

**SECRETS OF LIFE
REVEALED BY JESUS
THROUGH GOTTFRIED MAYERHOFER**



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PREFACE

Gottfried Mayerhofer, who, apart from "Lebensgeheimnisse", inspired by the inner spiritual voice, has written several other works published by the Lorber-Verlag, Bietigheim, was born in Munich in 1807 as the descendant of a notable family. In his middle years he entered as officer into Greek royal service, married in Athens the daughter of a wholesale merchant and later lived in Trieste in good circumstances. There he came into contact with the writings of the New Revelation through Jakob Lorber and became an enthusiastic follower of the same. Through his selfless financial help, he helped the then publisher Johannes Busch in the publication of "The Great Gospel of John" and other Lorber works. At an advanced age, Gottfried Mayerhofer himself, as a diligent disciple of the Lord, received the gift of the Inner Word. Thus through his writing several works originated, in which many questions relating to creation, to life, to the road to salvation and to communication with the spiritual world etc. were discussed. The most important and most beautiful fruit Gottfried Mayerhofer was allowed to offer mankind is the unique collection of 53 sermons by the Lord called "The Lord's Sermons", a work which serves many people all over the world for their daily edification. On Good Friday 1877, Gottfried Mayerhofer was allowed to return to the lightful spirit-world about which he had given us so much information.

The Lorber Publishers

1. FREEMASONS

7 May 1870

O you want to know what the Freemasons are nowadays? Then just look at the present ceremonial of the Christian Church. Look, it stands only for appearance, and this is also the case with the present Freemasons. Their emphasis is on empty ceremonies and phrases. They only pretend to help mankind, for although they have had kings and emperors and other eminent personages as their members, you can see from the behavior of the same how far the rights of mankind had been their paramount concern.

What I once said to the Essenes, namely that they should do nothing secretly, but should do everything openly, should also be said to these present Freemasons. Their principle is: The human rights of equality. All are supposed to be "brothers". Indeed, this is what they were and are. But only in the Lodge proper: outside of it all equality ceases and the king is again king and the impecunious compared to him a nonentity, since he is only used as a means to an end.

Do you know what freemasonry should actually be? Even according to the articles of the present society, nothing else but the representation of the enactment of My second commandment, of neighborly love!

How beautiful and elevating it would be if they all were in this sense Freemasons; however, not only in their assemblies, but during the whole course of their life, and very much would have been gained for My Kingdom. However, as long as they merely adhere to ceremonies, these are for the most part, like church ceremonies, an empty show behind which far higher things are hidden. And so the present members taking part in these ceremonies, knowing nothing of the actual reason, have hardly ever acted according to it.

So you too, be Freemasons, however in the noblest sense of the word! Help the poor, who are your brothers. Whatever you do, do it as if in the sight of all, openly although you act in secret, for it suffices that you need not be ashamed in the presence of My all-seeing eyes, and do not bother with the other things!

If you thus build the masonry of My teaching, free and open so that everyone can see it, you have the right to carry and deserve the title "Freemasons" rather than those who merely by certain hand-signs and other empty gestures make their brotherhood known to others.

So follow My teaching, and I Myself shall be the first "Freemason" and your President (Master of the Chair) and within a short time we shall have built a protective wall of truth and love, which can be destroyed neither by time nor by elemental or political events!

This for your enlightenment on freemasonry and its members, and how they should really be, but unfortunately are not. And so enough of it for today. Amen.

2. LIGHT, LIFE AND LOVE

30 June 1870

YOU have here chosen three words. You could not have chosen more correctly and comprehensively within the whole vocabulary of a human language, for these three words denote the quintessence of all creation, its continued existence and duration.

You see, everything I created was created in the light; it received life and out of love it was not ever annihilated.

Is there anything in the great sphere of infinity that does not owe its eternal permanence to these three so significant words?

With light there begins life and with life, love. The light represents the creative power, which keeps forever bringing forth new things, constantly streaming in all directions of infinity, awakening life, banishing darkness and then through love, preserving the created and perpetually bringing forth new creations.

Through light there develops warmth and warmth corresponds to life. For life ceases in the cold and love has no longer a footing as love is nothing else but a kindled zeal to see everything perfectly happy and satisfied.

Thus, wherever light with its gentle rays stimulates the scattered elements to attraction and repulsion, there warmth is produced through this stirring and assimilating, or wherever there is a stirring there is life.

However, life wants to be satisfied, it wants to be all in all, and that it can become solely through love.

Love wants to preserve life, whereas hatred wants to destroy it. Wherever you look you will find these elements in conflict with their opposites.

Light has to battle with darkness, life with death and love with hatred as their opposites. As much as the first want to preserve and attract everything, the others want to repulse and destroy it.

In the union of the first three you see My Deity as eternal preserver of all creation and in the latter three you see the Adversary, Satan, with his coldness and destructiveness.

Thus the conflict extends throughout matter, beginning with the angel and reaching to the last, hardest and most severely bound spirit. In a constant struggle love wins life through the light destroying the darkness with its death and hatred.

Therefore, you have here with these three words and their opposites the sole principle of preservation for all created things.

When I, the very light, decided to create also outside of Me spirits that I were to love Me, to understand Me and gradually become like Me, the first impulse for the coming into existence was given. This is why you read in the Mosaic books: "And the earth was without form and void, and the Lord created the light!"

With the light the activity of the elements awakened and the spirits began to become conscious of themselves and to attract and repulse each other. With the light began life, for destruction too, cruel as it may often seem, has at its root the higher and better purpose to get closer to the supreme light by abandoning the lower forms in order to assume higher ones, closer to the universal light.

Therefore, as soon as light and life had awakened, as soon as the created began to enjoy its existence in the radiance of the eternal primordial light from the heavens, the third thought was awakened, which was to unite all these beings of the visible and invisible world. It was love, the fundamental thought of light and life, which wanted to eternally preserve and perfect all that was now enjoying its existence.

Then the purest angels, personified love, were endowed with the greatest light and were sent out for the sake of the most intensive life to share with all the other living beings the abundance of grace placed at their disposal in such a great measure.

Thereby strengthened, enlightened and warmed, the other beings united, recognized their high goal and are now striving after it, rejoicing and struggling. The lower spirit happily breaks up the shell that retarded its progress. It destroys its own existence in order to reach a higher one where it can absorb more light, life and love from the sole primordial source of all things.

Thus, what you blindly call destruction is nothing else but a liberation towards a higher state, since spirit, already from the time of its imprisonment in a form, has had to suffer matter and is waiting for the moment when these shackles fall and it may, individually or united through the bond of love with a thousand other compatible beings, take up a higher place in the great sphere of creations.

It is love, the blessed warmth emanating from the primordial light, which encourages the spirit to perfect its own destiny and thus gradually return to the primordial source of light in which it has originated.

This happens to all angelic spirits. Already your ancestors called the one now fallen angel "Lucifer", the light bearer.

He was, indeed, a light bearer throughout the vast spaces of My creation. However, conscious of the immeasurable grace received from Me, endowing him with a might none other possessed, the too intensive warmth, which developed through his light, changed into the opposite of love, into hatred towards the One who had endowed him with so much light. Still today he is a fallen angelic spirit, My most ardent opponent, who will not much longer be free and will then have to make a clear choice as to whether to adopt My first three great words of creation or remain with their opposites.

He will not much longer succeed in adopting a middle course and cleverly evade My urging to return to Me. Soon he will have to declare categorically whether he intends to turn to the eternal life of light and love or to the everlasting death in darkness and cold.

You humans too, for whom I by My light of grace have kindled a spark of divine life in your soul, do bear in mind what you are actually carrying in your heart! You carry in your breast a divine light, life and love from your Father.

He gave you this trinity in pledge of your origin, your beginning and your ultimate goal. Do not carelessly forfeit these divine gifts which, as gifts of grace, give you, who are conscious of them, an advantage over millions of other beings. Be aware of the divine light, given and instilled into you with love, which constitutes the life of your soul and spirit. Remember the giver who once paid dearly with His blood and with great suffering for you as His children and wants to make you once more into what you were meant to be in the vast circle of created beings. Do not forget that it is His love that wishes to lead you to life eternal by having kindled within you the light of cognition and divine consciousness.

Strive for the perfection that you as created beings are capable of attaining, so that in addition to the received three gifts you will one day be able to bear them in higher potencies. For My divine light radiating out of Me into all the vast spaces of creation has no limitations and, perpetually awakening new life, wishes to one day lovingly unite all created beings and see them surround Him who is the supreme Light of Life and Love.

In this way, My dear children, should you regard these three words. They contain the primordial source of all existence. They are the foundations of all creations and no being and living creature exists without them. Where they are absent, all progress has ceased; there is death, darkness and eternal hatred.

As proof that the trinity of God's attributes will always be victorious, an angel of life is standing there with a crown of victory, clothed in a garment of light, and whosoever is in opposition and prefers darkness to light, death to life and hatred to love, will have to hide in the innermost corners of the earth.

Everything presses forward, My children: love, the never appeased love which gives all in order to recover all once more, the light which illumines everything so that every dark corner may be banished from creation, and life which gives movement, change of forms and progress from one stage to the next. All three are calling to you: "Without us there is no world, no past and no future! We are their carriers in the innermost of the Supreme Lord; we express His entire self!"

Therefore, go ahead, you descendants of the light! Rise upwards to where there is no longer a sunset, where no longer death alternates with life and where no strife, anger or hatred disrupts the beautiful harmony of the concert of love!

Listen to the angelic harmonies which, carried by these three words, permeate all infinities. They are the everlasting hymn of praise of the one and only Lord and Creator, your Father, who finds His complete happiness and bliss only when He sees the beings He has created rejoicing in Him and learning to love and understand Him more and more. The so often misinterpreted Trinity can be found only in these three mighty words and lies on a small scale in every created being as a germ, enabling it to develop to the highest potency of an angel of light standing in the presence of the Lord of all the heavens.

Children, do recognize your great gift! Be proud and rejoice at being able to become My children! There will be a time when you, endowed with spiritual vision, will be able to gaze through the immeasurable spaces of infinity and from the throne of the Father to the last space, where a ray of light can still penetrate to perceive the fundamental principles of My nature within millions upon millions of beings in the grand harmonious hymn in His praise.

Therefore, strive for becoming worthy of this state of enlightenment in the truest sense of the word!

3. HEAVEN, HELL, EARTH

9 July 1870

YOU asked Me for three words and, it goes without saying, for their explanation. Well, I gave you these three significant words: heaven, hell and earth. Now we will see what can be extracted from these three words that may be elevating, edifying and instructive for you, as well as for mankind as a whole.

The first of the three words signifies the greatest, so that even you, when saying it, must raise your voice and lend greater tension to your vocal cords, if you want to pronounce this word in the manner it deserves to be pronounced.

Do you know what you really utter when pronouncing this word? No, you do not know it but can only surmise; for look, "Heaven" is and signifies the highest abode, as dwelling of the highest spirits, and also My more permanent abode. Heaven is the sum total of all beatitudes, where all the spirits in the purest light, without faults, striving only for My sublime personal attributes, lead a life of bliss which here you cannot ever understand and hardly ever imagine.

There are certainly in these places various degrees of perfection. Indeed, the process of perfecting never ceases since I, continually creating something new, allow new spheres of action to develop.

Issuing from heaven, all the life-sparks out of Me travel via My greatest angel spirits to the lowest strata where only a spark of Myself dimly glimmers, encased in heavy matter. In the heavens, which lie far beyond all the shell globes and materially created solar systems, eternal peace and eternal love are radiating and, since the first fundamental principle of the sublime spiritual life is to imitate My attributes and out of love for Me to fulfill My commands and wishes, the highest bliss is reigning there.

In the highest heavens, where eternal harmony of the spirits prevails, there are also simplicity, humility and neighborly love in their highest perfection, the expression of which I Myself Am.

There I have arranged My abode, as it should be in accordance with My thoughts and wishes in the whole of creation and as it will be after countless eons, when all that is lost spiritually, having found itself, and purified by trials, through conflicts will have found its way back to Me.

Once this is the case, all the worlds, as I have once said, will be transformed. For then they all have as schools of trial and purification fulfilled their purpose and accomplished everything. Of course, for higher spiritual beings they must then be differently arranged and equipped with greater radiance, splendor and beatitudes, so that these very same purified spirits will find new material for their further perfection, their higher spiritual maturity. For infinite is space, infinite are the grades of perfection, and infinite Am I Myself – as the supreme All in all!

This spiritual heaven, where eternal, mild light of grace out of Me flows into all spirits, where the purest harmonies breathe into the spiritual ears and hearts the greatest longing for Me, is the quintessence of My unlimited love, expressed in sounds, colors and words.

There, all live in all, and every one is only happy in the happiness of another!

The greatest exaltation, be it in prayer, in poetry or in song, of which you human beings on this earth are capable and which, as you express it, "carries you to the highest heavens, affording you a foretaste of a better existence – there in My heavens it is the lowest degree of bliss, and that as a permanent, not a transient sensation.

I cannot explain and even less make you feel what a spirit feels there. For you could not bear it in your earthly body and everything on this earth would fill you with disgust, if you could retain in your memory but one second of such bliss. This again I tell you only to encourage you so that you may understand what beatitudes await the sorely tried as reward for his perseverance and his love for Me.

As I am telling you here of the highest heavens where day does not alternate with night, cold with warmth or life with death, where an even, permanent, eternal sea of light surrounds the blissful spirits, lighting up everything around them, there everything created on other worlds is in turn displayed spiritually. For instance, you see a flower whose color delights your eye, whose scent pleases your nerves, but you do not know its spiritual meaning, its spiritual substance, the Spiritual flowing up and down in its tiny tubules or veins, all emanations of a higher nature, beginning with the sun whose light is the mother of these floral colors and scents, up to the highest and most refined potencies.

You see, this flower is also found in My heavens, as spiritual reflection of all that is created. If you could see this flower there – its form only light, its color only radiance, and its scent in the highest spiritual correspondence an eternal hymn of praise to its Creator!

Only there would you understand what spiritual contemplation means, and only then realize how dull your senses are in this world. However, do not worry about this state of your senses while on this earth; remember, only the wise hand of your most loving Father has arranged it so, and although you do not, and cannot ever, wholly understand His aims, they are always based on the highest wisdom and love, and there must be grave reasons for the fact that all this bliss will be yours only after long conflicts and periods of time, and even then not for all, but only for some (according to their love).

My dear children, if I allowed you to enjoy all this at once (which I reserve only for those who truly love Me and have striven in all earnest to become My children), without conflict these inexpressibly great beatitudes would be without great value and permanent attraction, for they would not have been your own achievement but only a gift, so to speak, without any effort on your part, and would only have half the value and be of short duration.

Only what is gained by effort is enjoyed in full measure, as a due reward for merit!

What merit has a prince or king born as the son of a king once his head is adorned by a crown? You can be assured it is of far less importance to him than those of lesser rank believe. What is such a hereditary monarch compared to a man who, having battled against all adversities both physical and spiritual, has finally reached his goal, which he has never lost sight of! The latter is a spiritual giant, whereas the other perhaps amounts to very little and is sometimes despite his exalted station a mere non-entity.

For this reason, whosoever wants to become My child for whom I have reserved the greatest bliss, must earn this name, and only then will he bless all the sufferings and conflicts which led him to that degree of bliss where he begins to have an inkling of the spirituality of all existence and where, in the very fulfillment and performance of all the duties of an angel, the higher bliss for a created spirit begins.

As I once said that every human being carries the whole universe within him, he also carries, albeit on the smallest scale, this now described heaven within.

With every good deed, with every victory gained over his passions, a ray of light of this little love-heaven from the sphere of the spirit penetrates into his heart. It is a transient beam, a foreknowledge, a shouting of the soul for joy, but (alas) not permanent. It is only a moment when the spirit shows man what he carries within, what will one day be his, if he faithfully perseveres on the difficult roads of life.

The spirit of man leaves to the soul only a gentle after breeze of it, nothing else. The ray from the heavens was only a warning call, meaning:

"Do not waver, but endure! One day you will have for ever what here only rushes past you with the speed of lightning!"

So do not despair, My children! Heaven is open to you! In order to encourage you, I let you feel it sometimes, as far as your physical and spiritual constitution allows. More you cannot bear; and if one of you were capable of bearing more, in the midst of the other people he would then be unhappy and instead of pursuing his course diligently he would be overcome by weariness and despair. Therefore, remember that I, your Father, in My wisdom have arranged everything in such a way that My children can bear it and profit from it. Now let us turn to hell. What I have told you about heaven, more or less the same you can assume of hell, but – it goes without saying – in the opposite sense.

I shall not tell you so much about hell, its organization and nature because it gives Me no pleasure to think of it and it is of little benefit to have it described in detail. Suffice it for you to know that it really exists, and that for My and your disadvantage. However, in order to tell you at least something about this contrast to My heavens, I will merely hint at its existence, that is, also in several departments and gradations, representing evil in various degrees, in their midst the residence of Satan himself.

Satan, as personified evil, in contrast to Me, is the personification of all passions, which are opposed to My attributes.

Whereas I, for instance, out of love endeavor to preserve everything, he wants to destroy everything, out of hatred against everything created, firstly, because it is created by Me and, secondly, simply because it is created.

If he had his way, he would continually create beings of every kind, however, not in order to rejoice in their existence, but to rejoice (satanically) in their destruction, then again, resuming the game, begin to create anew.

His subordinate spirits who, created by Me as living beings, became so dark that they only enjoy the darkness, just as My angels enjoy the light, are according to the intensity of their wickedness closer to, or further from, Satan and in various

sections placed in and on the earth. There they pursue their (devilish) pleasures, striving to emulate their master as much as possible; and so it is their greatest pleasure under all possible kinds of pretences to turn mankind from the good or better path and onto their wide highway.

Since in them as well as in their master there is only a satanic love, they take pleasure in planting the same also into the hearts of those who are willing to listen to them.

There they do not neglect to describe to their victims the world and its pleasures as agreeable as possible, to engender in them a taste for cunning, deceit, lust and all low passions, thus making them ready to be their worthy “brothers”.

You will ask Me: “But how can You, the Creator, allow such mighty hordes of evil spirits and their master to continue to exist? Why do You not with one word of command destroy such beings who are so opposed to the gentle drawing of Your love and Your divine attributes, and besides – why did You banish them into and onto the earth of all places, while millions of other earths and suns are orbiting around in infinity, whose inhabitants can take to their roads of betterment and purification unhindered, without being exposed to such torment? Why is it only we, whom You call “Your children”, for whose sake You came down to this small globe, where You suffered for their sake; why are we the ones who are on the one hand the privileged, but on the other hand the most severely tried and exposed to all seductions and temptations?”

My dear children! This complaint made by you as people of this your earth is, seen from your side, quite natural and I have to justify Myself for it so that you, although it does not look like it, nevertheless recognize that I Am always the most loving and benevolent Father, have at all times arranged everything only for your benefit and shall always conduct everything for the welfare of My children.

In an earlier (the preceding) word I have mentioned a fallen angel who pulled along an uncountable number of other spirits in his fall. In “The Household of God” I explained to you also that then all his soul substance was taken from him, divided into particles and bound in matter, and is now returning to Me gradually on the road of perfection; furthermore, that all those born on this earth, except for spirits from other worlds, who had been transplanted here in order to become My children, are parts of the fallen one that also have to take the same road as all spirits bound in matter.

I also said that this very same fallen angel spirit was banned to where My plant nursery for My heavens is located, namely, into the earth, and that he is there most active, in opposition to Me and My ordinance.

Look, all this I have explained to you earlier, and also the “why” – why the greatest temptations and dangers must be exactly where spirits and souls have taken on the task of attaining to My Kingdom, carrying right through hell and damnation the cross of suffering and love in My honor and to shame My great adversary; and that despite all seductions and seeming comforts heaped upon his future pupils by Satan, so as to ensnare them, while later making them pay for every pleasure and every comfort with a thousand torments of hell, there are still souls on this earth who defy all his temptations, turn their back on all his grand promises, do not want to belong to him but solely to Me and amid suffering and conflict hold high the banner of faith, humility and love!

When Satan apostatized from Me, I had to leave him and his whole following their individual freedom, which every spirit needs so that as a free spirit he may become worthy of Me.

The conversion to Me must occur from within and voluntarily, not under coercion. For this very reason I must tolerate the behavior of this My greatest adversary including his brood and let them do as they like, as long as they do not interfere with My established order.

The fact that whatever they do, the result will always be the opposite of what they originally had intended, is the triumph of the good cause since also the evil, even the worst that creation has to show, must and can only contribute towards its (and their) own betterment and the furthering of what is good generally.

For this very reason Satan with his realm is banned to that place where he has a chance to try everything possible to defend his life- theory against Mine. Indeed, he was even permitted to personally tempt Me during My earthly sojourn, Me, who was not a created spirit, but the Creator of all that is created (including himself). Since I did not avoid him when he met Me as a man, exposed to all human passions, he dared to tempt also the Most High, which was allowed him. But with what result you know, namely, that he might gradually realize on a great and on a small scale that all his effort is in vain and that through so many eons he has been resisting in vain the One who had created him and who, would he return today repenting, would receive him with open arms like a “prodigal non”, as I have already told you in “The Twelve Hours”, and that it will not happen all at once, but gradually and with certainty.

When I said of My heavens that every human spirit carries them within him on a small scale, thus also the germ of hell or the inclination to sin and act contrary to My order, or hell in miniature, is in every man’s breast

It is there because virtue, without the recognition of its opposite, vice, would not be a virtue, and love without the opposite, not love! If darkness did not exist, you would not appreciate light, if it were not for the freezing effect of cold, you could not understand the pleasant feelings of the gradually entering warmth.

Therefore, where My “children-plant-nursery” is, there also had to be the school of the overcoming and subduing of all passions!

What would life be without conflict? A monotonous passing of periods of time, without an awareness of the coming of one and the passing of another. Life would have no purpose, no spice!

Just as the salt in all your foods, in all herbs, metals, plants and even in the air and in your stomachs because of the proper digestion constitutes an important component, which incites to life and through this incitement furthers the same, the salt of spiritual life is the temptation, or the tendency to think and act differently from the way one actually should. Through this very contrast or this incitement the better part of your Self is strengthened and the physical and spiritual life within you is sustained through this food, its continuance is assured and the enjoyment of having attained to another, new degree of

perfection, and that through conflict and self-denial, whereas you would not become aware of progress if you advanced without obstacles.

When the sun in the morning sends its first rays over the pastures of the earth, the whole living nature shouts with joy in answer. Every being, each in its own way, twitters, coos and hums its hymn of praise to the light and its Giver. Even the dewdrop attached to the leaf of a moss plant, clothing itself with diamond brilliance, mirrors the great hemisphere of light arched above it and in its radiance as it were rejoices at the daylight returning after the darkness! – Why? Because from one evening to the next morning the night, or darkness, had let all living creatures feel the value of the light!

Thus it is also in a spiritual respect. The soul of a created being recognizes the sweet awareness of spiritual love, spiritual progress and of a spiritual, higher soul-life only when it has come to know the chasms and wrong paths threatening on its road of trial. Only after the soul has advanced a small step does it take pleasure in the same and renews all its strength for the attainment of the next. And so the incentive, enjoyment and bliss are enhanced, not so much with the better condition gained, but on account of the obstacles overcome.

You see, My children, what would all the heavens mean without hell! And how much other beings in other suns and earths miss in bliss, which is reserved only for My children, because the other beings in other suns and worlds know only light and little or no darkness!

Do you still want to complain that hell is so close to you, even within you? Or would you not rather, thanking Me, ask Me maybe for more hell, so that you may be able to battle and suffer even more so as to deserve in even greater measure to be called “My children”?

So set your minds at rest. I know what you need for your trial- school; do not ask for more than what you are given by Me, and be assured, you have enough with what My loving hand imposes on you; where it more, it would be a punishing hand and this I, as your Father, do not have!

