory into the endless depths of eternal life! I am no longer me, but you are now all in me, oh so praise then with immortal tongue the Holy Father, Who has united us and given us eternal life in Him!

[8] Yes, I, spirit, have awakened: Thank you, my likewise immortal soul, because you have awakened me to the activity of praising and glorifying on the day of holy rest, on the eternal holy day of the Lord; I will praise Him with all my strength, and always love and praise the Holy Father in you, my diligent soul!

[9] Oh my Holy, Most Loving Father, You eternal Creator of the worlds, of humans, of spirits and angels, and of all the eternally most endless heavens! Even the mite praises and glorifies you, whose puny life counts only minutes in it's fleeting duration!

[10] The little worm in the dust praises and glorifies you, and countless armies of very frisky little birds flash through the bluish air, singing praises to you, oh Holy Father!

[11] Yes, everything that breathes and lives offers You, oh You holy, most loving Father, in a most unmentionable joy of divine life, a festive sacrifice of most due thanks in it's kind.

[12] Only man, the immortal man, can sleep and rest, where all creatures contest to be the first, to praise You most gracious Giver of living, sweetest food; You everywhere mighty Creator, You eternally infinite God!

[13] Oh then be loved and praised and glorified by me, the immortal spirit, on this so holy day of the earth, on the day of rest, as always and eternally, because You, O Holy Father, are so good and so exceedingly gracious to me!

[14] Oh the most highest glory be to You as the Father in the Son and Your most holy Spirit, since You created me, redeemed me and sanctified me again to eternal life, thus graciously through Your infinite goodness, mercy and eternal love; yes, eternal thanks and praise be to you, Holy Father, for this from me, a sinful spirit! Your holy will be done forever, Amen; hallowed be Your name in us forever. Amen.

Psalm 20

To sing to the Lord at the end of the year

[1] Again the earth has completed in even hasty flight the course around the shining mother of the days.

[2] The journey is far, and just as great is the mighty circle which the earth, the circling mother of so many creatures and beings, wanders through in three hundred and sixty-five days.

[3] Man would have to climb many thousands of years also with most hasty step, until he would complete only once the annual journey of the earth;

[4] However, whatever the duration of the time of such a journey may be and how far the circular path extends, the result is certain and absolutely sure, namely that a finite goal is set on every path.

[5] Thus the Lord, the almighty Creator of angels and humans, of suns and earths, has done it for the wisest of reasons; they circle and move and work in their given spheres; but all this circling and moving and working is faithfully and wisely set on a goal, here a finite one, and there even an eternal one.

[6] From a trivial point the earth begins to circle the far-stretched orbit and always ends it again on the same day.

[7] So also the human on the earth begins in the dust the circle of his work and ends it then again in the void dust. The worlds and suns pass away, if they have completed once the farthest circles in the endless space and then become again an atomic void breath! And the people, the big and proud, they become the food of worms and these then finally the food of the void dust.

[8] And who can deny it, and say: So it is not! For constant experience teaches us that everything arises from a point or dust and always returns to it [again].

[9] And yet man, the even blind inhabitant of the dust, may exalt himself supremely and act as if he were in the eternal center of the eternal omnipotence and divine dominion.

[10] You poor inhabitant of the dust, remember at the end of the earth's orbit, at the end of the year, how everything ends its finite orbit with the dusty world, and that at the point of nothingness, where what seemed to you to be the most glorious flight, was begun - then you will see your foolish driving and hunting in the dust, as dust after dust.

[11] How foolish would he finally be, who would still want to stay in the swaying boat, if he reached in this a shore and would start activity in it, as if he were a mythical god over waves and floods.

[12] Is it different with you, my pompous, yourself-mighty-seeming brother? Oh behold, by no means, you are only a fool and most annoyingly blind, therefore you may not see the most naked truth and never understand that this very swaying world is nothing but an equally swaying barque; this barque can carry you, dusty brother, either to the shore of life and just as well to the dusty loose shore of death, from which you will not easily rise again.