Now I have shown you how even the totally evil, indeed, the most evil in the whole of creation, with all its actions is still used and exploited by Me for the benefit of all that lives and how Satan with his henchmen, instead of harming Me, on the whole must contribute to the greatest good. So let us now pass to your abode, “the earth”, as the third, above mentioned word, so that there you may again see the love and wise prudence of your Father in its whole glory. (Note by the Translator: For the sake of clarity in the following paragraphs the original German terms for “heaven”, “hell” and “earth” are retained, with the English terms added in brackets). When pronouncing the word “Himmel” (heaven), where you have to raise the pitch of your voice while having to lower it when pronouncing “Hölle” (hell), you will have noticed that each of these words requires a different movement of the vocal muscles, and look, it is again different in the pronunciation of the word “Erde” (earth), where you have to open your mouth wide (three different tones. The Ed.). Look, in the pronouncing of these words in your language, including the movements of the vocal organ, everything is arranged in such a way that spirits who are more familiar than you are with the correspondence formulas of creation, find fully expressed in the movements of the oral muscles what one or the other pronounced word signifies. When pronouncing the word “Himmel” (heaven) you have seen that the raising of the vocal pitch corresponds to the closer description of the same. When pronouncing the word “Hölle” (hell) where the mouth has to be closed like a cave, you will not fail to see the close connection between this muscular movement and the description of hell, where by the way the word “Himmel” (heaven) is pronounced with an upward glance and the word “Hölle” (hell) with a downward glance - certainly never upward, and finally “die Erde” (earth) by opening the mouth broadly and looking straight ahead. Having discussed the first two, what remains to be scrutinized is merely the last word broadly pronounced, with its spiritual correspondence, and earth itself as your abode. The fact that in pronouncing the word “Erde” (earth) the mouth has to be pulled horizontally to the corners and the lips must move upward showing the rows of white teeth, has a spiritual correspondence to the earth, where, in a spiritual sense, what is softer, namely the flesh, is under restraint, laying open for consideration the firmer, more compact parts – ethics, or the teeth. Now look, My dear children, in the spiritual correspondence the teeth, as firm, bonelike parts, signify the permanent and first support, both in man and earth, giving a beautiful form to the face and imparting the moral beauty to man’s whole exterior. As well, this support creates the inner vitality of the body of the earth itself and what is beautiful on its surface. The teeth amongst other things signify also the moral-spiritual and are the first spiritual organ of digestion, which in worldly life should sift the good from the bad. And as in the mouth the salt in the digestive juice of the saliva is added after the crushing of the food through the teeth, correspondingly the salt is the enticement always to act contrary to the good, and it is your main task to resist this temptation and finally be the victor.

Here on this earth you receive everything mixed, the good with the bad, love with hatred, life with death; that is, both easily change their role with each other, or, in other words, each changes easily into its counter-pole. If you have enough strength to eliminate the wicked and bad, then evil, no matter how often it assails you, cannot leave a permanent impression in your soul and will completely disappear in the beyond, and only what is good will be your actual worth! The fact that when pronouncing the word “Erde” (earth) you have to open your mouth wide horizontally, means in correspondence that in a spiritual respect your earth – albeit physically small – reaches far beyond all solar galaxies, even as far as My heavens, for this little planet became firstly the abode of My children, and secondly also Mine, where, through suffering and death, I became the victor over evil.

If you were a little more familiar with this spirit-language, you would in every word referring to Me discover the important and far greater spiritual meaning and not be satisfied with the comprehension of the word – the bark, so to speak, but feel more joy and bliss at its inner contents than you could ever have imagined. Then you would find amongst other things that each people according to its spiritual level will reveal itself in the words and expressions relating to Me, or do you think that the languages were invented, as your linguists believe they can prove? Oh, there you are badly mistaken! The words were not

always made simultaneously with the invented objects and new requirements of a people, but the language – being a spiritual product – has always progressed parallel with the spiritual perception of a people. You can see for yourselves from the history of the nations that with the spiritual progress or regression of a nation its language likewise progressed or regressed and with the cessation of a nation also its language (as a living thing) has utterly ceased.

Language is the expression of the soul. The more exalted and beautiful the language, the greater the intensity of its expressions. However, this can only be appreciated by spirits, or those enlightened by My love and grace, who discover behind the various movements of the muscles of the mouth and larynx, among the twittering, clicking, trilling and whistling sounds which in this and that combination form one or the other word, a higher, spiritual meaning which has become for you incomprehensible like the hieroglyphs – of a lost Paradise.

Thus the earth is also in this different from many other worlds. Whereas in these only one language prevails and all created beings pursue one and the same path, there are on earth thousands of different languages, as offshoots of a single one. And in this way the dweller on this earth, in addition to many tests of his patience and perseverance, is also burdened with this task, namely, that when he wants to communicate with the brothers of other nations, he must learn their language in order to convey his thoughts and feelings to them; or, if he wants to learn something from his foreign brother, or tell him something, he must make himself understood in that language.

Wherever you look on earth, beginning with the most primitive peoples up to you civilized nations, you see the small earth with its restless spirits spread itself beyond everything known. Of course, the main motivation with the crowd is always self-seeking. However, in this way the nations are brought together, they come to know each other and learn to appreciate and love each other.

Those who investigate nature, the stars, the inside and surface of the earth, impart their knowledge about the thing which out of My grace I let the individual find, as common knowledge to mankind. Without realizing it, they carry out only My plans, not theirs, and so I educate the souls of this earth, which was once for a short time also My abode, to a better life.

Now the thoughts of people race with the speed of lightning from one pole to the other and they themselves roll on iron roads like a hurricane from one place to another.

The roads are made from iron and the majority of those traveling on them also have a heart of iron (at least for their human brothers). But this is immaterial; My plans are nevertheless more advanced through the fast communication existing between towns and villages, and the getting together of the people dwelling there, than all the builders and owners of railroads believe.

Here I have often mixed together in one carnage - heaven, hell and earth, or spiritually good, bad or materially thinking people. On entering they all had their own opinion; on leaving, hell has perhaps extracted from heaven and earth a permanent spark of knowledge by way of conversation, which throughout life will not be forgotten.

Thus I carry out My plans, utilizing also this traveling together, and where formerly rigid rules separated people, there I make them forget their prejudices. And even though self-seeking, the urge for enjoyment and greed for money are the motivating force why people come together, travel to other countries exposing themselves to all sorts of danger, I still have achieved My purpose, namely that of fraternization. Now it only needs one more mighty push and spiritual impulse and the people stand there like brothers, united in the desire to follow Me, the Eternal Shepherd. Then the spiritual significance of the earth is achieved, then is the time when I shall again come personally among you, after the stubborn have been removed and only the willing are left.

Thus, My dear children, you see how heaven, hell and earth, be it in great or in small things, must serve only the purpose of love, the fundamental idea of My creation.

However, do not count it by years what I have just told you, for with Me there is no time. I know neither day nor night by which to measure time; with Me there is always day, and the sun of love always shines, and will shine, for all until all will have found the road to Me, their most loving, benevolent Father.

Now I think that you, too, can be satisfied with this supplement. It is another light in the great valleys of My creation. Consider well how much love and grace I bestow on you and that I offer you so much spiritual bread so that you may no longer doubt that everything you see is from the Father's hand!

This for your comfort with My blessing! Amen.

4. HEALTH, SICKNESS AND DEATH

13 July 1870

HERE you have again three words which, taken in the natural sense, are easy to decipher in their true meaning. Health signifies the normal state of your vegetative life when all organs fulfill their functions as they should, thereby not preventing you from following your calling or hindering your spiritual development and material occupation.

Health, true health, is only found in a body when man is unaware of the movements and functions of his organs. Where a disturbance sets in these movements, one or more organs involved act in a contrary sense. It causes you discomfort or pain, the soul becomes sad since it feels handicapped in its activity by the body, and out of this discomfort and suffering develops that which you call sickness.

If this condition gains the upper hand, still more organs refuse to function or are disturbed in their functions by the suffering organs, this discomfort spreads, the whole life process is thereby interrupted and with the ceasing of the regular intake of new vital energy and the elimination of waste – finally in the whole machinery the unavoidable stand-still occurs which you call death.

Thereby occurs the breaking up of the as an individual cohering body into its former primitive elements. But the soul, divested of its envelopment, must look around for another garment, another body, since the former has become completely useless.

The seemingly physical life has ceased; a spiritual one begins which with its levels and gradations follows the pull upward or down in accordance with the soul's desire. It is a new spiritual life where the functions of the body are replaced by functions of the spiritual life and, developing themselves spontaneously, gain perfection.

This is the course of life in the beyond. However, in order for this course to be rendered easier and smoother, one must strive after maintaining the health of the soul as far as possible in step with the health of the body on the material earth.

For just as the health of the body implies and furthers the well-being of the same, on the other hand the health of the soul implies that of the body, where the spiritual functions of the soul are undisturbed by the clouds and turbidity of the passions. Wherever man's spirit can exert its influence on the soul regularly, the body is healthy. Indeed, on the whole as well as in its individual parts the moral beauty of the soul will find corresponding expression in its forms, as is usually the case in man's face, where all his propensities, aberrations and passions are involuntarily reflected. Only you cannot read this language of undulating and angular lines revealing in everyone's face the state of his soul, or you would behold in this true mirror of the soul many a thing which, instead of attracting you to many people, you would find repellent.

In My wisdom I did not allow this secret of physiognomy to be revealed to all, as My dear Lavater imagined. For through this clear reading of every human being's character in his own countenance, for many people the progress to spiritual betterment would be made difficult, indeed in many a case impossible.

And so I allow it that under the disguise of a flattering speech or studied polite manners also a devil can join the company of the good without the others having the slightest inkling of it. Thus the word does not bar the road in society to the most depraved being to gradually become something better, which would be impossible if every one could immediately size up his fellowman from his countenance. For then every one would surely shun the wicked, and the wicked one himself would be restricted to consorting with his like or be isolated without the possibility of communication; and this would make him only worse than before.

To be sure, in the beyond it is different; there, every spirit knows another at first sight and can thus avoid what is bad, and join the one who is equal to him or better; hence the great difficulty for one to better himself there, because there, recognizing comes first, whereas here on earth, pretending does.

Therefore, My children, strive to have sound souls, do not resist the influence of the spirit; resist everything which might soil your soul and perhaps leave unpleasant imprints on your face.

Rest assured that these imprints of passions on your face, in your form, such as in the hand and the movements of the whole body, or even in the sinister light emitted by the eye, which for you is inexplicable, are not under your control. There, no concealment of the thoughts, kept ever so secret, in other words, veiled, is of any avail. You cannot hide the impression of an evil or uncanny look meeting the clear eye of innocence, touching it unpleasantly and admonishing its soul to retreat, when behind florid words and polished manners the serpent of betrayal is lying in wait.

Therefore, cultivate the health of your soul so that your eyes can meet everybody else's freely and without guilt.

Be assured – nothing that is spiritually great in man shows its sublime descent and its nobility inherited from Me more than a soulful eye, a look full of mildness, gentleness and love!

In the eye the entire material nature is mirrored externally; out of the eye shines the whole spirit-world, from the highest heavens to the lowest hell.

As long as you carry My Word in the heart, as long as you adhere to Me and not to the world, your soul will become healthy, indeed it will keep growing healthier. This state of health will grow to such an extent that the body which was healthy for its former condition is now only a hindrance for your soul's progress and the soul, spiritualized through My teaching, My Word and My grace, requires as an organ a spiritual and no longer a material envelopment.

Once this state has been reached I shall take from you this burden which you have dragged around during your earthly life and shall exchange it for an ætheric body which will make your nature even more transparent and will totally assume the corresponding form of your inner personality.

Therefore, become beautiful spiritually and you will in the beyond have the same spiritual garment which will correspond to the youthful and incorruptible beauty of your spirit and keep growing forever in beauty, exaltedness and transparency.

Just as the sickness of the body is a disturbance in the functioning of its organs, the failure to live according to My love and My teaching is a disturbance of the functioning of the soul. The same is diverted from its real path by worldly desires or passions of the soul, such as hatred, anger, lust for power and so forth and lives a sham life, not a true life in the spirit. It lives for the sake of the inordinate longings of its material part for the body, thereby finally becoming material itself, loses sight of its own destiny and thus fails to fulfill all its duty and mission on this earth globe, which meant to be a probation school where it learns first to subdue its passions and later to eradicate them completely in order to arrive in My spiritual spheres as a spiritually pure one.

Instead of striving after spiritual health, the worldly soul has the preferred spiritual ill-health. Although it should have endeavored to always eliminate the bad and absorb new goodness, new life, it did exactly the opposite. Instead of passing over into life, it passed through the sickness into death! Already during its lifetime, instead of using the body for its own

purpose by spiritualizing the same, it lost everything noble I had given it as an investment, its Self, embodying it within itself, forfeiting what belongs to the soul and the spirit, and has become a mere body or, in other words, has committed spiritual suicide!

When all the means have failed to extricate such a soul from its physical bonds, I am forced to dissolve this covering in which such a soul has buried itself.

The sort of covering it will have in the other world and how it will look, you can easily imagine. Certainly not a garment of light since the soul was already on this earth no friend of the light, but a friend of the opposite, of the material, a friend of darkness.

Here you have the three words as an instruction and warning for yourselves and for all who will ever read them.

May all well consider what they do and on what roads they walk! My laws of the material and spiritual world are immutable, and the spiritual weight corresponds to the material weight, and what My Paul said holds true: "As the tree falls, it lies!" Do beware of falling as useless, half-rotten wood, but as sprouting branches and twigs for a better and more beautiful life!

The dry tree trunk when it falls remains lying without life and movement. It has no young shoots, contains no living element that could urge it on to further life. It decomposes and decays and passes into other forms and elements that within the shortest time have lost all trace of their former form as components of a tree.

Not so with the green branches and twigs. When they fall onto moist soil containing the least nutritious elements, they easily take root in the fertile soil, begin to rise, feel comfortable in their new existence, put forth leaves, blossoms and fruits and, as the soil, so the produce.

The precious parts of the branch in combination with precious elements of the earth transform the fallen twigs into a more beautiful and finer species, leading them a step closer to their destiny.

So you too, My dear children, strive to become quite healthy spiritually, eradicate all the rust of spiritual sickness and when finally you too need a better envelopment than your material body was until now, fall as vital and fresh twigs onto My viable spiritual soil where love is the fertilizer, humility and love for the fellowman being the earth. There, stretch out your arms like roots into the earth for the fertilizer. There, let yourselves be improved by grafting so that from the seed sown here the result will be a noble branch there, with still more sublime and spiritual fruits thanks to the new soil. In this way you will, through your actions and your love for Me, with your fruits more and more ennobled, and supplying increasingly more noble fruits and more sublime, more spiritual products, keep drawing closer to Him, who so often has fed you with spiritual fruits of the other world and given you for your thirsty soul the draught of the water of eternal life.

Remember well that whatever the form under which I hand you the spiritual food, My concern is always only that you may be educated as healthy souls to life eternal and not, encumbered with sickness, to death.

This with My fatherly blessing for you, My children (for this morning) -from your good Father! Amen.

5. BODY, SPIRIT AND SOUL

18 July 1870

THESE three words have often been mentioned in My messages and you have already a general notion of the meaning of "body", "spirit" and "soul", as well as what they mean in a special, spiritual sense.

Since in all My words there lies something infinite, and always something new and spiritual can be drawn from them, we will try to extract from these same words another meaning, which may perhaps be just as important as the former, or even higher and more sublime.

Since My instructions are always given step by step, the explanation of body or matter as imprisoned spirits in the same, or as My thoughts and ideas fixed in matter, is in keeping with your former power of comprehension. Now that you have become more mature and have cast deeper glances into the secrets of My creation, I will illumine for you this word "body" from a different aspect, thus informing you of a new field for the enlightenment of your soul and the preservation of your spirit. From this you can see that, although I repeat words previously used and explained, I can always find other aspects of it apart from the earlier given explanations so that you can discover in the subject new wonders and new proofs of My love and wisdom. Indeed, if I wanted to try, turning around this word a thousand more times, I would keep showing new aspects to your surprised eyes. But to the point.

As I have explained to you in earlier messages, "body" was always identical with "matter", and I showed you that also in matter there is really nothing material, but only bound Spiritual. Or I told you that matter constitutes My fixed thoughts and ideas which remain matter or body as long as I do not withdraw My thoughts and ideas enclosed and embodied in the same. All these explanations are correct, firstly, because they designate what is true and, secondly, because it was I who gave them to you.

However, if we want to understand this concept of "matter" or "body" from a different aspect, I first ask you: What does the word "body" actually signify?

Look, in order to be thorough and then move upward step by step on the great gamut of My creations and of My Being itself, we must first establish the concept of a word and not thoughtlessly stop with the utterance of the word "body" without a closer description of its nature. Well then, let us begin like the pupils as they learn how to read, with the alphabet.

The word "body" actually denotes a separate thing with dimensions according to width, length and depth, which is a complete and separate, self-contained thing amidst the limitless infinity.

Thus the body is a something that occupies a space and has an envelopment whereby its individual being is separated from the entire universal All-Being.

Notwithstanding all this, a body can experience all degrees of density and weight, it can be infinitesimally fine, imponderable for you, but on the other hand be found compressed to the most solid rock like granite, called original substance of the terrestrial body'. It always remains a body, a separate something, which can assume dimensions which in the volatile state are immensely great but in the solidified state extraordinarily small; they can then through the urge of attraction and annexation of similar bodies form rocks, earths, worlds, solar regions etc.

Therefore, body as a word is the expression for something that physically exists on its own and has become, separated from the All-Being, an entity existing independently.

The body is divisible ad infinitum, where your eyes and instruments fail to serve you. However, it still exists with its dimensions on all three sides, albeit no longer comprehensible for you, just like the borderline where its divisibility ceases and the Spiritual imprisoned in it has its beginning.

Without bodies there would not exist a visible creation!

There are bodies or substances that are transparent and imponderable, such as light and electricity; however, they are so only for your eyes, but not for the eyes of the spirits.

For your eyes everything that transmits the light-ray, not reflecting the same from its surface, is invisible. But consider, you do not see the objects or the light falling on them, but you see them only through the light-ray reflected from them.

You cannot see a light-ray fleeing out into infinity.

Therefore, when something has a body of very little density, it is nonexistent for your eye. And if it were not for chemistry, which shows you several "elements", you would believe to be dealing only with one, as for instance with the air in which you live, which you breathe, chemically breaking it up in the lungs and extracting the vital substance contained there, then exhaling what is used up or carbonized.

All these components are non-existent for your eyes whereas for your body they are perceptible. For, if "the salt of the air" or, as you say, oxygen is lacking and only carbon is present, life ceases for you and every living being that only inhales the latter falls prey to death. The same applies to the third main element of air, nitrogen.

But in the air are contained still a great many other substances all of which have bodies but are imperceptible to your senses. That which in the air is already denser, is found in the ether in a more refined form and the closer the air to the earths surrounded by it, the coarser and denser the particles it contains. In the water it solidifies to liquid and even to ice, since thus condensed air without warmth has become a dense, compact body.

Beginning with water, the stages of solidification progress to the most solid and heavy metals and rocks contained in the earth.

These things, extracted and separated from the All-Being and called "bodies", represent on an orderly scale the entire creation of My fixed thoughts, where, beginning with the first imponderable yet physical atom, I constructed the whole gamut of things, one more perfect than another, up to Myself, throughout all the solar regions and shell globes up to My highest heaven, where even the finest envelopments of My creational thoughts have still some corporeality which, however, measured with your senses, would be something utterly spiritual!

The existence of this entire physical world is affected in the following way:

As like spirits prefer to associate, so all the elemental substances or bodies of like nature cannot resist the great urge of the force of attraction and in accordance with My indwelling creational thought join together in a certain measure, sometimes assuming definite forms thought by Me, and again sometimes showing themselves to the physical eye in irregular shapes. Thus this whole world of bodies is united through the same bond of love though each one is separate from the other, and is the visible and invisible carrier of My thoughts, or, the spark of My Spirit laid into them is more or less bound within them.

That which impels these bodies to attract or repel each other in accordance with certain laws, to assume this or that form is the indwelling urge received from Me, and is actually the spirit imprisoned in matter. For "spirit" (here nature spirit) or "natural force", as you call it, are the same thing.

Spirit is the essential urge inherent in every body to preserve its form, which it has shaped according to its intelligence, for as long as the existence of the physical envelopment corresponds to the indwelling spirit.

It is the encased spirit that, beyond all transience such as your natural force, makes the body what it really is.

If the body suffers a change, the nature spirit indwelling it escapes, breaking up into spirit particles or uniting with other like (nature) spirits to form a higher spirit on the gamut of My creation, and in keeping with its intelligence clothes itself with a different body.

The formerly cohesive matter or body in changing then partly ascends and partly descends a step.

The Spiritual in the body incites it to change and the spirit, following its urge, again complies with another creational thought by

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leading back the matter purified to substance (soul substance) to its origin, or, uniting it with other bodies which are on a higher level, as the abode of intelligent spirits brings it closer to perfection in My great Universe.

What actually is spirit?

Apart from the above-mentioned, by this word one really understands something incorporeal.

Also certain liquids when highly refined and broken up develop an ætheric fluid, either in a natural or chemical way, which can no longer be perceived by way of the coarser senses, only sometimes through the olfactory nerves. But it is not this kind of "spirit" which I want to explain to you, for this is still a body, although of a refined kind. What I mean by spirit is an efflux out of Me, an offshoot of My divine strength which, however limited in its sphere of action, is nevertheless something indestructible, never-to-be annihilated.

It is these "nature spirits" that hold together the entire creation, securing its actual existence and eternal permanency, for, being emanations from Me, they must be immortal as I Myself am.

Spirits bound in matter or in bodies are the bottom layer of creation, its foundation-pillars, without them there would not exist a body and the light of the sun would lose itself in infinity. For only by preserving the bodies' existence and enabling them to present compact surfaces to the light in every possible form, do they effect by means of the partly absorbed and partly reflected light the thousands upon thousands of splendors of so-called mute nature, in contrast to the enlivened, great spiritual one.

The body exists through its indwelling spirit; the spirit, as a spark of Myself, then manifests on the higher levels of the living organism as a higher potency of more or less self-awareness, namely, as a "soul".

The spirit animates the body, imparting to it the great life principle, from the lowest imprisoned spirit gradually to rise higher and with the help of an animating soul, in more highly evolved bodies to become more and more aware of its existence and able to share the joy of life also with other beings.

This is the third step in the gamut of creation, the rank of the soul- endowed beings where the spirit, already more liberated, has built for itself another intelligent abode in the matter serving as body with the help of which it can express itself better, as well as use its material abode more to its own liking.

This soul life begins with the most primitive animals, most of which, apart from the ingeniously arranged body, in accordance with their individuality have also the advantage of enjoying the freedom of movement.

Here the body appears already as servant, and not as lord, as in the mineral kingdom.

The soul uses the same for its preservation and its vital needs, of course still guided by the spirit as "instinct" or leading-string of nature whereby the spirit urges the soul now to do this and now that.

Free movement always implies a higher degree of intelligence; for, if I allow a soul to move its body more freely, I must certainly endow it with the impulse as to how, when and for what purpose it is meant to move the same.

In this gamut of freely moving corporeal beings it is now an upward movement, an attempt to reach that level where the spirit offers to the machine or the body the most sublime gift the Creator could make, namely, the greatest possible spiritual intelligence. And, finally, the soul, aware of its place in creation, recognizes its origin and, having elevated the tiny spiritual, divine spark encased in the last atom to a power in full self-awareness, now gazes upward and only then begins to understand its origin and descent from the Most High.

This keystone of the entire world of bodies, spirits and souls is man, whom I created in My image and placed as a compendium of everything else between two worlds, the physical and the spiritual, with the urge by means of his soul to spiritualize his physical world, to open to his spirit endowed with all divine attributes the door to the Most High. And so, through the influence of the spirit, the soul may one day become a spirit and the body, instead of being its material envelopment, its spiritual one which then would represent all that the body possessed physically, thus spiritualized becoming a physical vehicle of the most sublime substance and the most glorious garment for the most noble human spirit!

Here, My dear children, you have the great gamut of My creation, beginning with the first nascent atom and the most minute monad and ending with My last work, man, where the same process begins spiritually, up to My highest heavens, where the purest spirits with the finest light-bodies use what they can of your physical substance from the space of creation, purified to the highest possible degree, as an outer envelopment of their God-souls, in the same way as you use your body which is composed of coarse substances.

The road there is a long but not impossible one.

Endeavor, My children, to become that for which I destined you on this gamut, that means to rise to the limit of the physical-material, to the first beginning of the spirit-world where the door to light and cognition will open spontaneously and where you will behold before you the limitless spiritual world and behind you the never-ending physical world, or "world of senses" and in the midst of all this – Him, who created everything and whose only joy is when His created beings have learnt to call Him, whom they call "Lord" and "God" – "Father".

Once you will be able to take in all this at a glance, He is no longer far from you, He who will prove to you despite your past sufferings and battles that without all those earthly tribulations you would not be where you really enjoy the quintessence of the world of body, spirit and soul; a fatherly love which only He can let you feel who again here with these three words wants to give you a small proof of how much He wishes, that you, following His precepts, may let go of everything worldly-physical and only strive after His heavenly bliss! Amen.

**6. BOY - YOUTH - MAN and OLD MAN
WINTER - SPRING - SUMMER AND AUTUMN
THE 4 periods OF creation of Worlds AND Earths
SPIRIT - SOUL - ANGELIC AND Divine LIFE**

28 July 1870

HERE you have four words from human life as well as words pertaining to the life of the earth and the life of creation. All these words are divided into phases. The first signify the four phases of man or the periods of his life in relation to his physical and spiritual development.

What will be said here about man, in its own way has also validity for the nations who in their spiritual education have to pass through these four periods, as well as for the great epochs in the education of mankind as a whole.

In order to begin systematically with these many meanings and explanations, rationally ending with the one before turning to the other to explain it and show its spiritual connection with the former, we will in due course pass to the third. Then, admitting you to My workshop and finally elucidating another four spiritually great words in their highest meaning so that you can see the whole in a harmonious summary, we will divide this great word I am giving you into several sections, beginning with the natural explanation of the first four words. And so, My dear children, wait for the fine thing the Father will again develop for you!

6-1. BOY - YOUTH - MAN AND OLD MAN

THERE you see before you the stages of a human being's development up and down, during his life on this earth. In a physical sense it is an up and down on this gamut; spiritually it should only be an upward move.

The boy or the child, born helpless, his soul engrossed in a dream life, knows and recognizes nothing, and must learn everything, even how to clothe his thoughts, which increase with the development of his personality, in a language, which is at first faulty, then becomes progressively clearer and more accurate the more the body and the mental capacity develop.

The spirit, as a spark out of Me, behaves quietly, encased in the innermost of the heart; here and there it merely urges the soul to develop its body according to certain laws so that it can use it as a good tool and take the soul-body, developing out of the orderly constructed body, along to the beyond for a different life once the earthly body and envelopment of the soul are no longer useful for the soul and it requires a different one.

In the boy or child all the passions are still dormant and it is at most obstinacy and anger which manifest. These are the first parasitic plants sending forth their tendrils around the youthful tree of life and hanging on to it. If early help is not given at the right time the whole tree is deprived of its strength and its saps and vigor change into those of the two weeds, completely spoiling the man who grows up with these qualities. For he, being a slave to these passions has to forgo almost every spiritual progress, thereby causing great trouble to himself and others who come into contact with him.

Obstinacy and anger are some of the mightiest attributes of the satanic nature. Because of the former, Satan refuses to take the road to Me and, because of the second attribute, he cannot allow the slightest trace of love to enter his heart, which would render him softer, instead of more unruly.

This is the case with the boy since often foolish parents, instead of fighting these two qualities more forcefully, even support them in the belief that, failing to give the child what he wants, one harms his health; or they are ready with the frivolous excuse: The child does not know what he wants; once he is bigger, things will be different.'

Foolish parents! Yes, it will become different. What he now, as a child, expressed with tears and inarticulate sounds, later on will change into unkind and hurtful words against you, then, with the child's growing up and your decline it will perhaps end in physical acts where you will harvest what you have so nicely sown, just as you have deserved.

The child, developing gradually like a plant, and more and more trying to stretch out its arms from the mother's breast towards the wide world in order to grasp especially what is most distant, grows with its cognition, and with the cognition grow the passions, and with the passions grows the inordinate longing to gratify them.

Thus having reached an age when this stream of spiritual, mental and physical urges, which are still as if mixed together, must be purified, the need for learning and schooling arises and the child must acquire an understanding about what is good and what bad, what is allowed and what forbidden, what is virtue and what is sin.

During this phase of purification of all youthful inordinate longings and desires, parents and educators must do everything to check the stream of all desires, passions and inordinate longings, which is almost overflowing with youthful high spirits, damming it up so that it cannot rise beyond its limiting banks.'

Here the soul begins to learn the first earnest word of the spiritual man. It is the curbing of his passions, the strength to counter his desires with a purpose and his inspirations and insinuations with a straight yes or no.

At first guided by the school and the example of the parents, the boy's little vessel of life, entering a wider sphere, glides along between play and study, instruction and punishment into the age of youth, already more alert in spirit and soul. Coming into contact with his peers as well as with those above him or with older persons, the youthful soul feels the urge to question things that as a child he had accepted involuntarily, without making them out of conviction his own for the spiritualization of his own Self.

With the entering into a higher life-sphere which, to be sure, is also full of erroneous ideas, the questions begin: "But why this, why that?"

In accordance with the enlightenment received, the spiritual man within is then developing; finally, in the youth also the sexual drive awakens, he is attracted to the female sex which in his school years used to be a matter of indifference and often even scorn to him

This urge, so dangerous for the uncontrolled nature, is nevertheless one of the most salutary, for it often curbs the coarsest passions of a spoilt child and what the mother, father and teacher could not achieve, an unconscious look from a girl's eye full of love and inner happiness does. With this spiritual magnetizing she accomplishes something that will only be understood and once fully explained in the heavens, but which here on this earth leaves only a faint, unfortunately transient echo.

With the appearance of this turning point in the life of the youth the first step is made towards manhood; love wreathes the youth with roses, opening up for him a heaven he cannot as yet understand and grasp. This love, at first turned only towards the object of his affection, then guides him to the awareness of a man and his more serious duties.

Thus the impetuous youth makes the transition to the more prudent manhood where life becomes more serious and the man, no longer living alone but looking for a life's companion, steps from a single life into that of a family. There, he has to curb his passions more, and a more serious look at his own life in an attempt to support both himself and his loved ones imposes duties on him of which as a boy he had no inkling, as a youth no idea, and the full significance of which he can only now, as a man, grasp.

Like a merry, fresh mountain torrent the boy sprang up hill and down dale. Arrived on the plain, still retaining some of his downward speed in the mountains, he rushes on merrily between banks covered with flowers, however, losing more and more of his speed and more and more spreading out on the plain, he makes the transition to manhood.

As man with his new demands of life, new problems and new obligations towards his family, he enters already into a phase where the spiritual-mental man in him, more and more formed according to a certain law, has either taken the direction towards what is good, namely, the road to Me, or the opposite one, away from Me.

Thus the stream of his life flows on, seeking, doubting, building his own Self from what he has found, perhaps calming down more and more, emerging gloriously from all conflicts and doubts and finally, as a quiet river, creeping towards old age.

There movement almost ceases and one must really, like a hamster, live off the capital accumulated during a lifetime. For hardly anything can be added to it and the entire course of human life has been lived through with its deceptions, its joys, and at long last the harvest of accomplished deeds is to be reaped.

Thus the old man stands at the end of his visible physical life, behind him a past which never returns, ahead of him an obscure future, between two worlds, a visible and an invisible one, waiting for the moment when his life's clock stops and the busy pendulum of his body, the heart, stands still.

Happy the old man who, finally, after great conflicts and manifold disturbances, has at least secured for himself so much that the garment of his soul has approached the archetype of My image, even though not completely. Happy he if he, albeit late, has properly recognized his mission on this earth, his God and Lord and the other world. He will calmly await the moment of departure when the garments will be changed; he will leave the world without fear and regret, for, although late, he has found his Creator, his Father, who will Up There in keeping with his still youthful heart surely invest him with a new, youthful garment. Then, constantly becoming more handsome and more spiritualized, he can, on the level of perfection, keep drawing closer to Me in order to become quite worthy of the name of God".

Here you have the road of the child, the youth, the man and the old man, in few outlines before you.

Now we will see the analogy of these life's phases with the seasons of your earth, and how far winter, spring, summer and autumn express spiritually in a similar way the same thing, which in the following chapter you shall learn in a still higher sense.

6-2. WINTER – SPRING - SUMMER AND AUTUMN

MANY a one will ask: How can winter, when nature can rather be likened to death, where instead of warmth as the source of all life, cold, synonymous with death, prevails, how can winter be likened to the lively nature of a child who overflows with life?

And yet, my dear doubter, there is no better example than this one comparing the child's life with winter which shows, linked through a spiritual bond, the corresponding trait in the child's nature.

Just wait a little, My friend, and I shall describe to you the seemingly dead winter as very much alive, as warm as the child's life. However, we will not consider the matter from the standpoint usually adopted by your winters and poets but from My standpoint from which I prefer to consider it after My own manner. So listen:

Look, My friend, when you compare with it the entire vegetative life of childhood and its soul-life, it is, as I said, a dream-life, a life where the good and bad, all that is right and wrong still sleeps the sound sleep of unawareness of Self under the cover of innocence. For only that condition is called innocence where one is unaware of having committed a sin and also knows none; for with the realization of innocence the same has ceased to exist.

Just as in this dream-life of the child where, as in an embryo, all the passions and other urges, covered up, are peacefully sleeping together only waiting for the better condition of the body enveloping them so that they may grow strong and develop – look, My dear friend, what an apt comparison and how close spiritually! – there lies asleep, buried under the white covering of the snow (for white is the color of innocence) – the whole future existence of part of the earth. It is only waiting for a higher power, the warmth of the sun, to lift and destroy this covering of innocence, freeing the thousands upon thousands of life forms so that every one of them can operate according to its purpose and fulfill its destiny.

Just as with the child's physical development good and bad qualities become more apparent, so when nature awakens on earth, the effect of peaceful and hostile influences shows. At first, like the child's passions, dwelling peacefully together under the icy cover of the snow, they separate, fighting and quarrelling, and amid constant conflict face spring or a better time where everything alive on this earth grows stronger and able to resist the battle of the elements and other influences, bearing the same victoriously.

In spring everything unconsciously hastens to meet its destiny. The little plant grows into a little tree and prepares everything so as to one day fulfill its purpose as a tree and animals build dwellings for their brood without knowing where it will come from. Everything is active and working; destruction and new beginning, change of form and new birth are the task of the earth globe. It is its time of youth which often produces monsters and secondary growths which do not belong to the normal cycle and are later eliminated, just as in the case of the youth his silly pranks and frivolous mistakes (the so-called "teens"). Thus in the awakening spring, nature, like the youth with rosy cheeks, garlands itself with the most beautiful flowers and slowly moves towards manhood, the period of the maturing of the fruits, which, according to the intent of the Creator, is meant to result from the pressing up and urging of the spring.

Summer, or the age of manhood, is already hotter. Man's brow drips with sweat as he works for his daily bread. The fruit-bearing tree often lacks the water or the moisture to nourish its children, the leaves and fruits, and mature the latter. Often man, just as hopeless, drops his tired arms like the tree drooping its leaves; a gale, a hailstorm snatches away its children, the laboriously produced fruits. Man is robbed through illnesses of his offspring, his helpmate. And where both, man and tree, no longer expect comfort and help, often a gale piles up clouds of blessing and rain. The latter pours down in streams onto the thirsty fields and meadows, fructifies and moistens the languishing nature and cleanses the air, and look, the never-lost vitality of nature again enlivens all beings. The storm is weathered; many things are lost and have to be replaced by a thousand other things.

When man, bent down by disaster, no longer knows what to do, when the whole religious edifice built perhaps from youth on has broken down with the storm of fate, a light spark begins to gleam in the east. At first it is a little star, then it rises higher and higher, grows bigger, becomes a sun, the sun of grace with My image in the center and surrounded by My teaching in the form of a pencil of rays, illuminates the unhappy heart of the man, pouring gentle comfort and light into his heart and allows perhaps for the first time the sorely tried to feel the spiritual foretaste of heaven, of a divine love.

The man stands up, understands the graciousness of his Father and blesses the blows struck him by fate, which after all had no other purpose but to lead him into the arms of Him who long ago opened them wide to receive him but who knew no other way of achieving it than by a seeming misfortune.

Thus the man matures towards old age, just as the tree ripens its fruits in autumn. Finally, autumn arrives. The forces of nature, during the winter dormant beneath the blanket of snow, which in spring wakened everything to a new life, in summer were active to lead everything towards its destiny, towards autumn have spent themselves, have become tired after having fulfilled their purpose and again go to sleep.

The leaves are falling, the tree, usually standing in luxuriant profusion, loses its outer form and, soon but a framework and skeleton, it shows the foundation which had borne all that it had brought forth, but the beautiful color, the freshness of life is gone. The tree is at rest so as to take up its next task in another year, perhaps in greater perfection than in the preceding one or, conversely, approaching its dissolution into other elements.

This applies likewise to the man, and gradually he approaches old age. His energy and the ability to make quick decisions begin to wane, the facial color changes, the graying of the hair (indicative of a withdrawal of the iron in the blood, as a carrier of activity) becomes increasingly pronounced. The outer world becomes more and more closed and the old man begins an inner life, like the tree in autumn, whose circulation of the renewed saps also stops, followed by a slower inner activity hidden from the human eye.

So the tree awaits its designation for the following year, depending upon its task, namely, whether it shall be burnt as firewood, serve other purposes or, perhaps grafted, as a tree yielding better and finer fruits, shall again provide man with physical and spiritual pleasures, the physical through its material products and the spiritual through his contemplation of the immensely good Creator and Lord.

All the fruits and products of the entire nature, serving the living beings as food, pass through their various uses to a higher spiritual level, for they serve towards the preservation of higher beings, enhance their material-physical nature and help to perfect their Spiritual.

What fruits are with the products of the earth, are with men their actions. They help the one standing at the close of his earthly life to build his spiritual self and to guide him to a higher level.

What I have told you here concerning the kingdoms of plants and animals as well as man in his four periods of life can also be applied to entire peoples and nations.

They too have their phases of childhood, youth, manhood and old age and are gradually led by Me through disasters, wars, devastating sicknesses and various other events until, having reached their spiritual pinnacle, they can singly as individuals or as whole nations pass to higher spheres. This depends on their propensity to follow My advice and admonitions whereby one people will mature earlier, another later.

Here you have the second row of our title – winter, spring, summer and autumn. Now we will rise to a higher standpoint and from there, like Me, contemplate My Creation in its graded working where you may again still more clearly behold My love and also My wisdom, which is only concerned with the happiness of My created beings!

6-3. THE 4 PERIODS OF creation of WORLDS AND EARTHS

(29 July 1870)

SINCE all that I do always happens in accordance with one and the same fundamental principle, as a creational act is destined to produce something expedient and according to these fundamental principles has to develop everything in successive stages, perfect it and lead it back to Me, there exists also in this respect the most intimate connection between the earlier two sections and this one, where I shall again show you what first in the four periods of human life was demonstrated and then repeated in the four seasons or the developmental and maturing epochs. Here this was achieved only on a larger scale and in the course of eons upon eons of time, before the aforementioned stages could become effective.

I began with the other sections because they, being more closely connected with you, could be better grasped by you so that you might then more easily enter into this third problem and thus manage it better.

As you have seen in childhood how the spiritual-mental life one day develops into great things and how in winter under the blanket of snow all that lives and vegetates waits for its deliverance, thus also in the endlessness of space everything was once intermingled, mixed and in a dormant state waiting for My mighty Word to waken it from its sleep into activity.

It was My ideas and thoughts of creation which, proceeding from the simplest, endowed every thing however simple with a reproductive capacity which gave the first impetus to the infinite ether-mass where up until then everything had been dwelling together in peace, without a desire to attract or repel one another; and when My will added the first impulse for it there began the coming-into-being, the joining of like and like, and the repelling of the dissimilar.

The individual elements, driven by spiritual forces, separated or combined according to a certain order corresponding to My laws.

There began life, the taking on of forms. What hitherto, still dissolved, unlimited by width, length and depth, had reposed in the ether began to take on form, to structure itself. Also here there began the corresponding process of childhood or the conflict of the elements under the blanket of snow as soon as the first ray of spiritual urge awakened the child's soul, or the first ray of the life-giving and warming sun burst asunder the icy-cold shell of the snow underneath which millions of shackled lives were hoping for their redemption.

The great spring of the cosmic coming-into-existence began and the worlds, shell globes and suns entered the age where not everything is separated but where through fermenting processes unruly parts are eliminated from the main or central sun and again through the same process become smaller suns which, after a long process of dividing and severing still smaller single parts became earths circling them like children.

Metaphorically speaking, the cosmic suns in their immense magnitude had to go through the whole phase of youth. They had to proceed on their road of development not peacefully, but through violent disturbances, living through revolutions in their interior and on their surface which always changed both, just as in the case of the youth the mighty passions in his youthful nature leave spiritual traces in his inner nature and physical traces in his outer appearance.

Thus the conflict continued, with the destruction of many a thing that had come into existence and its renewal on a higher level, everything pressing ahead until, finally, the equilibrium between the interior and the exterior was restored. The great and smaller suns and their earths entered their age of manhood where their life proceeded in an orderly fashion and the violent revolutions and destruction gradually had to make room for a lawful order, and from there, always carrying the urge for perfection within, all the spiritual, bound through matter, gradually in the worlds and suns changed the form and outer coverings of the same, thus through millions of gradations leading it towards its spiritually higher destination.

In this way also the worlds, suns and earths will after eons of time again enter old age, when most of the vitality will be spent and transformed into spiritual elements, and matter will be changed similarly as with the tree, where only its skeleton - without leaves and fruits, and with man the worn-out body can no longer serve his advanced soul as a dwelling and tool since the rigid material is only an obstacle to the purified spiritual.

This is how matters stand with the worlds, suns and earths. Once they have accelerated their activity to such an extent that in their outer covering everything is used up and only the great and mighty urge in the interior is left which forces to even more progress, also this inner spirit-conglomerate of the great worlds, like the human soul, will burst the now useless shell which hitherto had served it as envelopment and organ of activity; and from it a higher world, solar and earth system will be founded, spiritualized and perfected. In comparison, the present creation will be to the future one like slag compared to iron which the former has eliminated since it is no longer of any use as far as iron and its utilization are concerned.

There are the great creational epochs as they have been occurring from eternity in infinite space and what, true to their destiny, they will achieve after eons of time for the duration of which you have no number and are incapable of imagining a length of time during which My will is to fulfill itself.

The present material creation is followed by a spiritual one, just as the earthly human life is followed by a spiritual one where also the products and living beings after such a change will have an existence corresponding to a world built on a higher level.

Now I will show you another, still higher, spiritual gamut than the preceding ones, and this gamut of the Spiritual and most Sublime up to Myself is called:

6-4. Spirit - SOUL - Angelic AND DIVINE LIFE

BY spirit life I actually mean the life of all those spirits or natural forces that affects the continuity of the entire material universe, or the existence and permanency of all metals, rocks and earths.

These spirits, which in everything constitute the actual carriers of all forms, all products and all living beings, except for the inhabitants of the world globes who resemble Me, are, although purely divine sparks, on different levels in keeping with their intelligence and are placed by Me into everything that exists. Thus they imply the existence of the things and their perfecting by also rising from one level to the next. However, they have no personality as yet, but are only intelligent in so far as they act on the matter imprisoning them for the sake of its stability, gaining more intelligence on each higher level of existence.

First appearing as an urge, later as an animal soul, they gradually pass into a spirit being with self-awareness.

In the great spiritual realm, these spirits correspond in the boy to the dormant urges and passions and to the embryos buried under the snow, the first beginnings dormant in the plant seeds and the animal germs waiting for the first impulse to begin their life and activity to work their way up from the lowest levels until they reach the age of youth, when they as souls have more self-awareness while still being led by the guiding rope of the universal great nature spirit. Waiting through all the worlds and spaces, it urges on every created being to fulfill its purpose and is known to you as instinct.

The soul life begins in an already more limited, defined form; it already possesses the quality of reproduction through sperm or procreation, and higher up in the animal life also more or less free movement.

It is like the age of youth with its urges and to-be-acquired qualities in preparation for manhood, the pinnacle of this existence.

The mature plant or tree has already higher instincts and its indwelling soul already strives towards something higher, towards the transition to the animal kingdom, while at the same time remaining firmly bound to the soil. However, there are also some herbs and climbing plants that even possess a pushing movement and are therefore the nearest transitions to the freely moving animal kingdom. The soul of the animal, beginning with the most primitive mollusks and infusorianns up to the apes – the animals that resemble you where your form, but only your form, not your soul is concerned – all have the urge for perfection. To a certain degree they have this quality to let them be perfected and are able to achieve this, particularly the closer they are to man and the more they are in touch with him.

They refine their intelligence more and more and after their demise approach their destiny at a faster pace than souls which are more remote from man, as for instance the animals living in the depths of the oceans and lakes and in the densest forests and wilderness areas. Instead of feeling an urge to approach man, they are his greatest enemies who, instead of basking in the sun to warm them near him, are even after his blood.

Most other animal souls are endowed with enough intelligence to approach you human beings and if you knew how much love and devotion often lies in an animal soul nestling against you, which would feel happy if a higher human spirit would concern himself with it, you would certainly be amazed at the qualities present in such an animal, which would shame many a man and force him into humbly abandoning his proud notion of being the ruler of all that was created.

This entire soul-realm with its millions upon millions of gradations is like the end of adolescence which pushes towards the maturity of man or the male character, there to find its full stop on all the earths in the ultimately created, but already with purely spiritual capabilities and qualifies endowed man, as the image of an all- embracing eternal God.

Here and in all material creations man concludes the spiritual gamut and through his struggling upward and spiritual endeavor - for he must spiritualize his soul in order to keep progressing higher and higher as a spiritual being - he is well on the road to angelic life, a life spiritually corresponding to manhood. There, greater, more serious tasks are to be accomplished, no longer for himself, but for many millions of other spiritual beings for whose spiritual progress care must be taken.

This corresponds to man's family life, as a great plant nursery for God's children.

For this level of angelic life, in particular the inhabitants of your earth are chosen; all other living human beings and dwellers on other earths and solar worlds, if they want to become My children, have to endure this road of incarnation on earth. For apart from this there is no other road to Me, that is, to My immediate proximity where I, in correspondence with human old age, as the most perfect Spirit living only within My innermost being, am the final goal and the culmination point of all that is created, exists and lives.

This is then the divine life, a separate life, and yet – through all – for all! It is the central, the culmination point and, as shown previously, the point of beginning, like a circle representing My effect and My might, infinite, for everything issues from Me, passes through all phases of possible changes and then, more and more refined, returns to Me.

Thus you have here the four stages of spiritual life; in matter as something bound without self-awareness, in the soul as something active in self-awareness, in the spirit as something freely left to its own resources, and in Me as God, Creator and Lord of the entire creation as working and ruling alone, amongst other things representing also this highest level, as the most noble and sublime, and not as an unrelenting judge handling the reins of all that was created, but working only with the gentlest attributes, namely, as Father and only through love holding everything together, embracing everything and leading it back through mildness to My fatherly heart.

Therefore, after I have gradually unfolded here for you like a huge panorama the entire creation, do understand, My children, what rank you occupy in this spiritual realm of living beings and spirits.

Do understand your position, for what you were chosen, and with how much sacrifice I even reclaimed you in order to make you that for which, among myriads of beings, My fatherly love has destined you!

Do strive for this; grasp the fatherly hand that wants to pull you close to Him. This fatherly hand which wants to spare you so many other difficult and tedious roads so that you may soon come to Him, who knows of no other joy than to see the whole creation of His great ideas and thoughts mirror itself in the spirit and the hearts of His children, and who as reward for all He did – only desires that they, rushing towards Him, confess and call Him by the name: “Father, who are we that You should remember us!”

So that I, as Father stretching out My arms towards you, may be able to reply: “That, for which I have created you, namely, (children of My Love!) My children. Amen. Amen. Amen.

7. GIRL, VIRGIN, MOTHER AND WIFE

4 August 1870

SINCE your company is almost predominantly of the female gender, which exerts such a significant influence on the spiritual education of My children, I will for the sake of your sisters give also a few words for them. Then the ones may realize what they really ought to have done, and the others consider what they still should do, partly so as to deserve the name “My children” and partly so as to operate in such a way that all souls that will be entrusted to them by Me may also be guided onto My roads in accordance with My higher decree. Let us then come to the point:

Let us begin as with the preceding fourfold dictation, namely, with youth, or with the first phase as child or, here of the female gender, with the girl.

Soon after birth when no sexual difference as to urges and passions is present and the vegetative life alone is predominant, in the boy or the girl the only discernible difference lies in the physical arrangement. In the girl the weaker, calmer, suffering, passive nature is predominant, whereas in the boy already the violent and more active temperament is discernible which later forms his character, as compared with the gentler and weaker girl.