[13] Oh, so put then once a lasting end to the dusty hunt and hustle; consider that only One lives and reigns freely above the dust of the worlds, and He let us become dusty so that we should taste the powerlessness of dust for eternal life here, in order to strive ever more mightily after Him and trample the void dust with our feet!

[14] And when you will realize this, the void change of times will no longer be a change for you; for you will then stand sublimely in spirit and truth high above the smoking ruins of the good times, and say: "I have reached the shore in the swaying barque, the shore of life, and have found the Holy Father full of love and mercy". So strive like me, all you brothers, for it is noble to dwell in the bosom of the Father!

Psalm 21

To sing to the Lord in manifold tribulation

[1] The times are surging and storming; and brothers are arming themselves for bloody warfare among themselves.

[2] The virgin has become faithless of heart; she does not want to love, only to conquer, and then despises all the easily conquered hearts in a male breast that has become effeminate.

[3] And among many of the male swans, has she yet come upon a genuine male heart that has not been entranced like a reed by the treacherous gaze of the serpent in the faithless heart of the virgin;

[4] Then she cries bitter tears, not out of remorse, but only because of the unsuccessful victory, and that her power does not badly victoriously extend over all male hearts.

[5] Oh times, Oh people and customs! The woman only wants to play with male hearts.

[6] The man only passes sensual time with the woman; but he only can love himself in the heart of the woman and dig like pigs in her tender flowing flesh.

[7] The ruler is no longer a shining brother to the brothers for guidance and leadership of the peoples; he is only a lord all brothers, only a completely dogmatist;

[8] A proud sword-powerful lord all alone over goods and life and death of his languishing brothers.

[9] The rich, legally authorized swindler of many of the brethren enjoys prestige, praise and honor, and is even carried on the hands of the poor for a meager wage:

[10] The poor, on the other hand, are always regarded by the rich with the most scornful looks and are shown the door as parasitic servants. Oh holy Father in heaven, how long will such indeed still last?

[11] When will the mountains well resemble the valleys? When will Cain and Abel kiss each other?

[12] When will the virgin return to the simple holy dignity of an angel in female form, in order to make the already long mourning male heart happy?

[13] And when will the rulers' glory-thirsty desires, the iron pressure on their brothers, the chains of slaves and countless other torments then end?

[14] When will the heir to the throne finally become a brother to brothers? When will he teach and guide and lead the brothers like an archangel with wisdom to You, oh Holy Father of all people on earth?

[15] And when will the priest take off the shameful mask full of overambitious semblance and deception and proclaim to his brothers the pure living Word of Your Holy Spirit, oh Father in Heaven!

[16] "Listen then, you spirit in the living still throbbing heart! I will now announce to you from My fully divine mouth the answer of joy, comfort and truth and love from all the heavens.

[17] Oh tell Me, the Father of angels in heaven and people on earth! When will the children stop bickering and quarreling in their parents' home, while they still lack age and education?

[18] You say: "As they become old and educated and wiser and purer in thought, in deed, and in will, and all the love in the heart of the soul."

[19] "Quite rightly and wisely spoken. But see, if the earth is nothing else than only a roomy room for the children, if taken in a more serious sense; how then can you ask when it will become different on earth?

[20] Just the children mature and grow older in the eternal nursing room for the embryos of the angels; and you will see the clearest answer to your wishful question in the brightest light! The infants of the cradle indeed are crying more than the lively ones in the grass of life."

[21] Oh holy, most loving Father, now a mighty light has dawned upon me; only with such eyes can all the colorful and loose hustle and bustle of people on earth be viewed in an explicable way. Therefore, oh Father, all honor and love and thanks be to You forever! Amen.

Psalm 22

To sing to the Lord after overcoming sickness of the body and the soul bound with it

[1] Sickness, a burning fire in the mortal flesh, yes, a mighty test of the suffering soul in faith, hope and love, comes, like all heavenly gifts, from the most loving, holy Father in heaven.