This phase is, therefore, the same with both sexes. All the passions and virtues are peacefully dormant in the sleep of the righteous until other conditions arouse them to separation and conflict and, as we have shown in the case of the boy, also in the girl self-will and anger are the first bad qualities manifesting.

What I have said there about these two impulses, now applies also to the girl. Only here, self-will is an even more dangerous passion in the girl than in the boy because at a later age the boy possesses more willpower to curb it, whereas the weaker girl is unable to resist the urge. Moreover, she is more easily confirmed in all her actions because, being of the weaker sex, she meets everywhere with more indulgence. But this indulgence towards her defiance later on will give bad hours to the virgin and mother, for she will then come into contact with the opposite sex, which was destined by Me personally to rule, not to be ruled. So much on these two traits.

Whichever of your sisters has to bring up children, shall watch out for these two poisonous herbs. Although woman was created to restore wherever she goes peace and blessing among upset people, she can on the other hand transform the most beautiful heaven into hell if she lacks the strength to subdue these bad traits. This results in the worst consequences, not only for the stubborn and easily angered woman herself, but also for the children and grandchildren, in the way a cancer progresses.

That which in the boy with growing age is pugnacity, the desire to be stronger than others and rule over his comrades, which is a widespread trait, is with the girl vanity. The boy wants to be considered by his playmates the strongest, the most agile (and most clever) and as such feared, whereas the girl wants to be the most beautiful and best dressed (and most attractive) among her girlfriends. The former applies also to the boy, but is by far not so dangerous a passion as with the girl, where as jealousy it is of even more significance.

Jealousy is the worst and most terrible passion which crowds out from the female heart all the other, better traits, combining with hatred, anger and vengefulness, and what I once said in one of My words holds true: “If you want to see Satan in person, look at a vainly decked out miss or a jealous woman!”

Indeed, a woman only ruled by passions is a personified fury. For with a vengeful and angry man, reason in the end usually prevails. But with a woman, there is not longer any reasoning with the head, and only the heart, being the seat of all that is either best or worst, is the guide and carrier of all her designs and actions.

A woman, particularly when her position encourages her to vent her passions, is capable of ravaging the whole earth if she had the chance, and is capable of watching calmly as rivers of blood are flowing, and of spreading misery everywhere. It suffices her to know that her revenge is complete, that her would-be ambition leaves in her satanic soul the sweet realization: You are revenged!

Look at the history of your earth globe's mankind; since the female sex has ceased to be the subordinate one, since it has begun to step out of its true sphere, namely, home life, how much misery this sex has spread among mankind, be it in family life or in the life of the nation! Although it was this sex which was destined to receive from Me the palm of victory by virtue of its passive might of gentleness over the rash passions of the man, it now triumphs through the tricks of Satan, seduces and leads man, not to victory through love, but into perdition and total decline, through its lust for power! So much so that now I must again intervene and free the man from these chains entwined with thorns which were meant by Me to be roses, and to drive from the female heart these bad and evil passions through misery, poverty and sickness, so that My creation may again

get onto the right track where woman shall be on this earth the helpmeet of man, the appeasing part, not the domineering and alone commanding one.

I have said all this in advance in order to show you what has become of the female sex, endowed by Me with so many noble qualities, and that only in few hearts there is room left for better feelings than ambition and love of finery.

I have shown you how a spark, little noticed in youth, once kindled into a fire can cause untold misery around it, so that you may realize what you have to shun yourselves and what you shall protect your children against.

Let us now view the picture from another side, namely, how I actually created woman and what she was endowed with so as not to be a hindrance to My design.

I will now present to you woman in her four phases, how she should be, how she can only on this road become My child and thus completely fulfill her task on this earth.

I have already given you a hint as to what must be observed in the upbringing. Endeavor to preserve a girl's heart gentle, awaken in time love, the all-appeasing love for Me and for the fellowman, and arouse compassion in her. For when a heart learns to feel another's sufferings, it tries to help as much as possible. Compassion keeps the heart soft and ready to help where it can and eliminates many other inordinate desires and thoughts that would otherwise usurp all the space in a proud heart.

Compassion leads to esteem, equality with the fellowman, and is diametrically opposed to pride, which is ruled by the delusion to be something better than others.

Compassion, this flower out of the crown of neighborly love, sweetens life, soothes every pain and gives comfort in all circumstances. And exactly whom did I endow with more means to exercise this compassion in the most effective way?

Did I not endow you, My lovely female children, with the most beautiful, softest forms, soft facial contours, soulful eyes whose glance, moved to tears by compassion, none of the stronger sex can resist?

Did I not endow you with a softer voice, whose endearing tone should breathe balm onto the wounds of others?

And to what use do most of you put all this! I must turn away My eyes from this picture which I could unroll before your gaze if I wanted to describe what is now being perpetrated with these divine gifts, which is truly not in My honor! But enough of this; let us return to our woman as I created her.

So watch over these most dangerous traits in the youthful heart of a girl. Once she has become a virgin it is too late even to think of eradicating wrongly guided urges. For in this flowering phase the female heart races with full sail towards its passions, namely, the as yet not clearly recognized status as mother and lifelong companion of a man. There she either sees all her glorious ideas of a domestic life realized and in the harbor of family life is able to think of other joys; or she is disappointed with everything, has to listen to the naked truth which she may never have heard before from the one mouth from which, she used to think earlier, only milk and honey would flow towards her. And if it should indeed be so, it is a just payment for the wrong upbringing the girl or virgin has received, for the harm of which the responsibility lies with the parents rather than the child.

However, it is precisely through the burden of someone else's fault that one becomes wise, and thus the harsh reality perhaps mellows the passions of a newlywed and she will, as a mother, wiser through experience, not bring up her children in the same way she herself had been brought up.

Thus I always guide the erring hearts through personal disagreeable experiences back to the spot from where they should not have strayed earlier.

Then the mother by the child's sickbed looks up to Me, turning her heart away from the vain things of the world and going within; and she often realizes with a shudder how desolate and empty it is there. These are then her days of trial and resignation, and while the virgin believed the merry life would continue undiminished in married life, instead of nights spent amid dance and pleasure she finds joyless days and nights full of sorrow, troubles of unimagined significance.

The eye, once moist with tears of joy and sending the first look of love to her life's companion, may now be again full of tears by the sickbed or deathbed of a darling. There the tears of joy led away from Me and My words, but the tears of sorrow are the first road signs back to Me. Then I often stand with outstretched arms in a solitary chamber beside a mourning mother, see the mother-heart bleed, see her hopes collapse like a pack of cards, and – o fatherly joy! From the ruins of the dashed hopes a heavenly flower shoots up; it is the flower of faith and of the quiet surrender to My will.

That which had not ever been possible through pleasures and worldly amusements, that which had in vain rebounded from the deaf ears of the girl and virgin, here at the sick-bed of a child it begins to blossom. What even love failed to achieve, fear has accomplished; it restored to Me a heart which in different circumstances would have been lost.

Do you, My dear children, now know My designs and that I also know how to lead My not so tractable children?

In the great hubbub of life I often let many of your sex stagger from one entertainment to the next, from one enjoyment to another. However, rest assured, whenever I am concerned about saving a soul, I detect the moment and the little bird which hitherto freely and merrily had been whirring about in the air of pleasures, sits there with drooping wings and completely forgets that it has wings to escape the earth because that which it loved best is bound to the earth.

So the mother continues on her path of thorns, is seldom awarded for that which she has endured for her children, but for this very reason she realizes best the vainness of the world and of her erroneous ideas and wrong habits and gradually turns to Me. And when once all things sexual have been put to rest, the woman either begins to find a better support in her earlier less appreciated life's companion or she will seek support solely with Me, where she will find enough solace and help.

Therefore, My dear children! You, most of whom have already trodden the path of tears and suffering, you, on whom I have taken mercy, giving you My word, do not lose heart! You will not be charged so highly for your past as one or the other perhaps believes, and I will sweeten your future as far as possible, lest you forget Me and My teaching.

Let this be said to you for your solace by Him, who loves and blesses you like all His children! Amen.

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8. FAITH, TRUST AND CONFIDENCE

4 October 1870

SINCE you have read yesterday these three words in a spiritistic book (Adelma, "Book of Contemplation", Vienna 1857), which you cannot dismiss from your memory, upon your request I too will give you some words on these three important qualities that are very necessary, particularly for you, and also for your whole company. For also they are lacking in faith, even more in trust, and there is hardly any confidence. So listen:

Faith, this beautiful and noble word which expresses that man, or his spiritual being, surrenders totally to that which he has grasped as truth and, basing his future actions on it, derives his peace from, and founds his future happiness on, the same, how few have it and even if it occurs with individual people, how minute its dose is!

Faith, as I have only recently said in My words to your doubting friend, is the fundamental basis of everything. In the absence of faith, there is nothing that has to be spiritually substantiated. Faith, together with the infant's first comprehension, is the first bond binding it to its mother and to the world. What the mother trustingly lays into the heart of the child, that is, of its awakening spirit, it accepts faithfully. It is convinced that its mother tells it only the truth; it has arrived at this firm conviction, achieved through spiritual and physical bonds, as the only one binding it to the mother and the surrounding world. The faith in these first imprinted truths is often so lasting and, if pure and sincere, so strong that even in his last days on earth, man does not forget the effect the first impressed precepts of his early years, coming from his mother, which he accepted, childlike, in their entirety, preserving them as the first spiritual treasures in his heart.

Many a person among you will often exclaim: "Oh glorious time of the first days of youth, when as a dependent child I listened to the instructive tales of my mother and accepted everything as truth, and nothing but the truth, which at that tune she laid into my heart and which even now, despite all the vicissitudes of life and all the negative experiences, cannot be blotted out from the heart!"

Indeed, faith, this virtue of adhering with childlike faith is the first support which should lead man into the temple of peace and serve him as prop against all doubts assailing him.

When I now apply faith in the religious sense, how much more it should then be! The holy banner which the inspired man swears never to forsake, as basis of all precepts and truths once given you by Me visibly, and now invisibly through spiritual influence!

Many have sworn by this banner, defending it to their last breath and often sealing it with their own blood. But how many others have left it without ever returning to it. And how many have incidentally allowed their fine religious zeal to be perverted into fanaticism, which then led to the immense number of abominations as witnessed by the annals of the priesthood to this very day.

Thus, faith can be likened to fire. Although fire is such a beneficial and useful element for the one who uses it wisely, it is terrifying for the one who disregards and neglects its effect and to whom in the end it can do the greatest damage instead of being useful to him.

Everything I have created has two aspects, a good and a bad one. This applies also to faith. As total surrender to the divine will, what gentle warmth it spreads all over the human heart, and how burning, wildly blazing and intolerant it is if, used by the wrong hand, it presses a firebrand instead of a small lamp as a road-sign into the hand of the man seeking peace!

Therefore, My children, beware of extremes! Particularly in our time; use faith as healing balm and take good care lest it become a consuming poison for you.

So as to be on the safe side, believe only Me, listen only to My voice in your hearts, which does not deceive, and do not let yourselves be deluded by clever, self-seeking interpreters of My Word. Here the word holds good:

"Examine what you hear and read; adhere to the good and eliminate the bad."

If you will always faithfully observe this rule, the banner of faith 57

will at all times be for you the most sacred palladium (sanctuary) by which you will surely and safely find the road to your bliss and to My heart.

In order to consolidate your faith more and more you must also possess the second word in the highest degree, that means you must have implicit trust in My words; for, strictly speaking, faith and trust are almost one and the same.

Faith is the firm acceptance of truth and trust likewise signifies merely the innermost conviction that what was said and faithfully accepted can be nothing else and leads to the desired goal only through the firm trust that no matter what the action, what is believed has to be confirmed through it.

In order to metaphorically elucidate for you these two concepts, let us presume a man has completely lost his way in a forest. By chance he meets another man who has gone into the forest to gather wood. The one lost asks the other about the right path to take. The wood gatherer gives him precise instructions as to the direction to be followed. And the one lost believes the explanations of the wood gatherer and proceeds on the described path, firmly trusting that it will lead him out of the forest.

Here you have the difference between faith and trust metaphorically presented. If you want to apply this picture to your own life, to the confession of My teaching and the practical application of the same, I must tell you that you believe many a thing spoken by Me, but lack the firm trust that its application and the living according to it will be followed by the desired and predicted result.

Hence it follows that although you seemingly believe in everything I say in My Gospels and in My words now being given to you, you still lack the unlimited trust in the infallibility of what has been said. You will then fare like the aforementioned lost one: Unless he absolutely believes the wood gatherer, is firmly convinced and trusts that the described path is the only true one, he will not find the way out of the forest, for he will on the way, plagued by doubts, begin to waver.

This is often the case with you. You believe, are convinced, at least for the moment, but as soon as it is a matter of carrying out what you believe, slight mists of doubts arise, here and there a "Why, or: "who knows if the success of my action will be as predicted!" etc. What is lacking is trust, and nothing however zealously believed helps, or, in other words: The words without action are an empty sound.

Thus the right faith must be coupled with the right trust. The former is the tree that is to be planted; the second is the blossom to be cultivated, and the third, the firm confidence that is to be harvested as fruit. Where these three qualities are united together in a heart, My Word is valid which I once spoke to My disciples, where it says: "If you believe and will it unwaveringly, you will even move mountains!" – which means as much as:

If you have the faith in the power of the word, uttered with the firm trust in its truth, also the firm confidence is present that the desired result will follow!

But where is this trio of divine attributes united in any of you? Everywhere there is shallow faith, little trust and no confidence at all. A hundred times I repeat it to you: "Act and live in accordance with My words, and you will see miracles!"

Faith's most beautiful attributes, crowned by unshakeable trust, will enhance your heavenly confidence that also you, like Me, can rule the elements and perform deeds contrary to all ordinary laws of nature which to others must appear as miracles because they do not know that your will, coupled with Mine, is the foremost law to which all other laws are subservient.

I know quite well that at every attempt, numerous doubts will arise in you. For such invasions into the essence of My natural laws can only be attempted by one who has become reborn and who invokes only My help for such actions, provided they are necessary for the benefit of mankind, and not as a joke or out of ambition or vanity, when his action would result in failure.

I only tell you that it is possible and has been achieved already by My disciples and by other inspired men, although it cannot be easily attained unless these three qualities – faith, trust and confidence – are present in the highest degree in a human being.

A firm confidence in the success is the fruit of faith and trust; do strive after that.

First strengthen your faith lest it wavers like a reed, but stands fast like a wall. Then build on this foundation wail the unshakeable edifice of trust, and the completion of the whole will then lend you confidence. In this house, built on such ground, you can weather all storms from within and without and proceed unimpeded on your path to perfection.

This, My children, is meant by these three words!

Also you, My dear scribe, are greatly lacking in these three virtues; and if also these virtues should be expressed in numbers, as are the love of God, the love of the fellowman and the love of self (*significance of the number 666, as the just number of the spiritual man: 600 = love for God, 60 = love for fellowman, 6 = love for self – with the devil in the reverse order*), the numerical result for you would be very low and not in your favor. For you have little faith, still less trust and almost no confidence that My words which I gave you will be fulfilled, although day in and day out I keep telling you: Let people talk, stay with Me, for with Me there is trust and no falsehood!

However, I know your heart and the reasons that urge you to doubt. It is the tests which I am sending you; you will pass them and then your capital of faith, trust and confidence will surely increase so that you will be able to enrich the rest of your company with these gifts and will then become the first, instead of the last, as now. Ponder these few words; much is contained in them, as in everything issuing from My mouth.

20 January 1871

ALL of you, however, must not think that I chose him as My scribe on account of his special moral qualities, considering him better than you. By no means. I chose him because his circumstances leave him more time to adapt his knowledge to Me for the reception of sublime explanations another could not grasp so readily. However, as for his moral worth and his trust in Me, he is not any better than many of you. For this reason you must not think that I am with him whenever he enters your gathering; there you would accord him a veneration far exceeding his due. The situation is that of a Father who writes to His children, but he is only the pen or the agent, nothing more. When you receive a kind letter, what do you long for when reading it? Certainly not for the pen with which the letter was written, but for the author himself.

Thus he too is a man like all of you, with his weaknesses and shortcomings, his desires and worries. He too baffles daily to be rid of all this and often begs Me to release him from the vale of tears, thereby showing, like all of you, that he has very little trust in Me and ought to have far more. From all this you see that the main shortcoming with you and the main obstacle with your progress is everywhere the weakness in trust.

None of you have as yet understood why I uncover and explain to you all the depths of My creation, all the innermost aspects of My divine self. Behold, My dear ones, the reason for all this is, to instill into you the very thing lacking in all of you,

meaning, the trust in Me. For when together with Me you traverse the immeasurable spaces of My infinity, when I open up to you My spiritual heavens, giving you an inkling of what is there being kept and prepared for you; when I reveal to you My own self, which is nothing but love and in return wants only love; when I prove to you down to the smallest atoms that I, the Creator and Father, sustain everything with the same love, I only want to prove to you that a Being possessed of this might and strength, as which I am showing Myself to you, should surely be worthy of trust and that, compared to My omniscience and omnipotence, all your activity and behavior must be considered as below the level of Zero.

Ponder these few words; they are very important, like everything flowing from My mouth. Enter deeply into the meaning of that which all of you were given, and you will not only find consolation and peace but, and this is the main thing, you will more and more realize your own standpoint and then, consolidating what is unstable, be able to draw closer to Me.

Not a word I send you through My servant was, and still is, without its own purpose. Also these three words I was just now bringing before the eyes of My scribe because right now it is beginning to be somewhat unstable in your company. There is no true spiritual life present. Many of you are again living only for their businesses and pet interest, almost wholly forgetting Me and My teaching and only remembering it when by chance one or the other has made a speech to that effect.

Be watchful and pray, lest you fall into temptation. Do not make fun of My grace! I do not, as some believe, bestow it on those who only concern themselves with Me and My teaching when they have nothing else to do. They should take care, for they may be struck by lightning out of a blue sky and be forced to realize that they had considered as a matter of secondary importance that which really should be their main concern.

Whosoever knows nothing of My teaching and sins against it, is not so culpable. However, if someone has read My teaching and, half believing, shows no true trust in its activation and no confidence in the attainment of the actual purpose, I shall be forced to wake him up through a direct jolt lest he drop off to the sleep of worldly things, thereby forgetting My spiritual school. Today I still admonish; who, apart from Me, knows what I shall do tomorrow? The piece of ground on which you live and peacefully walk about enjoying your life, is hollow under your feet. This thin shell covers terrible chasms and you with firm faith and trust look up to Me with great confidence and hope that I shall not let this thin shell give way, thereby letting all of you taste death unawares. Calmly you lie down above these chasms with the firm trust and confidence of again rising the next day hale and strengthened while perhaps under your feet to you incomprehensible baffles of the elements are taking place. Why do you have such trust in this case and not in spiritual matters? You see, because you believe I shall not do it! And why shall I not do it? Because you put your trust in a loving Father, who will not without reason punish His children with destruction. What, then, is your confidence? It is that, what you hope for, namely, the constant granting of My grace to you, may not waver.

Now, since in this respect you put such firm faith, trust and confidence in Me, do allow also Me to demand of you, if not at this rate of divine forbearance, then with human indulgence, to have also in spiritual matters a firmer faith, greater trust and greater confidence; and to understand that all I have already bestowed on you happened only for your benefit and by no means for My entertainment, but only in order to confer on you the honor of being able to become My children.

You demand of Me unlimited grace, and I demand of you unlimited love. With the exchange of these two conditions it is only you who gain, since I want to accord you a might that shall make you lords of all that was created!

Since I promise you such great graces, I am also allowed to wake up those on the road to Me, should they fall asleep while walking, through gentle nudges as I am now doing to you. Then you will realize that one must not walk My paths with one's eyes closed, but with open eyes and ears so as not to miss the right way and go astray.

So again, let all of you consider what I am giving you here. Be watchful and pray, lest you fall into temptation! Let this be your device towards a steady growth in firm faith, trust and confidence! Amen.

9. LANGUAGE

30 January 1871

The first critical remark by your brother M. was that sometimes in his attempts to change it he still had to return to the always in accordance with their concepts of German grammar. sequence of words as set by Me, whereupon your brother L. gave him the good answer, saying that one shall not read My words with the head, but with the heart, and their meaning will always be clear.

Since the latter hit the nail on the head through his remark, I will elucidate for you the manner in which one should express oneself, the right syntax and, finally, a fundamental truth which applies to My entire creation, beginning with the just suggested doubt of your brother M. and ending with the great spiritual man.

Before entering fully into a more detailed explanation of your question, namely, why My style often differs from yours, we must as always begin with the basics and ask:

“What is language? How did it come into being? And who was the actual head who set down the sequence of words in the way you now read, write and think?”

Always proceeding from the most simple, one arrives most easily at the right and truly valuable conclusion which, built on solid, simple and firm ground, is like a house firmly built on rock, which cannot ever be destroyed.

To start with the very first question: “What is language?”, we have to answer:

Language is a combination of different sounds produced by parts of the mouth, which in their diversity, often singly, often in association, express a word, and the word, a concept.

The lower the spiritual level of a people, the fewer requirements it has and therefore requires fewer words to express its needs and to mark various objects.

Thus, language came into being when through articulating sounds and uttered tones one either wanted to imitate the notes of certain sounding objects or invented actual sounds meant to express one or the other need, be it of the body or of the soul; such as you still find in baby language, where in every family from a child's first babble to a better communication every child has its own peculiar way of expressing its need.

What you observe daily with children was also once the case with the original people, who had to invent many words themselves, but many others they learned from My spirit-world through their intimate contact with the same, words which always in correspondence denote the object in question spiritually.

When mankind increased in numbers, indeed already after the fall of the first man, whereby communication with the spirits was severed until your time, language and minor dialects have formed by the thousands. People no longer understand each other and the languages of the nations one wants to contact have to be learned, otherwise a mutual understanding is impossible.

Of course, these several thousands of languages now existing underwent many changes from the time of their origin to the present. Some have progressed, some regressed, in keeping with the cultural level and the spiritual development of the peoples as such.

But wherever a language exists, or existed, one of its characteristics, apart from the names of objects and concepts peculiar to the language, was also the way of combining the words into a sentence and, finally, also the way of recording them either in script or pictorially.

As for syntax, where your two brothers have just exchanged their thoughts on the method used by Me, the first question is: "How actually is the same to be handled properly?"

Look, here we have arrived at that point where, in contrast to the way you are accustomed to write, I often express Myself differently.

In order to explain this to you, let us enter into a discussion and first ask:

"What is a sentence?" A sentence is the expression of a thought at the bottom of which is the explanation of either a concept or an action.

Therefore, if I want to explain an action, the sentence should first contain the acting verb, as the expression of the will to act, and should only then be followed by the word describing the action.

At least in the language of every spirit the first fundamental thought is: I want to do something, followed by what I want to do. Thus it says in the Bible: "And He created the light", but not: "He has the light created" (*this is typically German syntax*), as you are used to write; the word "create" precedes the word "light".

Well, in My dictates this same syntax is often found and L. was quite right. Reading it with the heart, namely spiritually, it is right as I dictated it and as it is customary in almost all the old languages of the Orient and Asia, and also in some newer ones. However, in yours (the German language) it is avoided by inserting the noun between the auxiliary and the main verb, even whole sentences in such a way as to make the actual verb stating what is really going to happen, appear at the end. Since at the basis of everything there is a spiritual "Why", also here it is again the Spiritual which justifies My syntax and replacing "Spiritual" with "heart", it means as much as: If you leave aside your intellect and, like My spirits, think only with the heart, you will readily accept My syntax, as soon as you abandon the inner language of the soul and go over to an intellectually orientated, or outer life, you lose also this order, as happened with the recording of the languages.

All the ancient languages of Asia and Africa are like the universal spirit-language. It should be written down to be read only from right to left, whereas with the languages of your present mankind which lives only outwardly, or according to the intellect, the exact opposite is practiced, that means from left to right.

This inversion, too, points to the said difference, namely, material versus Spiritual.

In the material sphere, as for instance in the human body, the left side is the side of the heart from where the blood flows into the whole body; it is the positive or spiritual side, while the right side from where the blood is transported to the lungs and later back to the heart, is the negative, material side.

What is conveyed through the ear to the soul's organ of feeling and emotion, or to the spiritual man, from the outer world, is the negative aspect, and what the soul tells the outer world through its motive tools, the positive aspect.

Every thing has also two sides, a right and a left, a negative and a positive, an inner and an outer aspect.

The human skin is inside, on the left side, positive, on the outside or right side, negative. In its positive aspect it eliminates, whereupon it changes its poles and absorbs, being negative. This happens countless times at every moment. For repulsion and attraction, friction and generated warmth, destruction and newly creating are the first principle of life.

The eye, as the receptive organ for the outside impressions, is negative, but as mirror of within, positive.

What here is designated as "positive" and "negative" is, expressed in different terms, in the spirit-life a drawing to, or a distancing from, Me and My laws.

In the early times, when the people and the nations were still closer to the spirit-life, they invented their languages according to their spiritual state; accordingly their syntax and script. However, when gradually they turned away from the great natural law, taking the wrong path, also their ways of expression and writing became perverted, so that the majority of newer languages have a wrong style and a wrong manner of writing.

People have exchanged the spirit-language of the heart for the brain-language of the intellect and have turned away from Me and from their own mission. For this reason, many a thing in nature appears to them quite wrong which once appeared just right to primitive people living a simple life.

Thus you see that there is from heart to heart, or through the heart or through the intellect a to and fro, a drawing near and distancing, a betterment and a worsening.

What I told you earlier about the skin, applies to every fruit, every tree and to every object; everywhere there are two aspects by which the intelligence of the within manifests to the outer world, or receives impressions from the outer world, and they are everywhere positive – negative, right – wrong, everywhere a drawing near and a distancing, eliminating and absorbing, straightforward or reversed.

Thus it continues in the entire creation – up to the great cosmic man, whose viscera consist in nothing else but suns, comets and planets, and up to the still endlessly greater spiritual cosmic man, whose inner arrangements are all heavens of the most diverse kinds and beatitudes.

These too absorb for their sustenance from without what they then change within into Spiritual, ejecting or expelling what the cosmic man requires in spiritual substance.

There, the right order prevails, there, My heaven is the heart in the center and the great positive pole which lets all the goodness emanate; and the spirits in the material world are the negative pole which returns to Me all the Spiritual purified, having first to change from the negative into the positive pole, whereby the change is initiated anew.

This is the great fundamental law of creation: I, Love, am the positive pole and you and My spirits and angels, as absorbing components, are the negative pole until, after much absorbing and repelling, which is equivalent to movement, or life, finally My positive pole, as Spiritual forever and immutably existing, will alone remain and all that was absorbed, spiritualized like Me, will enjoy eternal peace and bliss and only gentle attraction, but no repulsion can occur any longer.

Of course, eons upon eons of time will pass until then, but it will happen that spirit and matter, thus purified and spiritualized, will renounce their principles given them as first impulse and what once could only secure its permanence through conflict and dissolution, will be living peacefully side by side and within each other, so that there will be unity among all.

Now you see, My dear children, beginning with the minor question and L.'s answer and ending with the spirit-man, the same bond linking them with all the creations; there as a minor question as to the syntax in your language, and here in immense, for you unthinkable distances as power of attraction and repulsion.

From this you may learn how little is required to discover and elucidate a whole great truth, a great fundamental law of My divine Household. Of course, it requires also Him who can explain it to you; who has ordained the same way to all these great and small worlds, to all these objects, be they spiritual or material. It requires your Father, who wants to explain to you such great miracles in minor questions, thereby showing you how much and how little is needed to understand, firstly, My magnitude and, secondly, My love, and learn to value the same! Amen.

10 . LANGUAGE, ART, MUSIC

14 January 1871

THESE three words denote three things that occur in all worlds and suns, for they represent the fundamental activity and the main lever for spiritual progress. You can find them everywhere, adapted to the relative dimensions of the world globes and to the spiritual development of mankind.

Since these three most important vital factors occur everywhere and without them no life, not even mutual recognition or a cognition of the spiritual world and, finally, no recognition of the structure of My creation and of My own self would be possible, naturally the question arises above all:

What actually is language? What art? And what music?

Furthermore: why are three of them necessary? And what spiritual substance is hidden in these expressions manifesting in material life? Be it in the spoken word, or in articulated sounds, in the form, or in ideas expressed through limited areas, or conveyed by sound that cannot be understood, but only felt!

So let us deal with the first question: "What is language?"

As I have already indicated to you in an earlier word, language is a communication from the innermost of one being through the outer world to another.

This language is of a diverse nature: It can be through articulated sounds, through gestures and signs and through unarticulated sounds.

All languages consist in articulated sounds, whereby every human spirit informs his fellow beings of that which he wants to make comprehensible to them.

This language is different in all worlds and solar bodies, in keeping with the level of the spiritual development of the people. The nobler the soul, the nobler the language; the more neglected the former, the poorer the latter.

Since, however, a language by means of sounds is not sufficient for the human soul, it seeks to enhance the impact of its mode of expression through analogous gestures, and this results in a sign language, which, finally, is understood by many people even without words. The outcome was the so-called mimicry, which was artificially developed in your shows as sign language, where one qualified can express by way of gestures all that he is forbidden to say audibly during the performance.

Finally, there comes also the sign language. To this belongs for instance the one used by your deaf mutes. Also to the blind the spiritual realm is opened up as far as possible by means of the tactile sense whereby the ear can help and supplement the inner man.

The sign language of expression and portraying words, and through these feelings, belongs to the realm of the form language and will only be discussed in greater detail under the term "art", when it will be proved why all human beings need signs for communication, and how they came into existence.

Finally, there are the inarticulate sounds, which, however, do not express a concept, but emotional states, such as joy or pain. These are given not only to man, as a being endowed with reason, but more or less to all created beings, so that they can express their ease or discomfort. Also this incomplete manner of expression belongs to the realm of sounds, under which heading it will be given to you with greater clarity and intelligibility.

Well, why is language universal? Why is it a need of a living being? These are the questions to which I want to give you an answer first of all.

You see, a soul, no matter whether human or animal, is a living being which continually absorbs the impressions coming from the outer world, spiritually digesting and processing them for its own Self, and then because of its innate love for its own kind wants to convey to them the result, namely, what it feels, what it experiences, and how it has utilized the same.

Just as I, as the Creator of My great wondrous works, cannot 71

admire them alone, but look for hearts to share My joys with Me, again enjoying this happiness Myself in the joy that other beings take in My works, in the same way no living being can retain within it the impressions of the outer world, which continually act on it. It must impart its thereby aroused feelings and thoughts to others, stimulating like-minded beings to empathy, to taking part in the enjoyment. In order to satisfy this urge, the soul invented its articulate or inarticulate language, so as to convey to its fellow-travelers on the earthly path that which it found too much to bear alone, for only in the conveying of the same to others can it feel the actual enjoyment of what was received twice.

This need to communicate you find expressed in weak, inarticulate sounds with animals, in articulate ones with man, and in plastic (clearly outlined) spiritual forms and unspoken but perceivable words and expressions with the spirits and highest angels. There, everything, which on the material plane is conveyed through sound or tone, is felt and understood only through spiritual correspondence in a language of which you can have no concept because, trying to give you a definition, the only gauge applicable would be the velocity of thought.

Thus, generally speaking, language is a "materialized Spiritual".

There the inner world manifests through the outer world. All spiritual progress is thereby defined; without it, creation would only be half, indeed less than half, of a botched piece of work.

All animals possess a language, a certain way of communication, either through sounds or through gestures; every one has to be able to convey to another what it wants, otherwise creation has no impetus.

Love and its opposite, hate, express themselves in gestures or in sounds appropriate for the beings concerned.

Spiritual life would be impossible without language, without communication. For life, universal life, universal progress, are only possible through them.

I, who created the world with so many millions of spirits and beings, am asking you – what would the world be like without language? What about all My wondrous arrangements, what about the actual spiritual factors of the entire creation, namely, love, joy, the ecstasy of bliss, if the beings were denied the expression of the same?

All beings would have to perish under the impression of the outer world, unless they could give vent to that which makes their hearts expand with joy or contract with pain.

Where absorption is possible there must also be a discharge, otherwise no life, no spiritual exchange and no spiritual progress are possible. Communication is a vital need, it is the only bond uniting all into one; it is the bond linking animals with human beings, human beings with spirits, human beings and animals to Me.

This universal bond, so imperfect and limited with the minutest infusorian, up to the inspired speech of one of the greatest angels, is the product of love. Without love, no language, and without language, no love!

Thus you behold this need as a necessary constituent of the entire creation, even as its foundation-pillar. For without language, every being would remain as it was created; without language no progress, without progress no life, no sense in creating anything!

This spiritual bond entwining us all, uniting us all into one family, enlivening us all and bringing us near one another, which led you to Me and Me to you, this bond is the great life principle which, wherever there are light, life and love, links all towards a common purpose. It elevates you, My created beings, and lets Me feel for the second time the worth and beauty of My creation, the first time as the Creator, and the second time in a far more beautiful light, in the love-light emanating from a Father towards His children!

This language which, expressing lovely, joyful sentiments, shows the animal in a more beautiful light and makes man's eyes sparkle more beautifully, enhances his voice and makes his whole organism tremble with bliss. It is the expression of the innermost part of a being, indicating the extent to which he has grasped the impressions from without and how far spiritually and correctly he has interpreted them.

Therefore, there is, apart from the instruction through the language, also the fruit of the spiritual digestion of all the impressions from the outer world, the proper and well-formulated speech or the beautifully formed rendition, which, spoken with enthusiasm by the soul, must again evoke enthusiasm. And so it must be understood when it says in John's Gospel: "In the beginning was the Word, and the Word was God!" Yes, the beginning was the Word, and the Word was I!

Without My Word there is no creation, without creation no being, no love, without love no life, and without life no communication!

From the beginning I was "the Word", the expression and archetype of an eternal concept, and precisely because I was the Word, as the first requirement with all spiritual products, the word, or the communication through the word, had to lead back to Me all My created beings which I had set out into eternity through the Word, so that through conflict and battle they should return to Me through words, gestures and sounds, what I had laid into them with the first Word.

In the beginning the word "Word" was the quintessence of an idea and at the end of all creational periods everything alive will have reunited in a word, and this Word shall again be !!

The Word, which out of love created beings and worlds, will again as love reach its culmination point in its created beings and in the end in the spiritual celestial man, in Me, as the center, be glorified by all the created beings.

Thus the concept of infinity is like a circle. From Me issued the Word: "Let there be!" It sounded forth into all the infinite spaces, and so it happened!

Everything came into being, everything lived, loved and communicated, pursuing its progress through eons of time, and it will ultimately return to Me spiritualized, beautified and transfigured, exclaiming:

"Father! You called out once: "Let there be!" Now see, Your children have done according to this call and are now standing before You, rejoicing and blessing their great and mighty Creator and Father; for here we stand as living proof for the "let there be!" And thus, having originated from, and returned to, the Word, the cycle of the creational period is completed and a new and eternal one is beginning, in You and with You!" Amen.

11. ART

IN the foregoing you have language as communication and the word spiritually grasped and expounded before you. Now we are going to turn to art, or the urge inherent in all human beings to present their thoughts and concepts in forms or pictures. Here the animals must remain excluded, for whatever "work of art" they perform is determined by the nature of their own Self and serves only towards their preservation and procreation, and this is why the animals perform their artful works only instinctively and without forethought, so that with them there can be neither progress nor improvement.

Art, or the urge to render what is seen in signs, pictures or clearly defined forms, is likewise a language of the soul. It is, as has just been stated of "language", the urge to render what was seen. The only difference lies in that with language the innermost state of the soul is revealed in articulate sounds and tones, whereas in art, as form and sign language, the soul is urged to firmly reproduce its favorite impressions in forms, signs and pictures. Clothing them in material forms, it secures a permanent value to the impressions of objects of the outer world and reveals in viewing them so as to be able to, as it were, repeat the impressions frequently.

Therefore, this need is based on the urge to firmly fixate the fleeting course of the speech or the content of what was thought, said or seen.

All peoples and all human spiritual beings in all other worlds have this urge in common with you. Everywhere art is alive, but in differing styles, so that it only corresponds to the spiritual level of the beings living there, revealing their innermost nature. Also on your earth you see that the lowest, most primitive peoples take delight in lending a permanent value to certain pleasant impressions by means of drawn, painted and formed images.

You see this forming grow step by step along with the spiritual development of the peoples and nations. At first, they imitate what they see in nature; gradually they idealize, stylize it in the belief to enhance it, according to their innate concepts of culture. The ideal improves, is enhanced; the more spiritual man is, the nobler his ideas are and, accordingly, his pictures and objects depicting them, since he seeks everywhere to imprint on his creations the stamp of divinity.

Art has its periods, just as the spiritual-cultural state of the peoples. They move upward and downward, along with their imagination and their way of grasping the world in a spiritual sense. You have on your earth nations who, having descended from great heights of spiritual culture through their excessive pleasure-seeking ways or through deviating from their road of destiny, have fallen back to the lowest cultural level, their art and their spiritual heritage having disappeared along with them. In their ideas are contained only offshoots of a spiritual philosophy. This applies also to the pictorial art, where in the caricatures of nature, nothing resembling a spiritual idealization can be found any more.

Language, this fleeting rendition of what is felt and experienced, one wanted to preserve permanently for oneself and others. Thus a written, or pictorial, language came into being, where certain signs or pictures should express concepts corresponding to their form.

In accordance with the cultural level of the peoples, also this exigency, cultivated since time immemorial, experienced its changes. Beginning with the hieroglyphics and ending with the sign script and its duplication, the printing process, the retention of the spoken word and the thought was facilitated and a universal benefit for all was created, which once had only the prerogative of a few.

Therefore, art in its highest sense is nothing but the realization of the spiritual ideas of the soul where the latter, touched by compassion, wants to convey also to others what it feels and thinks. For it feels the need for materially creating it in the belief that it will make the same, or at least a similar, impression on others. By this procedure, in the admiration of others, it doubly enjoys its own, seeing it reflected back into itself.

Thus art is the uniting bond among the peoples and nations. Thirdly, art unites hearts that otherwise would pass by each other indifferently. The close bond of the creative arts which, as language, if not written down through signs, only fleetingly warms the hearts, drawing them to each other and thus leading them together again to a higher spiritual level and therefore closer to Me, is, in a material sense, what language is in the spiritual sense.

Without it, the world would be considerably poorer, but through it, a rich mind favored and filled with great ideas affords its fellowmen pleasures the latter did not know existed, introduces them to a more beautiful, sublime world and shows them in the ideal imitation of nature the Spiritual laid by Me into everything, which, however, not everyone is favored to find.

While the spoken word fades away in the air, leaving only an overall impression of what was said and evoking other ideas and trains of thought, the image retained by the soul is one of My creational products, or a portrayed moment out of the spiritual life of man, a permanent stimulus. Once absorbed in this, the human being can again love and worship the Creator and Father by recognizing Him in nature and its forms. I am here speaking only of art in its noblest expression, disregarding the abuses where this divine gift, the fanciful power of imagination and the gift of representation, are used, in a manner unworthy of man, for quite different purposes.

Thus art continues to exist spiritually, always educating, like a written word. Although it is not understood by many, its stimulus is active in every onlooker, varying in accordance with his spiritual development.

Just as with you, art is cultivated in all the worlds, applied to domestic life and used in temples, prayer houses and dwellings, so as to give expression, as you do, to the concepts these human beings hold of their God and Creator, by letting either the Spiritual or the material prevail in their domestic activity.

From the way art is cultivated among you for the love of it, you can everywhere judge the spiritual level of the human being of these worlds.

Just as with the spoken word the Spiritual is fleetingly imparted to another and finds a response there, so also by means of art, where that which was created and the manner in which it is judged by others is the right criterion for the spiritual level of a people. Everywhere spirit is the uniting bond among human beings, spirits and Me.

Language teaches through concepts and ideas laid into words and sentences, art through thoughts translated into colors, forms and signs. Thus this fixed application of what is thought and felt, as gamut between the maker and the spectator, between the creatively active and the one to be educated to something bigger, unites mankind with Me and My spirit-realms, the one giving, the others receiving.

The one raised himself during his creative activity to Me and to My Kingdom; the other, contemplating what was created, but looking beyond it, perceives the basic idea of the artist. It draws him with magnetic force into a different sphere of thought-combinations which were not originally his, lets him feel what the other has that he is lacking, and in this way encourages his own soul to climb the mountain of inspiration. There nature, the expression of My love towards all that was created, embodied in ever so beautiful forms, keeps calling: "Come all of you, who are burdened, so that I may refresh you!" Contemplating a scene of nature, a beautiful human image, a great, noble action, everywhere the viewer finds verified the saying, which on every walk, every little flower calls out to him, saving:

"Imbibe deeply the love of your Creator and Father, who has poured it out everywhere so as to prove to you with every breath how dull all the joys of the world are and how little it takes to be happy and contented!"

When the viewer of the picture of a person can perceive in it all the spiritual qualities which man, as the spiritual image of his Creator, ought to, but unfortunately does not, possess, he sees the exaltedness of the idea of the human form in its spiritual aspect and casually imagines him with all his weaknesses. And he cannot help confessing how far he himself is removed from this ideal of humanity, and when he then realizes that despite all his faults the mighty hand of his Creator and Father daily showers him with unmerited grace, he too must exclaim: "What am I, o Lord, that You should remember me thus lovingly!"

Thus, and in many other ways, the noble fine arts arouse in the viewer sensations and ideas, all of which remain permanent reminders towards progress and eternal stimuli to enthusiasm; enthusiasm to incessantly strive after a state where, no longer being the artist's own spiritual creation of a more exalted life, such sensations shall one day be the universal property of all; and where, in the end, be it in an articulated language or in reproduced forms, the spiritual thread is visible everywhere, subtly leading everyone as on a guide-rope further on the spiritual gamut. There, from world to world and from sun to sun, they will behold language and art ever more refined, perfected and, more and more spiritualized, will draw closer to Me. Finally, in the spiritual heavenly Kingdom, I, as the Center, as "Word" and Archetype, as Man, shall allow them to again enjoy, spiritualized, in the highest bliss the impressions they all have felt when listening to an inspiring speech or in the contemplation of a sublime picture, as an image of My everlasting creation.

Thus art, as the spiritual illustrator of My great ideas in creation, draws the souls to Me, and what language inspires, art portrays. To complete the trinity, in the inexpressible sounds and the states of exaltation music finally comes into being. And so we progress to the last of this trinity, showing you where it concludes, where it began and how, in the end, everything spiritually united represents Me, My material and My spiritual creation in one picture, or in Myself as "Word", "Form" and "Sound". Amen.

12. MUSIC

WE have now arrived at the third factor of human spiritual life, namely, the language expressing emotions, or the former

spirit-language, a language that cannot be verbally translated because its beginnings, incomprehensible to the world of created beings, can only be surmised.

You usually call this language "music"; but although you perceive music in the room, in the forest, in the air, and sometimes even below the earth's surface, you are still unaware of its spiritual significance, namely, what it is, why it is and what its true fundamental meaning will be.

Now look, as for the articulated language, I have explained to you that the soul, urged by external impressions and coerced by an inner need, invented a means by which it could impart to its peers what filled it to overflowing and I have also explained to you all further implications, such as its origin, effect and end.

As for art, I have shown you how it wants to give material expression to the pictorial language in signs, pictures and forms, which in the verbal language is too hasty. Already with this latter way of expression another manner of language is involved; for, if I want to call the former "the language of the head", the latter is the language of the hand, or of the action. But already here, with a higher enthusiasm, the language of the heart, or the language of emotions (and of sound) is involved, though it is often used together with the former, verbal language, but only in connection with extremely sublime divine matters, where knowledge ceases and faith begins.

So let us now concern ourselves with the latter most sublime language, used only by the spirits, with the language of the heart. And so listen:

Whenever a soul, moved by sublime emotions, opens itself to the influence of nature, provided they can penetrate the auditory canals, the sounds reaching the ear through the sound waves are sometimes of such a sublime nature and arouse in the spirit indwelling the soul's center a yearning for its former true homeland, that the soul feels a certain something almost resembling a spiritual lust. However, it is incapable of describing it by means of words, signs, pictures and forms. This flowing together of various sounds according to rhythm and pitch is that which you know by the term "music". It is a vibration of the spirit within its tiny cell, a vibrating for sheer delight, brought forth by the violent trembling of air waves which, likewise incited, rub against and repel one another to the point where collision occurs and, generating warmth, releases the bound harmonious spirits of the elements contained in the air. These spirits, enraptured and liberated, in joyful delight soar away from their prison and in their great joy bring forth one or several sounds which, on reaching the eardrum, arouse harmonious sensations in the innermost of the spiritual man and then impart this sensation to the soul and even to the body.

Since these sounds, as a spiritual product, have only been imparted to a spirit and can thus only be understood by the spirit, this language is inaccessible to the soul. For the latter is still too little united with the spirit and, though able to have a foreknowledge of it and revel in future pleasures, cannot interpret it.

This is why music, with its great power over the human heart and every other being, sweeps over the earth without being understood. Everyone feels its sublimity, but no one knows the "Why"!

Now, in order to catch these air-sound-waves or to produce similar sounds yourselves, you have invented various instruments which are suitable for reproducing this vibration of the incited airwaves also in the substances of which they (the instruments) are made and elicit a similar vibration of their components, since there too imprisoned congenial spirits extricate themselves.

This freeing and mixing with the free spirits of the air then imparts to each instrument its own timbre, where in some instruments two, three and even more objects have to work in unison so as to produce the desired sound.

In order for you to know how you attained to your music, I must first tell you that you, as well as all other living beings, have obtained the urge to give vent to your inner feelings through inarticulate sounds in the following way:

When a love-wind goes through the whole of creation, waking, rousing and inciting everything, when neither the animal nor man know why they are so merry and light-hearted, man feels a gentle urge which finds its ultimate release neither in speech nor in pictures or forms, but in singing, shouting and jubilation. And this very feeling which urges man to sing and shout with joy incites also the animal, every one according to its manner, to thank the Creator and Originator of its bliss in sounds which do not mean to express words but, individually, far more than words.

Since I, the Creator, did not create a dead nature, but one that meets Me joyfully, I also laid into the organs of the more sensitive animals arrangements for the production of sounds, so that in similar spiritual-prophetic moods they can use them. Thus I endowed the beings that were denied the spoken language with a much more sublime one, the language of sounds. Thus you see the songbirds, every one in its own manner, offer Me thanks as their innermost vibrates with joy through warmth, which is equivalent to love.

And so you see the lark early in the morning when the first sunray meets its eye as it prepares to rise. Singing and jubilating it rises higher and higher, and the higher it rises, the lighter it becomes within it, the more it can give vent to the feelings locked in its breast, the better it can relieve itself of its song of praise in My honor until, a tiny dot in the height, it sends Me the last greetings after which the inexorable law of gravity again pulls it down to earth. There, after a short time, it again begins the same flight, always with the same result.

If you could understand the various songs of praise of the flying, humming and chirping world which in spring when nature has woken up and the sun is rising, greet Me daily, you people in your self-imagined wisdom would hang your heads in shame because of your godlessness and hard-heartedness. For you alone, among so many beings devoted to Me, stand there with hardened hearts although you, too, let the strong breath of spring permeate your lungs, at the same time thinking who knows of what, certainly not of Me!

Do you know where this singing of the birds and the diversity of their song originate?

Look, I want to tell you also this; for you must know that no instrument invented by you has its origin other than from the nature of the created beings themselves. There the attentive observer of the animal world gave his instruments similar

arrangements that he then perfected, and from this endless improvement the musical instruments now in usage among you resulted.

You see, many instruments, in particular wind-instruments, had as their model the human or animal throat, where in the larynx down to, and inside, the canal, the windpipe, the whole arrangement of the vibrating and quivering apparatus is located; the cartilaginous circles in the larynx proper and the glottis with the small vibrating tongue reaching into it. The latter, when uttering a sound, modifies its vibration according to its pitch and then, through the vibration of the air column within the windpipe and its own vibration, produces the sound which the soul tries to utter, which sound then, striking forcibly against the vault of the palate, reaches its actual characteristic timbre.

What there is the glottis, with the string instruments are the notches in the wood, mostly in the shape of an S, where the vaulted walls correspond to the palate, as sounding-board, etc. Thus, if you earnestly scrutinize every instrument in usage among you, you will recognize as the first fundamental principle the human or animal vocal organ.

Since, however, the voice must vary according to the size of the organ and particularly with the birds the mouth is formed differently, namely, as beak, also there the sound is individually modified, as befitting every song-bird.