[2] Which, by this means teaches and faithfully examine the wandering children in this earthly school of life, as with His own most holy hand, washes away much still deadly earthly dross.

[3] So that after a - even if sometimes long-lasting - illness, the person may be cleansed from so many stuck sins, like gold ore through the fire, from slag and stones.

[4] What an otherwise person in a healthy state would never want to achieve; for when one is healthy in the flesh, one does not notice to what extent the deadly cancer of the world has already penetrated the fibers of life in the most hostile way.

[5] How deep into the roots of the inner spiritual life has this most miserable enemy of all life already burrowed like such a polyp with arms and a thousand proboscises?

[6] But - there comes just the Lord to the certainly fleshly healthy, but spiritually declining man with His own, most holy, most powerful hand faithfully to the rescue, seizing, tearing out the evil from all the roots of life and only then the complaining man notices to what extent the cancer has already driven its roots into the inner life.

[7] For all those places then burn and piteously ache in the carnal being of man, in which formerly were the deadly roots of the enemy of life.

[8] But the most holy Father of life never pays attention to the flesh of man, whether it burns and drips with bloody sweat out of anxiety and fear of earthly death.

[9] If He has only saved the life of the spirit, of the soul, what lies there at the flesh, on this even rotten clothing of the soul of the spirit!

[10] Is it right according to the most holy will of the Father, then it will easily recover again. And is it not right according to the most holy and wise will of the most holy Master of life, then it will well surely be best that He, in a Fatherly way, most lovingly tears away the cancer together with the rotten and shallow dwelling.

[11] Thus He Himself, the greatest, the most holy sufferer showed on the Mount of Olives, when kneeling and praying to the eternal love in the Father in the bloody sweat of fear, He asked: "If You Father, You eternal love want it, oh then take the cup You from me! But not my, but always Your holy will be done."

[12] Here the eternal holy Master of life showed Himself, how we should always behave towards the life of the flesh, when suffering creeps it, if we want to preserve the life of the soul, of the spirit.

[13] But is such a most holy pattern set for us, we can always rejoice and sing from our childlike, most refreshed heart:

[14] "Oh most holy, most loving Father of angels and humans, You eternal Master of life, You gave us life; the body only as a temporal shell of the spirit and tool of the soul.

[15] You send us joys and sufferings according to Your pleasure, according to Your all-wisest holiest will; so then Your most holy will be done also at all times! You yourself have taught us to live through words and deeds, and so we then also want to live and always praise and extol you in joys and sorrows; because You are indeed the only Giver of always good gifts. Glory and praise to You forever! Amen.

Measurement conversion

All throughout the text of this book, are references to measurements that are less known in modern times. Below is a list of the old measurements as used in the New Revelation followed by the corresponding measures of today.

1 mile (German mile) = 2000 rods = 7.586 km*

1 rod = 2 fathoms = 3.8 m

1 fathom (thread) = 6 feet = 1.90 m

1 foot (shoe) = 12 inches = 31.6 cm

1 inch = 12 lines = 2.63 cm

1 line = 12 points = 2.2 mm

1 point = 0.18 mm

1 cubit = 0.41 fathoms = 77.8 cm

All values are rounded; the exact values are given by the relationship:

1 fathom = 1.896484 m.

1 quintal (100 pounds) = 56 kg

1 pound (32 lots) = 560 g

1 lot (4 quintel) = 17.5 g

1 quintel (60 gran) = 4.4 g

1 gran = 73 mg.

The exact values result from the relationship: 1 quintel = 4.375467 g

** In most cases, the Lorber works do not use the Austrian mile, but the German geographical mile based on the circumference of the equator.*

1 equatorial circumference = 5400 geogr. miles = 40.1 mm

1 German geogr. mile = 1/15 equatorial degree = 7.42 km

According to "Household of God" (Vol 03 ch 246 v 02)

1 hour's walk = 1/2 German mile = 3.75 km