A great difference, which also contributes to altering the sounds, their vibrations and modulations, consists in the fact that with both man and animal the inhaled air differs from the exhaled air. In the air to be inhaled, other elements are bound which, absorbed into the animal's body, are processed and chemically broken down. Thus when a bird sings, the sound is usually composed of the elements of the inhaled and the exhaled air, that means of elements that invigorate the bird and of those that are spent. Now look, this is why the song of every bird is different, because although it inhales the same air as all the others, in exhaling it expels only what it cannot use; this exhaled air varies with every animal and also with man. Thus, apart from the various vocal organs, the sound produced by these expelled substances in combination with the air is also different. And so, as everywhere so also here, in a simple process involving one and the same substance, it is again the diversity in which it is utilized, which proves My divinity and My might, for also here as always I achieve much with little.

Look, there is still another cause that exerts a great influence in the whole of nature. From natural history you will know that most song-birds of plain feathers and colors are at home in the northern hemisphere of your earth, whereas in the southern hemisphere the birds by far surpass their fellow-creatures in the north in colorful splendor. However, as for song, they are so poorly endowed that it is the most resplendent birds that raise the most ugly clamor. Now this has again its reason in the spiritual interpretation of music.

The earth's northern hemisphere, together with the North Pole, is that part which sucks in the Spiritual for the earth from the great ether-space and the South Pole with its great mountainous bulge is the place from where that which has been utilized in the earth streams back into the ether-space.

You see, the northern part corresponds to the upper part of a human body, where the head, the heart and the lungs are located and the southern part corresponds to the lower part of man. On the other hand, the earth in its upper part is male and below female, in the upper part positive and in the lower negative, in other words, in the north the spiritual has preponderance, and in the south, the material.

In the north, the influence of the great ether and of the sun, exerted on the Spiritual, brings forth in the products of the earth, if not the great diversity, then the most vigorous, most nutritious plants. Its flora and fauna are small and inconspicuous, but in the spiritual sense on a higher plane.

In the south the opposite is the case; there, everything is on a larger scale. What in the north is merely a small plant, in the south is of a treelike size, but bearing little fruit. For the pole of the south expels the spent substances. The latter, traveling from the ether-atmosphere towards the Equator, fructify all the plants with many elements which further their growth and clothe the birds with substances implying a different light refracting in the coloring of their feathers. And so the south distributes its vital forces, coupled with the spent elements of the inner earth, and furthers the outer growth, whereas in the north the outer appearance seems to be neglected, whilst the inner spiritual nature thrives all the better. That is why the great ability to sing and the diversity of the birds in the north, and their great colorful splendor in the south.

Here, in the north, the divine penetrating ray of the great spirit-man and there, in the south, the influence of the worldly man; here, wisdom – there, form; here, spirit – there, matter.

And if you now wanted to soar up to listen to the music of the spheres of the worlds orbiting around each other, you would find these opposites there also: In the head and in the heart, splendor of the spirit and in the lower part, splendor of color and forms; here, life of love, there, a life governed by reason. And further up into the spiritual heavens, sound is ever more refined, ever more harmonious and purer and more sonorous because there, more spiritual life is prevalent and only the language of the heart is spoken and understood.

Up there in the great spirit-man, where music has attained to its highest purity, there in the center, the sound is again personified in Me, as the All encompassing, in Myself. There everything vibrates: the light, the air and the sound, and thus quivering in never-before experienced bliss the spiritual life is enhanced to its utmost potency.

There, only the feelings of the heart are understood and one sees expressed in every vibration of the purest air and light waves correspondingly the most beautiful love-words and prayers of thanks in a form. There poetry is alive, which also only on account of the rhymed rhythm and its similar sounds impresses the listener as more exalted than prose. There harmony lives in the heart of the spirits and in the flowing together of the sounds. There, only one sound prevails as the fundamental tone, which serves everything as a basis, permeating all, and this sound: I am.

And so, beginning with language, which is there the wisdom of My spirits, continuing with art, which is there represented by the spiritual archetypes of all that was created and, finally, music which is there the language of the innermost feeling for which no language possesses words, where nothing can be spoken or formed, but only felt, there everything is united which

here appears separated as a trinity, into language, art and music; into wisdom, form and love; or cause, effect and reason; or past, present and future; existence, being and becoming; warmth, light and love; thought, concept and idea, Jesus – Man and God is now standing before you.

There in the center stands your Father, with His arms sustaining His creation, His created beings, quickening them all with food from the divine source and calling out to you all:

“Use language to educate others,

Use art to inspire others

Use music to show others the road to emotion and Me!”

As I once said in a hymn: “Without tone nothing is born,” also now I say:

“Without an emotional life there is no spiritual rebirth!”

Wherever only reason reigns supreme, or only externals are observed, but feeling is absent, there is only half a spiritual life or none at all, only a vegetative progress.

However, where the door to the heart is wide open, admitting to the spiritual ear by means of the sound-waves of the air spiritual reminiscences of a more sublime and more spiritual world, there lives the right sense of feeling. It is life which, though perhaps not exactly a musical treat, is nevertheless rich in the fullness of life and finds its culmination point far beyond all the material and spiritual worlds, all in the center of a single Being, in Myself.

Seek to unite with that One, strive in that direction, where language, forms and music will stand before your eyes, spiritually embodied in all creations. There you will one day obtain the solution to many other secrets of creation which here cannot be written down in thousands of years, but there can be grasped and understood with one glance.

This is your goal. Now you know whether it is worth the effort to submit during the earthly course of life to its troubles (and difficulties), there, in the purest sound, one day again to find your Father, who during your earthly illusory life let you have a foreknowledge of many a beautiful thing and many a bliss!

So battle on! It is worth the effort to become a child of Him, who for one look of love can give you solar regions and cosmic systems! Amen.

13. ENERGY, SUBSTANCE AND SPIRIT

22 February 1871

THESE three words denote things of which people hold very erroneous concepts. The first two in particular give much trouble to the materialists because they believe to have found in them the whole universe, the reason for its coming into being, its existence and passing away, with which explanation God, or a Spiritual Being ruling everything, has been completely negated.

Since it is precisely the materialists, or the present “very learned professors” of geography, animal science and mineralogy, who cast around with these words, establish them as the first principle and believe thereby to have said all in all, we must still, if we want to tell these clever professors something which clearly proves their ignorance, begin with the concepts these words represent. For first of all one has to know what one needs as tool before one set to work, whereupon only the right use of one or the other tool proves the dexterity of the master.

So, what really is or is called “energy”?

Look, you men of learning who fancy to be so wise, who, after all the exploring and investigating, arrive at the very spot from which you began, who want to determine energy as a factor in the whole visible and invisible world; look, I have to tell you that energy, this highly-praised word on the title-pages of your books, is not something that exists independently or alone, but denotes only the product of another, invisible factor, which you do not wish to admit exists, by straight away declaring: “Energy is a natural law which is equal to movement or life.”

But now we ask these scientists: If your whole world consists only of substance and the expression of energy, who gives the impulse to this energy so that it can, and must, express itself thus and not otherwise, always influencing through the application of its force the second article of faith of your science, namely, substance?

You see the stone roll down the mountain or fall from the air, and immediately you conclude: It is the force or the law of gravity, the earth’s force of attraction, which sweeps away the stone deprived of its foundation until, having reached another firm base, it stops and remains there, in the expectation of another “force”, which acts on it differently!

Well, if I had to be apprenticed to these scientists, and having heard their wise reasoning, I would ask how the world had created itself, how it sustains, and will destroy, itself, saying: “Gentlemen! It is true, you have shown Me the effects of a force; I have indeed tried it Myself and have found the tenets laid down by you confirmed. However, not being able to see the energy but merely feeling its effect, I should like to know what it actually is and have an explanation for it.”

The learned gentlemen at once answer with one accord: “Energy is a natural law without which nature cannot exist.”

“Good,” say I, “you are right! But now I want to know also: Is there in nature an example of a thing that sets down its own laws? For you, gentlemen, do not recognize a Lawgiver although you try to silence Me with the concept of “natural laws”.

Well, I happen to be One of those pupils who want to know everything thoroughly and cannot be satisfied with half or meaningless, though “scientific”, expressions.”

The learned gentlemen are getting angry with a pupil who wants to know more than they can offer and turn their backs on Me, and so I am coerced to find My own way out of the chaos of scientific expressions, for the ship of the scientists has become stuck in the shallow ground of their "natural laws".

Now that so many people talk of "energy", "natural forces", "propulsion", "repulsion", "gravity", "pressure", "attraction", etc., let us first try to form an idea as to what actually is "energy"; then let us see how it manifests in nature and how it influences the organic and inorganic life and which gives life, takes life, builds and destroys it and has thus become the sustainer of the universe.

So first of all - what is energy? Look, energy is nothing else but a perceptible manifestation in a thing which must change either its place or its form owing to another object influencing it, which is effected in such a way that in the exterior or interior of an object one can observe a movement, an increase or decrease in size, or even its dissolution.

Well, this drive of an alien object towards another is only the impulse, inherent in the second being, to escape the elements surrounding and influencing it; it is the impulse towards inertia, as opposed to movement.

The stone wants to lie at rest, which means it wants to continue in unison with its support where all its parts, down to the smallest atoms, do not feel disturbed in their dimension as to width, length and depth.

Thus, as soon as another object exerts an influence on the stone to tear it from its comfortable inertia, its whole nature resists; all its parts, formerly densely packed in complete inertia, begin to either expand or possibly contract, and to vibrate. In short, the stone, due to its resistance against the other object interfering with it, is no longer the hard, lifeless stone it previously had been, but it has life. Everything in it moves and vibrates.

Well, what is the result when an otherwise inert object takes on movement? Look, the result is that it must relinquish its previous form and consistency is forced to become something else, for its elements are no longer as firmly bonded as previously. Therefore, the force exerted gains the upper hand, breaks up and smashes the stone and, if possible, even dissolves its components into dust.

Thus the force of gravity, or the force of attraction, of the earth on its constituent parts is always opposed by another force, namely, the force or the urge to destroy all that exists and then to form again something new out of it.

Energy, as it manifests and as man can see it work and feel it, is thus another factor which is neither in the stone nor in its surroundings but is caused and stimulated by other elements, makes the latter change their form and their constituent parts, taking life and bringing forth life and, thus destroying and rebuilding, ensures eternal permanency only by creating anew while at the same time destroying.

This energy manifests in all possible directions and in a variety of forms. Its causative factor is thus a higher power, which in its desire to manifest, is only visible as force. Hence, energy as an independent thing, as the learned materialists want to believe, does not exist at all, is never an independent vital factor, but the product of two higher factors, namely, of inertia and movement.

It is through these two important basic principles of the entire universe that the world exists, was created, is sustained and again transformed into something new.

Inertia is also expressed in the second name that we could give it, namely, in substance. And the life-activity influencing it, which sustains and quickens everything, is the spirit, which is the stimulator of energy and holds substance together, and is thus the principal factor of life in its entirety. For without spirit there is no life, without life no substance, and substance needs no energy; for energy is the product derived from the former, and if they are lacking, everything is lacking.

Now we have so far cleared up the concept of energy or force and can proceed to the next one through which energy manifests, that means to substance. For energy can only exist where there is resistance and where substance, as something material, supplies with its very components the physical resistance in the principle of inertia, where it opposes movement and thus becomes visible as force.

Now we ask: "What is substance?" and the scientists say: "Substance is everything which is capable of expansion as to length, width and depth."

Good, now we continue to ask: "Of what does substance consist?", and again the scientists will say:

"Substance is composed of all that is present in the entire universe in either a dissolved or compact form; substance is everything that could be called basic elements of creation."

Good, but now we ask: "How many kinds of substance are there, and how can one distinguish them, or separate them from one another?"

Then the scientists again say: "By means of chemical analysis we have found innumerable substances which (so far for us) are indissoluble, and these constitute the universe. Their various combinations bring forth everything we can physically see or feel. These combinations or, as they say, "chemical compounds", however, are subject to certain laws, one of which is the law of assimilation, the other that of repulsion."

Now we ask again: "But gentlemen, you are again talking of laws, so that in the end I would still have to presume a Lawgiver."

Thereupon they reply: "Friend, this is not what we mean. The various kinds of substance have diverse characteristics whereby they are only allowed to enter into one or the other combination or contact, whilst others are a sheer impossibility."

Realizing that again we cannot fully agree with the professors, we must once more rely on ourselves and our five senses, and thus ask ourselves the question: What is substance? And our heart simply tells us:

"Substance" is nothing at all. "Substance" is too generalized a term, which, by classing everything equally, does not allow for any variation. If one wanted to define all there is in the visible world as substance, it would finally be impossible to find a single definition for combinations of dense and light, solid and volatile masses.

Thus “substance” is at best represented by the great ether space beyond the earth’s atmosphere, where all the ingredients are present in solution that go into making of the world globes and the various kinds of atmosphere surrounding them. Only there “substance” is present, namely, the great supply depot for the building of the universe. However, in, on and around the earth, substance is no longer “substance”. For there are, according to the respective purpose, bound and combined elements which then, exposed to other, higher potencies, such as life, motion or force, are coerced into modification and change of form, transform themselves and appear in a new form as something different, after their activity in their former form has ceased.

Here on earth, substance is already bound in such a way that a separation into its primitive forms is no longer possible, since its individual components are so intricately united as to represent only in this most intimate amalgamation another entirety and oppose any separation by artificial means. Then the learned gentlemen believe to have discovered “laws” or so-called “natural laws” because they fail to achieve what a higher power, namely, the Spirit ruling over everything, achieves with ease.

The natural scientists and scholars, who, of course, only recognize facts where nature operates by coarse or great means, these gentlemen fail to understand that despite their denial there is still something which is beyond their chemical analyses, their microscopes and telescopes, their barometers, electrometers, thermometers, anemo- and other meters. What they observe are nothing but crude processes in the retorts and stills. Although they attach much importance to them, they fail to understand them and, since they refuse to recognize a Lord and lawgiver, they invest these substances with intelligence and say: “They follow only such and such an impulse,” in the same way as they follow theirs, namely, the materialistic one of the illusion of really knowing or seeing something.

What for them is a mystery of nature and will forever remain an insoluble question concerning their own body, namely, the correlation between matter and the spiritual, or how the brain mass, which is certainly something material-visible, only produces something spiritual, or how the metabolism in their own body works so that they can enjoy a healthy life; this, the spirit, they do not want to find!

These gentlemen, who in nature do not want to acknowledge a Lord, a higher power, while daily, even hourly, they can observe in their own body that the spirit is capable of ruling over matter, assume a natural law which forms energy and substance into that which they see visibly and feel invisibly before them. However, for their own body, where the same process takes place, they are unwilling to acknowledge a natural law, but want to rule autocratically.

“How weak and biased you are, you poor blind people!” This voice sounds in your direction from living and also from seemingly dead objects of visible nature, everywhere it calls out to you:

“We do exist! But not chained together by chance or according to your “laws”, but we were formed out of, and through, a higher power, attracting and repelling each other according to our individuality, and all this only in order to provide you skeptics with a pleasant sojourn on this earth and also, even though you do not wish to hear it, to always call out to your wisdom-pride:

“We do exist! But we are not, as you blind people believe, “energy” or “substance”; we are “spirit”, that is, imprisoned Spiritual, loosed Spiritual, Spiritual creating forms and again destroying them. In the end we will emerge from all this conflict spiritualized, to show you that everything in the whole of nature is spirit and that you merely lack the necessary spirit of comprehension and that, despite the revelation on the part of visible and invisible nature, you refuse to condescend to the confession: Yes, now we realize that we know nothing! When this exclamation comes forth from your heart and head, you will have taken the first step towards the greatest goal set you by this very same great Spirit, who treats you with so much forbearance and grace and does everything possible to prove to you that He, a Spirit, cannot create matter, but only Spiritual!”

Now that I have pointed out to you most of the nonsense of all the materialistic systems of science, we want to pass on to our own field, so as to prove to all skeptics (of good will) that there is no such thing as “energy” or “substance”, but that there is only “spirit”, spirits, and One spiritual Supreme Creator! Amen.

13. ENERGY, SUBSTANCE AND SPIRIT – Part 2

23 February 1871

YESTERDAY we have asserted that spirit is the main constituent and the main sustainer of the whole universe; today we have to prove what we asserted yesterday.

Look, the first question arising here is really this: What actually is “spirit”, and of what is it composed?

To answer this question will probably be a little difficult; however, we shall try to make this clear to you by means of an example so that you may well be able to distinguish between “spirit” and “manifestation of force”.

Now let us assume somebody wants to commence a certain work, which according to his understanding, logically begun and consistently pursued, should produce a certain result. Well, in order to affect this, he will first conceive an idea, then think it over and reflect on it and then he will mentally review the steps of the whole procedure from beginning to end. Further, having painstakingly considered and pondered everything, he will procure the means and materials required and then, under the influence of the initially conceived idea, process, mix and combine them until the final result emerges.

Now, if you want to visualize this process quite clearly, you will see that the spiritual idea, or the vital potency which carries within it all the power to make everything out of everything at will and which you may call the innermost life, is this potency (mighty will), thus the carrier, promoter and creator of the whole project conceived by it. Everything this potency wants to use in the pursuance of its purpose it must first permeate with its own energy, so that under the influence of this energy the whole gradually combines into a homogeneous edifice, which then in reality expresses the initially conceived idea.

This spiritualizing of matter, or the utilization of matter for an action, this arousing of the spirit-elements reposing in matter to a collective effort, is the actual life, or the driving wheel of the entire machine. This activating vital force, which is beyond all the ponderable and imponderable elements, is therefore actually "the Spirit" which then, after all its gradations up to Me, as the sole Creator and Lord of the created, comprises everything this potency in its highest expression can be.

Since this potency must naturally be arranged in such a way that it can logically create something, which logic you recognize as natural law, it follows that if something is clearly created for permanency, this first cause effecting its creation does not intend its destruction, but its preservation. Therefore, this spiritual potency must have "a pleasure" in the created, which is nothing else but inclination, and what is "inclination" if not love? Just as aversion, or the stimulus towards the destruction of the created, would have to be termed hate.

Hence it follows that the Primordial Spirit, or the highest potency, being the creating, active principle and imperishable life, is love, or, in other words: the highest potency, God, is Love!

Where there is love, no destruction, no hate are possible!

Now, since the Spirit in My Person, as an eternal, independent identity must have as its fundamental principle the main attribute "love", it follows that I must also possess all the other attributes belonging to love, which cannot exist without love and without which love cannot exist.

These attributes are: Meekness, patience, perseverance (or faithfulness), humility and, since all created things are My products, as it were My children, in them also fatherly love finds its loftiest expression.

Now look, if the Creator wants to create something, He must surely endow the created with something of His own self, so that it may resemble its Creator and become worthy of Him!

Thus, in order to call into existence the universe with all its worlds and suns, with their plant, mineral and animal kingdoms, I had to endow each of these parts, thus all things of the universe, with a certain quantum of Myself, with a wish to gradually strive upward and an urge to again return to Me. By virtue of the fact that "like is always attracted to like", in everything created a spiritual part as you can understand and grasp it was solidified, or several small particles were condensed into a larger volume (form), so that according to the degree of relationship of the spirit particles the latter adhere to one another more or less densely, thus forming a body.

In this manner everything you call matter was created, be it in easily soluble, volatile or solid elements, up to, and including, the hardest rock.

Everywhere the main constituent is, and was, spirit which, in various combinations with its own kind or others, has brought forth larger or smaller, more or less solid masses.

You have an eloquent example in water, which, as a flexible, light element under the influence of heat easily changes into air; or, conversely, as soon as a certain amount of heat escapes from its parts or from single atoms, turns into a rigid, solid clump of ice.

Here the difference consists only in that the water turns into ice because of a lack of warmth, or of love in the individual parts towards each other, whereas in the entire created world it is precisely love that unites everything. For love forces everything to attract each other and through this urge to unite with each other as closely as possible, elicits from love the other important vital factor, namely, warmth which, owing to its inseparable partnership with love, is equivalent to it.

Where love has brought together the like-minded spirit-particles, a blissful urge or warmth is created. Where warmth develops, a nascent state gradually sets in, a striving for a better situation, for finer, better combinations; in a word, the other visible factor, namely life, comes into being.

Where there is no love, there is no warmth, and where there is no warmth, there is no life!

This life, as a product of warmth and love, or of the friction of movement among the individual bound spirit-particles, in turn gives rise to another factor of creation. For where there is warmth, there is friction, where there is increased friction, heat develops, and where heat increases, the consuming or the nascent state begins, where the spirit-particles turn into other, higher, lighter forms, which joyful release they manifest through violent vibrations or quivering, and this manifestation is finally called light!

Therefore, where there is love, there is warmth, where there is warmth, there is life, where there is life, there is light!

Now we have before us these three main factors making up a creation, which help to create and sustain it and without which nothing exists. For in all that is created, one or the other factor is always predominant, and where all these three life-carriers cease to exist, there is no creating, no life, no warmth, but death, cold and destruction or disintegration, so that these dissolved parts can again return to the cycle of the living.

Now look, "energy" is only the spiritual urge to newly create out of the existing. When this urge manifests in reality, it is recognized by your natural scientists as natural laws.

"Substance" is only solidified Spiritual which, as you see here on earth, long ago has lost its primitive forms and, visible in more solid, coarser constituents, is no longer substance, but matter which, through the mutual influence of the strong on the weaker, of the greater on the smaller, causes the disintegration and change of the same, so as to liberate the spirits bound there and open for them the way to higher levels.

This breaking up, or the influence of one on the other, manifests to your eyes as "life", as the great natural law of "coming into existence and ceasing to exist", where the one by dissolving must complement the other, so that it can enter the great gamut and the road back to Me.

Thus, where your scientists suspect only natural laws which, notwithstanding their ideas, follow only My will, precisely there only a spiritual life can exist and develop, a life which by far surpasses everything tangible the ideas and concepts of your scientists can grasp.

And for this very reason, namely, because the Spiritual does not submit to their will and refuses to become their monopoly, they have decided that their best course lies in denying it altogether.

For them there exists no God, no lawgiver, although they presume natural laws; for them, it is "substance", which makes its own laws, thus an intelligent substance!

For them, the laws are only a certain "must"; according to their concepts, everything in the universe breaks up into substantial elements and from there again begins its mechanical cycle. For them there is no upward development, but an eternal stagnation.

If they are contented after their own dissolution to become a part of oxygen, carbon or nitrogen", or some other ponderable or imponderable "element", I have no objections. I can even comply with their wish and allow them to swim about as a quantum of some sort of air for some millions of years in the atmosphere of some planet. However, the time will come when also this dreamlike state will become tedious to the awareness manifesting itself, but then the road from a particle of air to a human soul will be somewhat slow and difficult!

So far I have let them do as free human beings what they like. It has indeed been the case with most of them that, when they are confronted with the so cold-bloodedly acclaimed dissolution of all things in the form of death, they themselves would like to recant all they have written, if only it were possible, shrinking back from the desolate picture they have formed of the world and have also tried to impose on others.

Were it not for My unlimited love for, and My mercy with, these misguided children, I would certainly have to deal differently with them. However, I act like one with sight who also forgives the blind man who collides with him or even knocks him down; for the blind one does not know what he has done.

Spirit is omnipresent, no matter how much and how often your philosophers and scientists try to disavow it. Without spirit, there would be neither a creation nor a sun glittering in the sky, nor would there be any life!

Indeed, it is only spirit and the spiritual element which impart life and give a beautiful impulse to the rigid form and "life" to the seemingly dead and unfeeling matter and urge everything to the song of rejoicing for the highest and greatest Spirit, who is love personified, up to Me.

Without spirit there could be no love, and what would life be without love? Chaos, a cold nature, nothing that warms, comforts, hallows!

Even in your human-earthly life, what is life without love? Where is there a sentiment equal to love! What renders also nature beautiful and sublime? What is there in music that evokes exalted feelings? What is it that inspires and warms the poor, suffering, enduring heart?

It is the ray of love which wafts around you through the material nature and penetrates the invisible spiritual spheres, moving, urging you on towards an embrace, a drawing near to another person, where you again perceive the beating of a heart which, like yours, beats for the beautiful and holy.

What would be all that you see visible before you, did not this spiritual bond pass through all living beings, and what would unite Me with you, drawing you to Me, and Me to you, if not love?

This holy, blissful feeling, which reaches from the physical limits of your nature to far beyond all stars, where in eternal bliss and tranquility is waiting the One who gave you this gift as His very own self and wants to let you feel that without love, the world would have been created in vain!

Regard this world as nothing else but a spiritual panorama where spirits, united in thousands of forms, represent always only the same thing as they call out to you; the light-ray of a sun millions upon millions of miles distant from you, as well as the worm crawling at your feet, all join in the same hymn of praise: "God is love!"

Yes, I am "Love", I am "the Spirit", who lovingly created everything, lovingly sustains everything;

I am the God, who once descended to you on this small earth globe in order to achieve His greatest work of love and humility.

Yes, I am the God who, as Spirit or highest Potency, does not want to be alone in creation;

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I am the God who wants to be a Father and wants to see loving children around Him who, although able to realize His might, shall only love Him!

These are the reasons why I now do not cease to remind you again and again by calling out:

"Do not forget your origin! You are My created beings, spiritual products! Do strive through your actions to become worthy of Me, to become My children!"

This is why all the heavens and all the depths of My creation are calling out to you, so that you may hear the same call everywhere:

"Love God above all! For He is Love, He created us for love - and only for love! Strive to become worthy of Him, so that His words to you may not be wasted!"

This call sounds everywhere. Awaken in your hearts the same feelings, please your Father with your love and prove it to Him when dealing with your fellowmen. This is the wish of your Father! Amen!

14. HUMAN DIGNITY

23 October 1872

WELL, on this topic, or what "human dignity" really means, or should mean, there prevail as many viewpoints as there are cultured or educated human beings. For primitive peoples and coarse, depraved persons have certainly no idea what the term "human" is meant to convey, and how to make themselves worthy of it.

Only where man is ethically, morally brought up and educated, can one expect to find a notion about the true dignity of man, which, however, must again vary in keeping with his education, his station in life.

However, all these current and prevailing ideas about the concept of "human dignity" are not the reason why I want to explain this word and tell you what human dignity actually consists in. I only want to help you to link My very teaching with practical life, so that you may become worthy, as a being placed between two worlds, of corresponding in spirit as well as in soul to the great creational thoughts of your heavenly Father. For although you have received much from Me, you too do not have as yet the right idea of what "human dignity" actually means, since you see it only too well in others how they, while claiming this rifle for themselves, seek to twist and expound it in keeping with their desires and passions so as to be worthy human beings after their own desires, each one in his fashion!

In order to better understand human dignity and to better grasp the following, let us again begin with the concept of the word, tracing it back to the root of its origin, and then determine its actual concept and value, how it should be used by you and how I envisage it.

(Note by translator: In the following text we are dealing with a play upon words which is applicable only to the German language but makes little or no sense in English. Therefore, the terms under consideration are given in both English and German. In addition to the term "dignity", "worth", being of Germanic origin, is used, as it facilitates comprehension somewhat.)

Look, the word "Würde" (dignity, worth) is derived from "Werden" (becoming), and the word "Werden" is actually a word out of the creational thought which, as the basis of My Being, was given to the entire visible world. For without the "Werden" (becoming) there would be neither a sun nor a planet, neither a great material nor a great spirit-realm, since I animated the whole of infinity solely with the word: "Es werde!" (Let there be!) for the beatitude of the created beings, and for the beatitude of My own self, which is love personified. This expression "loves, however, should mean only doing and working everything for others, and finding one's own bliss, one's own happiness in the understanding and perfecting of others.

With the word "Es werde!" (Let there be!) were also given the law and the road for every spirit or soul product, or the degree of perfection for which it was destined, where of course the incarnated spirits imprisoned in the material world had to take a different road from that of the free spirit-hosts of My infinite spirit-world in their self-awareness.

Well, with the "werde" (let there be) there of course also arose the question as to whether the released spirits in particular, who were left to their own devices, had really become what they were meant to be, in other words, whether they knew what My goal with them was.

Through the word "wurde" (became) a state began which, if it corresponded to My intent, was equal to the title "würde" (dignity) or "würdig" (worthy), just as you in the world bestow on the one a "würde" (dignity, office, title) or call him "würdig" (worthy), who has deserved this office or the predicate "würdig" (worthy) owing to his attributes as a spiritual man (that means one who conforms to the idea of his office).

Hence, what you designate as "würde" (dignity, office, title) really expresses that this person, who holds an office or deserves to be called "würdig" (worthy), possesses all those qualities which ennoble man as a spiritual being and which should mark him as something better than it was possible for his fellowman to attain.

This idea of dignity (würde), which you generally hold, I too have concerning the beings created by Me, only applied with a different yardstick.

When I created the first man on your earth, I installed him in the manner you invest a higher official with a title, by giving him the power to rule over much and to be superior to any other created being on earth. By virtue of his spiritual attributes as a descendant of Mine, I invested him with the full authority to become what I actually wanted to make him, namely, "lord of the earth". In this way, he was to use his faculties for his own good and for the advantage of the whole world around him.

So that he might understand his own dignity in the sense I want the same understood, I set him free, let him use all the propensities laid into him, for either good or evil. I thereby wanted to make him realize that the dignity bestowed on him by Me consists solely in that he, as a free, independently acting being, not as a machine, knows how to regulate his character qualities, propensities and desires, and that he can only through the controlling of his passions attain spiritual dignity. All the means to attain it and become a worthy intermediate member between the bound and the totally free spirit-world were given him by Me.

I called to him the "werde" (become), and he became, what? You can see that now everywhere; alas, not that for which I have called him, for instead of a free lord he became a slave to his passions, thus contrary to his vocation disgracing and misusing himself and the nature surrounding him. Hence all the calamities which now spiritually and materially pursue man with evils and suffering of every kind. For, contrary to his high destiny, instead of making himself worthy of Me, he has left the

right road, has become "unwürdig" (unworthy) to be called a "man", into whom I once instilled My spiritual breath wanting to mark him a child of My great spirit-realm. This great spirit-realm he now can only reach on great detours, battling with all kinds of adversities and suffering.

Since mankind with their pretended science and scholarship have arrived at a point where they interpret this word "dignity of man" at their own convenience, after egotism, as the counter-pole of My love and of love generally, has become the main hobby of the presently living people, through this insane behavior the measure of errors on your part and likewise the measure of My patience are nearing their end. And so this word is again given you so as to save many a man from general decline, lest he completely lose his dignity, his sole share in the spiritual world.

It is true, this one, and all My words which so far I have given you through My scribes, are only accessible to few; but, patience! The calamities of human life will soon lead one or the other into your camp, so that finally he, having tried everything in vain, will call on you entreating you with the words:

"Friends and brothers! Have you no comfort, no refreshment for my sick soul? I feel it, I have lost the dignity of man, have trampled upon it and now that I demand comfort and peace in the face of all the bogeys that used to be praised to me as wisdom, as religious dogmas, they all prove to be faulty, not lasting. The whole dream of a rational, logical sham-knowledge evaporates like a nebulous form. Give me back the dignity of the spiritual man, so that I may feel like a true man, like the spiritual being who, once gone forth from the hand of a loving Creator, now wants to return to Him, having again become worthy of Him!"

Then, My children, it is the words which I am giving to you among the presently living, which bring refreshment and comfort to the thirsty one, forcing him to call out with his face turned heavenward: "What am I, o Lord, for You to remember me?"

It is this purpose, namely, to again show you clearly and brightly "the dignity of man", so that the seeker, the sinner, the doubter, may realize how far he has distanced himself from it and where he has to look for the means by which to regain the lost Paradise.

Do understand this: When Adam had acted contrary to My command, he lost his Paradise, that means he lost the awareness of his spiritual dignity. This very loss plunged his descendants to this day into the chaos of erroneous ideas, notions, concepts about life and about the world, which are merely the eternal striving to regain a spiritual dignity which raises man far above all matter, all sensuality. It lets him look far beyond the ruins of devastation and disaster with hope to another world where all, these calamities, which after all concern only the physical welfare of man, completely disappear; where it is clearly and simply understood that they were only a means to an end, namely, to again elevate man, who was submerged in matter, to the spiritual cosmopolitan I had once created him to be, and what he must again become no matter how many capers he may cut. It is only a different time, but the final goal is the same. What has gone forth from Me must again return to Me, for it was Mine and must again become so.

Now that I have shown you with few words what "dignity" is, how it was given you by Me and how it was misused by you human beings, I must also prove and strictly and conclusively demonstrate to you what, according to My idea, human dignity really means, so that you too may get a clear concept of that which I gave you and which I can demand back from you so that you may conform to My wishes.

Now look, My children! Human dignity is really nothing else but "the constant acting, thinking and willing in accordance with My laws of love!"

I, love personified, have created you out of love, and so you, the created, must strive to emulate this Creator, who laid the spark of love into you as much as it is within your power.

This is the actual fundamental meaning of love, of the dignity of man, who, curbing his passions of anger, hatred or revenge, does, suffers and feels everything only out of love, only for others.

Thus the material, physical man with his human needs is hallowed, spiritualized through the sublime warmth of a divine love, more worthy of his actual descent and more capable of understanding his Creator and of drawing near Him.

Therefore, man's dignity consists only in the subjugation of anything ignoble, be it in thoughts, word or deed! In this way alone man is superior to the animal, which certainly has many qualities in common with man, namely, by using these same qualities for more noble purposes, by sublimating also the coarsest sensual desire, giving it a more noble air, higher motives. This ennobles man and gives him back his innate dignity whereby he becomes a citizen of a spirit-realm which one day will be his permanent abode.

Man is not ennobled by the conventional adherence to social rules and state laws. Not at all! Man is ennobled by his own conscience, when he is aware of having done everything out of the most noble, most exalted motives, of having done everything out of love for his Creator and love for his fellow created beings.

Not the deed determines the worth, but the "Why", why an action was performed! To be sure, man sees the action, but the motive is known only to two, to Me and the one acting, in which case I represent his approving or disapproving conscience. What are "pangs of conscience" if not the uneasiness to have acted contrary to one's spiritual dignity! Therefore, whenever you do something, whenever thoughts assail you, pay heed to them lest they debase you. For everyone carries within him his book of life, and at the end of his earthly career he will be shown in a picture the kind of physiognomy his spiritual man will assume on his demise. And so the reflection of the life as it was lived on earth will be the expression of the soul-garment, where the sum total of all the thoughts, wishes and inordinate desires will reveal the spiritual man to the other spirits, not according to his physical, but his spiritual form.

It goes without saying that this form of the most noble human image must have millions of gradations, even ending in caricature. Everyone stamps his own face according to the way he lived; the more in accordance with his dignity, the purer the outer soul-forms expressing the inner Spiritual! And it is true that to some people, though not to all, it is quite obvious

what kind of a soul is hidden in one or the other body although so much deception is still possible in the human body. However, in the other world, this is no longer the case. This is why I am sending you these words and calling to you: Do live worthy of yourselves! Make no pretences and show yourselves also to others as true human beings, like the first one I created; people who carry the spark of the immortal spirit within them and who, through all the earlier events, such as My incarnation, were destined and created for such great purposes!

Do not revile your dignity, be strict with your world of thought; it is the first seducer that easily leads you across the bridge of propriety, from the noble to the base.

Human dignity is your only sanctum; through it, you achieve everything, without it, you sink back to the world of animals, become, like animals, material beings who are not worthy of even a divine spark, and actually sink below the animal. For whenever the animal commits actions that to your eyes look cruel and cunning, it cannot judge them, they are part of its nature. But man sinks below the animal because he has the faculty of judging, considers his actions and thoughts carefully and is well aware of the fact that he ought to act otherwise, but still acts contrarily because it flatters his sensual, and not his divine, nature.

Man's dignity is the shrine which should be kept hallowed, and in this purity there lie quietness and solace in adversity of any kind; for this sanctum leads to the trust in a guiding Father-hand which, though seemingly punishing, only seeks to reform out of love.

This human dignity turns people into angels, just as its loss transforms them into devils in human form.

If this so often misunderstood "dignity" were not the true fundamental pillar and principle behind all thoughts and actions, I would not have explained to you in detail that you should watch yourselves a little more strictly, thereby recognizing hourly and daily how often you sin against this very same dignity in thoughts, words and actions.

The impure thoughts go past the contemporaries unnoticed and unheard, however, they adhere to your psychic man. There others will one day read, full of horror, how many a dignitary of your world no longer possessed a spark of the human dignity I gave him, as My image, on his life's journey.

Therefore, let these notables settle their matter individually; they too will be faced with situations, if not in this, then certainly in the other world, where with dread and horror beings will flee each other who were here attached to each other in friendship.

The disappointment will come, though late, still too soon for the unworthy. Therefore, keep your world of thought pure! There, let your human dignity shine as a pure flame of love, tolerance and reverence, and you will, though misunderstood by your fellowman, enjoy already here on earth the heaven which is here only transient, but which will there be permanently within and around you.

You see, My children, if I did not know what is still in store for you during your earthly journey, I would not enjoin this human dignity on you so much. But a good physician when observing symptoms of disease knows how to arrange prophylactic means so that, if a disease does occur, it can be prevented.

This applies also to Me. Soon, calamity upon calamity will occur. The process of fermentation and separation must move towards an end. The spiritual air of your earth globe, as so often the material atmosphere, is filled with sultry vapors. The discharge must follow, and this is why I advise you:

Flee to Me! Do not violate your human dignity. Only in this way can you brave all storms. For this spiritual dignity elevates you above ordinary life, lets you see all the misfortunes however great in a different light, and fills your heart with trust and confidence in your Father in heaven, who now, because the majority of mankind long ago has lost its dignity, must allow such means so as to achieve through misery and want what was unachievable through kindness.

The dignity of man, or the spiritual awareness: "I am not of this world, but of another, better and eternal world," elevates man, though he has to suffer under the general adversities, far above this earthly world and he is like one standing on a high mountain, who looks with equanimity at the hustle and bustle beneath him in the enjoyment of a greater, wider and more beautiful view when often the thought may arise in him:

"Oh, why are these people so blind! Down there, in the mire of their lowest passions, they forget for the sake of the worldly things what is essential, what they should really be. Oh, if they had the courage, if they dared to come up here to me, how foolish they would find all that which now appears to them so important, so absolutely essential. How they would shudder at the thought that everything they believe to have attained they have bought with the loss of their only possession, the loss of their spiritual dignity as man!"

"This is how many a person will think who, having grappled with the mire and dirt of the basest passions, has regained his dignity. This is how you too shall think, whom I have been showering for a considerable time with words of grace and light so that you, conscious of your human dignity, may enjoy the exalted position in which I have placed you and, always remembering your own dignity, endeavor to become yourselves worthy of being that which I have so often called you, namely, My dear children!

This fatherly call is only for those who are able to retain their human dignity; for by retaining it, they also attain more and more the dignity to become My children, what I wanted the first man to become when he was created, but unfortunately he failed to become!

So be strict, "watch and pray, that you enter not into temptation", as I once called to My disciples. At that time I knew why, and now I am telling you again: Watch and pray that you do not ever debase yourselves. And always remain faithful to that which by so many words from Me you could easily fathom, namely, that only through nobility of the soul can human dignity be attained, consolidated and retained. Without it, all reading and praying is of no benefit! The inner man must be in My likeness, then his outer image will one day correspond to his spiritual surroundings in the beyond. And so endeavor to enter

the other world endowed with a spiritual-psychic countenance. It is better to prepare for this already here, instead of trying to attain it only there. Here, what is required is "the dignity of man", there, "the dignity of spirit" is another level for which human dignity serves as basis and which is unattainable without it.

I prepare you to achieve within a short earthly life that which is there by far more difficult to attain. Therefore, heed My words, they come from your Father, who wants to make you worthy of Him. However, you cannot achieve this unless you have become worthy of yourselves.

This for you and all who come and are thirsty and hungry to act accordingly, who try to regain with you that which, consciously or unconsciously, they have often thoughtlessly lost, namely, their own dignity, as the sole anchor in life, in the midst of conflict and privation of every kind, as anchor of trust, hope and love! Amen.

15. THE WORLD OF THOUGHT

25 November 1872

I HAVE told you many things about My creation, let you take many a glance into the most profound secrets of My spiritual nature, revealed to you the reciprocal action between spirit and matter and explained to you the importance and necessity of the great central suns, as well as of the minutest infusorian. I have shown you the correlation of everything, how, originating from Me, it forms a chain down to the last indestructible atom. However, the fundamental explanation of all this is still missing, namely, the foundation stone as well as the corner stone of My creation, of Myself and of you. This corner stone or first motor of all there is, which always was and will be, the First Cause of everything, is the thought, from which all other threads originate. This thought, and the whole world of thoughts as purely spiritual factors, shall now be displayed before your eyes, like a grand panorama, from where you can gain a strictly spiritual view over the whole of creation, over all there has been and will be.

For without a thought, no spirit-realm and no material world would have come into existence or been created. Indeed, if I wanted to show you My essence spiritually, I would have to do so in the context of infinity. For only this thought wholly characterizes Myself, Which is infinite as to time, space and might.

If you would put yourselves back into primordial times, when no star shone in the firmament, no sun orbited around another, when even the spirit-world had not been created, it is that very time when only My thought, I alone, had My being, shone and existed.

Around Me, everything was dark, lifeless and rigid; only I was alive. As a living, eternal Thought, I alone shone in the whole of creation or, in other words, only I was aware of existing, where the thought living, and life light, as stimulator of life, alone existed.

You see, there the world consisted only in one Being, one Thought in infinite ether with all its dormant elements, finding its expression through its indwelling center, Myself, alive and existing.

There, I alone knew: I am, I live. And if you want to understand this condition in the least, compare it with yours, who are aware of being a complete whole within the entire creation, where everyone is aware of what it means: I am, I live.

You say: "I am," yet thousands upon thousands of other processes are taking place within you, without your being aware of them. You call out: "I am!", and the spiritual garment of your soul, extending to the capillary nerve endings of skin, comprises your whole Self without your being aware of the dimension or extent of the human body.

Thus is, and once was, also Myself. I lived, My whole Being comprised the infinite ether, and it required only a stimulus from within to incite this far-flung, never-ending external aspect of Myself into animating activity.

Thus the thought preceded the action, it was the thought that first created the Spiritual, and then the Spiritual in the material. Without the thought, nothing stirred from the center, Myself. Therefore, it was the world of thought which, at first vividly expressed in all details, gave My spirits placed outside of Me, and My material world the impulse to come into being, exist and maintain and perfect themselves.

And so you must understand the world of thought as a spiritual, abstract world, in which the thoughts are the first stimulators, assimilators and preservers of all that is called the invisible spiritual and the visible material world.

My first thought in creating the world and wishing to see My consciousness reflected in the spirits and living beings, where the relation always remained that existing between light and reflection, was: "Let there be", and with this, everything originating from My innermost Being, down to the last atom, was given life. Spiritually and later, materially, the assimilation of that which was compatible began. And what the functions in your body effect even in the minutest fibers, can be applied also to Me:

From one thought of "let there be", millions upon millions of consequences developed, as the result of cause and effect.

Everywhere the thought was the inciting principle, its further development being the following success. Thus, finally, from a thought held by Me, as infinite God and Creator, the great spirit-family and the great material world came into being, which are eternal, just as I am. Likewise, My creational thoughts, their progress from their origin, their development and perfecting, everlasting or infinite, always advancing and one thought developing and continuing from another, are eternal.

I had to tell you all this beforehand in order to convey at least a remote idea of thought, its spiritual dimension and importance. For the spontaneously evolving thought can finally create a world full of thoughts, so that in the end all that exists is merely the visible envelopment of an invisible spiritual world of thought.

I had to say all this in advance, for you are usually quick to deal with the idea of a word without bothering to penetrate to its deeper, spiritual core. You often speak about thinking and thought in such a thoughtless manner that it is amazing how you, as intelligent beings sprung from a spiritual Being such as Me, can have such superficial concepts of that which sets you apart as denizens of two worlds – an infinite spiritual and a forever self-regenerating material world.

I have proven to you that the thought is the essential component of all that is created, and explained the further developmental factor which, having evolved spontaneously, exerts a spiritual influence on the matter enveloping it. Let us now return from our spiritual sphere of creation to more narrow spheres closer and more comprehensible to you, because they partly touch on your own life and partly even wholly constitute your spiritual and material life, forming, maintaining and perfecting the same.

At this point I emphasize that, just as in the great space of creation the worlds formed and evolved through the animating thought, your earthly material garment, or the outward expression of your inner psychic man, forms and evolves in accordance with his inherent world of thought, which then imprints its type on both the outer form and the innermost Spiritual. Thus you will see that this great world of thought is in fact the sole true spiritual world, according to which one day everything will be judged and classified. For with Me the thought was the first causative element, and so it is also in every living being the factor which one day, evaluated, will imprint their full face value on the actions and deeds following it.

When I sounded the first thought into the vast expanses of space, prompting the entire visible and invisible world into existence through the “let there be”, everything began to take on form according to My Being. Since I, as God, am infinite and as Being am only love combined with infinite vision, only capable of creating Spiritual or material similar to Me, also the worlds and even the spirits were created in accordance with the Creator of love and wisdom as such. They were all perfect, without fault, in conformity with divine laws regulated to maintain and perfect themselves, thus conforming to the great aim held by Me, the Creator.

What I did at that time, and the way My works correspond to Myself, as Creator and eternal Being of love, applies also to you, as spiritual beings:

Your outer appearance is the faithful reflection of the innermost. However, in your case, you cannot read in each other's face what the soul in hieroglyphic letters often has imprinted on it. Only sometimes does the eye, the mirror of the soul as you call it, whether you like it or not, betray what shines from the interior.

That science which once a zealous defender of truth and love (J.C. Lavater, Zurich) tried to establish, physiognomy, has not been pursued for the benefit of mankind, and the world would be a different place if everyone could see immediately what kind of person his fellowman is.

How this happens I will also explain to you, so that you may see how analogous everything is in the whole of creation and that a permanent law applying on a large scale is applicable also on a small scale.

I have just told you that the awareness of being alive fills the whole human soul and, with it, the natural physical exterior, in the same measure as My great universe is filled by My divine life- consciousness and constitutes the true reflection of the same.

Everything in My creation forms according to My divine laws and 116

can only bring forth what is divine, sublime and beautiful since all creational elements originate from the center, Myself, spreading to the remotest spaces wherever a world can shine. Everywhere they strive after the same principles and everything created is the reflection and expression, in various images and creations, of Myself. So without your volition, the world of thought within you acts in the same way, exerting a greater or lesser influence on the various organs necessary for the execution of the thought. This is carried out by a mechanical process, where the skin or other integuments of various organs faithfully reflect and mirror outwardly what in the inner psychic man constitutes his pet thoughts.

It is through thoughts, or the world of thought, that the mechanical life-process is accelerated, retarded or even destroyed. Depending on the stimulating effect of the thoughts on the nerves, the latter affect the organs that they serve as conductors. Thus also health, sickness or even death are not a direct result of the disruption of the functions in the human body, but the causative factor behind a healthy or sick body, the maker of a beautiful or ugly exterior, is the fleeting, invisible thought, which makes the nerves tingle and accelerates the processes of elimination or the metabolism. Since most passions are the result of thoughts nurtured with love and leave their traces in the human countenance, beautiful or ugly facial forms are the reflection of the inner soul-life.

You can see what joys, what sufferings originate for man from this imperceptible, yet incessant activity of the inner spiritual life; conversely, how disturbed vital functions react on the spirit, even clouding it, so that man judges the world, the general situation and himself in a totally different way from how it should be, the consequences being sickness, suffering, stiffness, or even premature death.

All this originates in the world of thought that in its reaction on the body, where the body in turn reacts on the spirit, influences man to form other conclusions, commit other actions. Since everything is spiritually linked, this world of thought exerts an influence on other people, families and nations, where the spiritual results are of a far-reaching effect, particularly when people in power, spiritually sick, bring misery and suffering over whole nations, who do not know why this is so and are oblivious of the fact that a pet idea held by their ruler is undermining his health and forcing him to wrong conclusions, thus spreading untold misery. Then I am usually blamed, whereas all I have to do with it is to turn into good the evil caused by spiritually and physically sick people.

When you thus contemplate the whole invisible world of thoughts, what a surging to and fro, a profusion of thought towards good or evil issuing from a single person often spreads to thousands and millions of others; how a stone thrown into a still water forms circles upon circles around it until this movement disturbs the stillness of the water in far distant spots where the smaller denizens of these distant shores are unable to understand or surmise that the reason for the destruction of their dwellings and the death of their young is a stone often wantonly flung far away from them.

Thus the ocean of thought is forever surging and flowing,. In all living beings thoughts are fermented which rise like bubbles out of still water. Everything thinks, feels, seeks to improve its conditions, its life, everything builds, destroys, makes endeavors, tries to extract from the known the unknown. Therefore, this great world of thought is actually the main factor of My creation. For this world, like Mine, is unlimited, eternal and, if circumstances allow it, infinite.

Therefore, endeavor to keep a tight rein on this spiritual world of thoughts, strive to think only as befits My children. For the thought is the creator of your exterior in this life, and your mark for the beyond. There you will arrive with the result left by the thoughts held by you on your earth. Here it is hidden from you and others; not so there. The exterior is secondary to the innermost, the outward expression being a reflection of the innermost. There no pretence is possible nor is there any secret before others; every one reads the thoughts in the other and, accordingly, the moral worth or worthlessness of the individual. This world of thought, as the spiritual carrier of matter, is so powerful because it untiringly creates, builds, destroys, changes and transforms, in this way forming a chain. But, seen as a whole, it is of the utmost importance, for, depending on the circumstances, the faint rising and evaporating thought is followed by the deed, the consequences of which are no longer borne by those who think it as individuals, but by the entire spiritual and material world.

One cannot visualize infinity better than by imagining it as a world of thought. For all known velocities, all distances and spaces of time disappear when compared with the velocity of thought, with its might and effect, particularly when it is endowed with the former and helped by the latter.

Therefore, My children, take good care to walk in the great realm of the world of thought as people worthy of Me. Whenever a forbidden thought steals upon you, blot it out or watch it carefully. For it is only a short step between thought and action, and its consequences press heavily upon you, as the originators of the thought.

Do not flatter yourselves with the idea that "they were only thoughts and far from being realized!" This is not true; by this you deceive yourselves. For as I just said, if the opportunity arises, the thought turns into action that, although repented, cannot be blotted out. It stands as a fact, as a pillar of thought on your life's path and you can then either rejoice at it or be ashamed of it.

I did not give you this word in vain. Everything has its Why, and a great Why is also at the bottom of this, for I know only too well how you make light of the thought process and how you consider that which actually is strongest to be weakest. For the thought is a spiritual potency, and such forces are not to be trifled with.

I must enlighten you, thereby rendering the scales of your conscience even more sensitive, for you belong forever to My spiritual realm and only for a short time to the material one.

Learn to think independently! Learn to think logically! Learn to think morally! You must become conversant with these three ways of thinking and you will find it easier to unravel the future, evaluate the present and to build your spiritual Self in preparation for the other life.

In the surging ocean of thought of millions of beings, strive never to lose the grip on the steering wheel of your spiritual man; the thought either blesses or condemns you. This is your inner worthiness that is valid now and forever.

What good is it if the people idolize you while you must recriminate yourselves for your weakness, your fickleness. One day you will have to pity the idolizers on account of their delusion, as well as your own Self.

The world of thought, as a ledger of your Self, is your manual accompanying you, your safe conduct here and your passport for eternity, where all your distinguishing marks are entered which will decide your future course.

Strive to avoid empty pages in your ledger, as tokens of wasted time, but also thoughts written on those pages which, should they be open to scrutiny, would make you feel ashamed of yourselves.

The thinking man is your living photograph, painted by the light of the spirit. Strive to make it a success that shows you how you shall be if one day you wish to be called "My children".

In a photograph taken of a person the material sunlight does not hide any flaws but renders everything relentlessly onto the paper receptive for this light. Likewise My spiritual light of truth shows to the man arriving in the beyond the human form built by his inner thinking man during the course of his earthly life. Happy he who passes this thought-test and presents, apart from a few flaws due to unintentionally committed faults, an image conforming to the rules of beauty, love and wisdom which as a first thought I had laid into the whole world and into all beings!

So much on this thought. Recognize and ponder My words! Time, the all-consuming time, robs you of minute upon minute. Life passes like a dream and an awakening is in store for you in the eternal light of My spirit-world where thoughts, imponderable things in this life, weigh heavily on the scales of moral value. For there, spirits weigh what is spiritual and designate for everyone his spiritual course anew.

And so you are given this word that it may show you the bridge leading away from matter. You have been given it already here so that you may attain to the citizenship of a world that you have once inhabited and to which you must return again. Having once been there,

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as divine offshoots of My creational ideas, you shall soon return there as purified spiritual human beings, drawing ever nearer to Me and My spirits! Amen.

16. "OUR FATHER"

11 November 1872

MANY thousands babble this prayer, often many times a day, and hardly one of them understands what he is actually saying or what I wanted to say when teaching it to My disciples.

Even you, who are certainly better informed than many and have even received various explanations on this prayer by Me personally, do not know in the deepest, purest sense the meaning of this prayer, or you would not often pray it just looking up to Me, but would consider it far above any other formulated prayer.

In order to send another light-ray into your hearts, lighting up for you the wonders of My spirit-world from a different angle, I will elucidate this prayer for you and the words it contains. Thereby you may recognize what it means: God, a loving Creator and Father, teaches you this prayer so that you may realize how much of what is spiritual lies in those words, which I bequeathed to My disciples and to the whole of mankind, so that they may enter into spiritual communion with Me. Besides, these words comprise all the worldly as well as spiritual concerns of mankind as only this prayer, a request to Me, as a child's request to its Father, is able to express it.

Well, I will now explain this sole prayer from My sojourn on earth to you, word for word, sentence by sentence and reveal its profound meaning, thus enriching you with a great treasure.

If you will scrutinize the circumstances under which I told this prayer to My disciples, you will easily recognize the mighty difference lying in the fact that, contrary to all religious customs, I showed My contemporaries with the first words of My prayer how little they themselves understood their religious books, being unable to interpret them spiritually. For, whereas the Jews were strictly forbidden to use the name of their God idly, whereas they regarded their God as a God of revenge and wrath and often implored Him only for this very same reason, more out of fear than of trust towards Him, I taught them in the first two words "Our Father" how to bridge this gulf between their God and Creator and humanity, and turn the severe judge into a loving Father.

Through this word alone the subsequent content of the prayer was justified; for a child could implore its father in the manner I taught My disciples. However, no one at that time was allowed to implore his God for things which, according to the prevailing concepts, would have been far too trivial for a God, whom one imagined far beyond the stars in inaccessible space, to concern Himself with.

Thus the word "Father", and even more significantly, "Our", was this great difference which pulled down the remote God into human life, allowing man as a dependent child to embrace his Creator with love, whereas in all other conceptions of divine attributes, even with the pagan peoples and their gods, this only really true one was lacking!

Thus the opening of this prayer provided the greatest and mightiest impulse by which to exalt a heart in piety. For the gentle call "Father", "my Father" or, since in this prayer the fundamental concept is neighborly love, "our Father" is the greater, mightiest lever. Thereby one engenders a trust in the One to whom one prays to grant this prayer and that man, being his Father's child, will be granted by Him what is best for his material and spiritual well-being!

The next phrase is: "in heaven". These words have a twofold meaning. Firstly, having a Father who is in heaven, as the abode of pure spirits and of permanent bliss, it goes without saying that I am either descended from there or, if I prove myself worthy of the Father, shall one day be able to draw near the One who allowed me to call Him "Father".

The second meaning of this word is, that a Father in heaven must be a Being that, despite the fact that I transferred Him to the heavens, must be omnipresent, omnipotent; otherwise my entreaty is in vain. He does not hear nor can He fulfill one's request.

Furthermore, it must also be borne in mind that our Father in heaven, who is Spirit, for this very reason must be entreated spiritually and in the most profound surrender, if I want to consider in the least His greatness and my nothingness. This is also corroborated by the following phrase where it says: "Hallowed be thy name!" For only he who has understood the first words in their most profound sense can grasp what it means: "Hallowed be thy name!"

It means that, in contrast to a physical father, the Father in heaven, as Spirit, can only be duly honored when also in invocations, protestations and oaths the name of the Supreme Being is not misused and dragged down into worldly dealings. For this Creator, who allowed you to address Him as Father, is too sublime, and you as child are too highly placed on the spiritual gamut of all thinking beings that you should invoke such a Name and with the Name itself your God and Father to be a witness to your words. For only if you fully grasp and understand the position of this Father, namely in heaven, as an eternal abode of joy, and act accordingly, can you come forward with the entreaty: "Thy kingdom come!" Only then are you worthy of this kingdom of the heavens, this soul-paradise, to descend into your own heart and let you feel there on a small scale what will one day be in store for you on a larger scale.

Only after the fulfillment of the first phrases is man worthy of being admitted to the realm of those spirits who recognize the Creator of the universe as their sole God and their sole loving Father.

For this kingdom on earth to become permanent, it is necessary that the will or the divine laws of a supreme Being, whom you may call Father, be carried out on earth; for this is stated, as proof of the preceding phrase, by the following phrase, where it says: "Your will be done on earth, as it is in heaven." Only when people, recognizing and valuing their spiritual descent, fulfill the laws of love for God and the fellowman, is it possible for the Kingdom of God to descend and transform the earthly life again into that Paradise, from where the first human beings were driven. Only when these love-laws are always fulfilled as willingly on earth as they are in heaven, is lasting peace, lasting tranquility possible.

Trying to make My disciples understand how the earthly life can be bettered, I told them spiritually that, although the paradisiacal, blissful life cannot be easily achieved generally, this pure joy of serene awareness can be reached by individuals in their hearts. They would thus have a pre-taste of what, in the future and in higher regions, will be in store for them.

Thus the power of prayer shall induce a state, if only for moments, which, comforting and calming in itself, can impart strength and endurance to the soul on its future path through life.

So that this spiritual uplifting, where the soul rises to Him, the Father of all living beings, may not be disturbed by worldly abuses, so that also your conduct on earth may bear fruit for others and you do not have to look up to Him amid tears of distress and pain, this earlier spiritual request is followed by the material one, namely: "Give us our daily bread always!" Only he who has his daily bread can fulfill his worldly obligations and also wherever necessary help his fellowman.

That I, as Jesus, taught My disciples this prayer in such a way, lies in the fact that spiritual uplifting and spiritual nourishing are possible in the fullest sense only if the body, as essential uniting agent between here and there, does not suffer under the pressure of hardship.

Of course, My disciples, in the time subsequent to My ascension, were sometimes forced to fast and they lacked the most necessary things. But this is the reason why I formulated this prayer, so that man should also entreat Me regarding his worldly concerns and not suffer under the delusion that he was only allowed to entreat Me for spiritual things.

The prayer as I gave it to you comprised the entire human life of pilgrimage, as well as all the Ten Commandments, including My two great laws of love.

It had to be practical, suit all circumstances of life and give man in any possible situation, provided he prays full of fervor and with the deepest spiritual understanding, the comfort and calmness which only a God, a heavenly, loving Father, can give.

Thus follows the next phrase: "forgive us our trespasses", which is a frank admission that people are capable of acting contrary to His laws, of failing or, as the saying goes, of sinning, but as human beings and not as spiritual beings or children of a heavenly Father.

The entreaty for forgiveness of the sins comprises the admission of weakness. It shows that the praying human being, or the entreating child, recognizes his weakness and his capability of sinning, often against his will. For although the will to resist is present, either his own passions or the world are too mighty, so that despite the best of intentions the child errs, thereby making himself unworthy of this heavenly Father.

Thus, plagued by remorse, the child shall throw himself at the feet of his spiritual Father, confess his sin before Him and retain this very promise of betterment as firm intent on his future earthly path, which is expressed in the following phrase where it says: "as we forgive those who trespass against us!"

Thus, just as the Father in heaven is only capable of forgiveness and love, but not of hate and revenge, the intent shall be that also you, even though on a smaller scale, shall act in a divine sense, or worthy of your heavenly Father, and forgive those who have wronged you. A word of great significance, particularly at that time when one said: "an eye for an eye", etc., when revenge was permitted and even counted among the divine attributes of Jehovah!

So you see that this prayer deals with all human passions, brings to the fore everything exalted, but everything base as well, with a few words in the form of a prayer turning the wanderer, created as man in this world, into a spiritual cosmopolitan, provided he is willing to heed these few words, which once issued from My mouth.

However, so that this firm intent may not be doomed to failure, this same prayer contains in the subsequent phrase the actual cause which often seduces and forces man to act contrary to his intent. It is his surroundings and the chain of circumstances creating temptations for him, from which he does not always emerge as a victor.

Although these temptations in the world are a necessity, for without conflict no strengthening in faith, in the trust in Me, is possible, man recognizes the weakness inherent in his dual organism comprising soul and spirit, namely, that he is not always master over himself. And so he entreats in this prayer: "lead us not into temptation", which, in a spiritual sense, means: "oh Father! Have mercy on your weak child and help it, lest it succumb often against its will to the temptations others prepare for it."

Only in the honest recognition of one's own weakness lies the whole fervor of a prayer directed to an Almighty One, who lets Himself be called Father, and who tries to educate and form these very same human beings to become His children.

As long as pride or an overrating of one's own strength reign in a heart, no sincere prayer or entreaty can reach Me. As I once expressed it, so it still says today: "And when you have done everything possible to man, you are still lazy servants."

Man, no matter in what circumstances he may find himself or what adversity he may have to fight against, shall always be aware of the fact that he has done the least, but I have done the most part.

Thus his trust in Me grows, thus by fighting he gains his tranquility, his peace. And only when he prostrates himself before Me in contrition and is forced to call out: "Lord! What am I for You to remember me", when he confesses and realizes the inadequacy of his own strength to reach his eternal spiritual goal, only then will he understand the value of the help of his spiritual Father and how vastly different it is from the help his fellowmen can give him!

This admission that without Him, the sole true and always unchangeable Father, nothing is possible; this alone can then induce man, who has recognized his weakness to make the exclamation concluding this prayer, by saying: "Having understood that without my Father in heaven I am a nothingness, I entreat Him to keep me at a distance from all evil" or, as it says in the prayer: "deliver me from all evil!"

The redemption, or the acquittal from the offence committed with or against one's will, must of course take place, or a progress is impossible and to become a son of the Father in heaven unachievable.

For this very reason this prayer concludes with the entreaty: "Remove all danger from me," which could delay me on my path instead of furthering me. Forgive what is in the past and prevent the impending evil.

Only in this way can man find a tranquility, a solace in a prayer, which with few words demonstrates to him his whole position as man and as a child of God and that he, as a being between two worlds, between matter and spirit, must follow the latter if he wants to be worthy of this name with which he addresses the Creator of all that exists.

Therefore, this prayer opens with the call "Father" and ends with the entreaty to this very same God, who could not deliver man from his evils, forgive him and fill him with trust unless He were the Father!

Thus, My children, pray this prayer to Me, do not think with the first invocation only of yourselves, but with the call: "our Father!" embrace the whole of mankind, which now more than ever is a crowd of lost children. All of them, in apathy and without purpose, hasten to meet their doom. For most of them forget this very same Father or have even repudiated Him, not knowing and not wanting to know that He is in heaven, waiting for them, so as to embrace them all with loving arms one day. Pray to Him, the Father of all created beings, to forgive when His Name is misused and dragged down into the dust, instead of being hallowed. Pray that the Kingdom of Peace, of eternal bliss, which reigns in that very same heaven which is His abode, may descend also to you and man will not stand against man in eternal hate and discord, but that brother towards brother in word and deed may practice neighborly love in its highest sense, for only then can the world become a paradise if the will of the Father in heaven is also carried out on earth.

Pray that all people on earth may have their daily sustenance so that all can rejoice in the rising sun and do not curse a day which at best must shine on misery.

Pray in this way in My prayer: "our Father", and your sins will be remitted in the same measure as you forgive others. There will then be fewer temptations because, strengthened in faith, you will be able to fight them more easily, and will thus be delivered of all evil because you have become pure. For "to the pure, everything is pure," and if, where perhaps at first you used to easily waver and fail, now, strengthened by your trust in Me, you go past dangers which for you have long ago lost the sting of temptation.

This is how you shall pray My prayer, which, more than a thousand years ago, I gave to My then children and disciples and which I am now again giving to you, My present chosen ones!

Recognize from this word how much that is sublime and beautiful lies in My words and also understand that when God teaches you to pray He has placed words into your mouth which contain a boundless depth of truth and infinite bliss for the one who, as I once said, worships Me in spirit and in truth. For the opening of this prayer is in the highest sense spiritual and is then linked to worldly truth where at first, conscious of your divine descent, you implore the Father in heaven. However, subsequently not forgetting the weaknesses and defects of human nature, you sink down devoutly before the great Creator, as your Father, in the first words and later, realizing your weaknesses, implore Him for help, lest He let you forget in the mire of sensual passions your spiritual descent.

This is how you must pray the Lord's Prayer, and your Father will let you, His children, feel His fatherly love in the fullest measure, provided you are, like He, willing to practice instead of punishment, revenge and anger, only love and forgiveness in your earthly life. Then the Father, whom in this prayer you reminded with such a moved heart of His grace, His might and His never-ending love, is on your side as, beside His great omnipotence, you are ready to contritely confess your own weakness! Amen.

17. THE WORD

14 November 1873

SIMPLE is the title and yet so weighty, so full of depth, that you will be amazed at it; for the entire creation once came into being through the Word and even now every word is the initiator of a coming-into-being or creation. The following will elucidate for you how you have to understand this.

In order to grasp its significance in the profoundest depth, we must first of all explain: "what is the word?"; for without a safe basis, without the clear awareness of that which one actually wants to explain, no rational result can sprout from the concept in question.

Therefore, to tell you in a few words, the "word" is nothing else but an embodied thought which, grown into a concept, only manifests as a word, and for this very reason is a creational act. It also comprises the trinity, as is obvious with all creations, namely spirit, soul and body, analogous with the thought, the concept and the word.

Just as in everything created there dwells a soul but, mark My words, not always one with full self-awareness, which, guided by My Spirit, forms, sustains and changes matter, a word is the embodied concept, created by the thought.

In creating there was at first the spirit, which means My Spirit, which assigned to every thing its inner stability, its time and its transformation.

This endeavor is its soul, which, in accordance with primordial laws, forms, sustains and, again destroying it, further perfects and spiritualizes or leads it back again to Me, the Primordial Spirit.

Thus the thought is the inciting principle that forms into a concept. This concept only gains form, substance and meaning through the word, the visible sign of an invisible creation.

And just as My divine thought, manifesting as creational idea or as concept, receives only in the visible world an envelopment however thin, it is only through the latter act that everything created, thought and understood, taken singly, is a whole in a whole, yet existing individually.

Only through this explanation, applied to "the word", does this gain its meaning because also the isolated word is something separate and yet connected with the entire spirit-world. In itself it constitutes, according to the expression of a thought or concept, something different, unique in depth or wisdom and yet a whole intertwined with all there is.

Just as in creation one thing influences another so that no created being or materially produced thing can escape this influence, likewise no "word" is without any success, without any effect on others in the spirit-world. For the word is an autonomously creating, inciting spiritual product of thought and concept, influencing all aspects of creation, and, through the utilization of the visible material world, a materially visible sign of a spiritual life.

As the history of creation by Moses tells you, I created the world through the word.

With the word: "Let there be!" I set apart all individual spirit-parts of My Being, allotted to them their proper developmental periods, their initial process and their permanence and transformation, so that after a thorough test, again purified, perfected, they might return to Me and My vicinity. There they could begin on higher levels, by means of spiritual potencies, a new life of wandering and perfecting themselves, which, leading higher and higher, will never come to an end because I, its Creator, likewise am infinite.

However, since I am infinite and, as Creator, must be thus, it is natural that nothing that was created could ever be faulty or have shortcomings, for the fault would be just as infinite as the principle according to which it was created.

Thus no object created by Me allows for an actual improvement or ennoblement, but certainly for a perfecting process gradually leading to ever higher levels of development, which process has already been predestined and well-planned in the first embryo.

These attributes of My creation in general and individually, materially expressed, are also repeated in the spiritual as well as the soul-life. For the thought, the concept, and by that the arisen word have the same spiritual correlation, the same infallible principle as My creation in general. The only difference lies in the fact that an erroneous thought arising in the soul must engender an erroneous concept and word, whereas My thought, concept and Word must forever create only good. In other words, the bad, wrong thought, through the wrong effect produced in the word and its result on others, must, in keeping with its origin, unfailingly have a bad and erroneous consequence.

From all the aforesaid you see that the words out of the mouth of people or spirits are just as infallible as Mine, only in a different sense, because the perfection of the soul- or spirit-life of created beings cannot be compared to that of Myself. For I, as God, as personified Love, can only think, act and speak according to these principles, whereas subordinate spirits, who are created free, can think, speak and act with or without their volition in the contrary sense. However, their very behavior is already the natural consequence of such a conduct, which gives rise to the saying that anyone offending against My laws must blame himself for the consequences, because the transgression of My laws always brings about its own punishment. All this had to precede in order to point out to you how significant and important it is, prior to uttering a word, to ponder as to what actually you wish to express; for although the word is within your power, its effect, its sphere of consequence is far beyond your reach. And every spoken word no longer belongs to you, but to the entire world of spirits and souls, to infinity, where, forever continuing to act, it creates something good or bad, according to its origin.

Here is the place where I must also inform you as to the How and Where of My influence on your way of conduct, without encroaching upon your own free will.

I allow you to think and speak; but the effect of the embodied thought, the effect of the word on others, I reserve for Myself.

For here I link together the connections between souls and spirits, so that also the projected evil must serve a good purpose, albeit often only in an indirect way, as you express it in the saying: "Through experience one becomes prudent!"

I do not divest the word of its good or bad effect. I merely arrange the circumstances so that man will be reminded either to grasp with all ardor of love and put into effect the word of good or at the right time to become aware of the evil and then act in such a way as to safeguard his own individuality.

Therefore, your proverb is not untrue where you say: "Man thinks, but God guides." Yes, so it is, you can think and also say, as an expression of the thoughts, whatever you like; but the intended effect of the speech has come into My sphere because it is an inquiry to My spirit-world, which you are endeavoring to influence with the "word", and there I too have "a word to say."

Just as I have already indicated to you in "the world of thought" the great sphere of action and the inherent active life of the spiritual products as thoughts, I am here passing on to you the great importance and consequence of a word, quite apart from the actual investigation into the depth of every word, or of the visibly expressed concept or thought contained in it.

Therefore, do always aspire for two main things: firstly, to ponder deeply your words as to the harm or benefit you may thereby cause and, secondly, to pay close attention to the content or the meaning of a word. For "words" are carriers of spiritual potencies which oftentimes hide a great deal with little to show outwardly.

With the word, a creation full of greatness and beauty came into being through Me. With a word, spoken at the right time and in the right place, you can spread light, do good, so that the greatest angels near Me still feel an after-effect of this simple expression of a soul loving Me.

Words of love spread love, joy, bliss everywhere; words of sorrow, hate or envy do the opposite. They must have this effect because the germ for it is already inherent in the utterance. Therefore, do strive to first of all listen to My words, to utter only words containing something divine and meant to have a good effect, and you will create tranquility and peace within and around you.

I must again quote a saying since such phrases, mostly grown on pure ground, never fail to have an effect, and this saying is: "A good word finds a good place." Indeed, a good word will never fail to produce with the worst enemy, if not exactly the desired, but a similar effect. It is the power of the content, which either conquers or disarms the opponent!

Consider My teaching years; how friendly, how well-chosen were My words, for I did not speak, talk and preach just for these three years of My teaching sojourn on earth, but for eternity.

And even though these speeches are not yet fully understood and grasped in their full significance, the germ of the divine still lies in them and no power is capable of destroying this inner germ or replacing it with something else.

My words were, are and remain carriers of the light, carriers of the Love that descended from heaven so as to again lead you little earth dwellers and an immense spirit-world up to heaven.

Thus the word, this spiritual grain of seed, shall always contain only what is good so that, fallen on good soil, it may again bring forth something good.

The word is the mustard seed, which, laid into good soil, will grow into a tree of faith under the shade of which the angels and spirits, as well as all souls, shall enjoy the heavenly blessing.

In this way grasp the concept of a word and the depth and consequences inherent in it; and you will then be able to regulate and judge your own words and will also apply more care in the utterance of words, once you have understood and grasped their infinite after-effect in its full significance.

Once you can clearly imagine what infinity can be hidden in a word, you will be better able to understand that I could create a whole world with One Word.

The purpose of this word from Me was to prove all this to you, to explain and to draw to your attention many a misuse on your part with the gift of speech. Then you may again realize how small the beginnings are of many a great infinite thing at the greatness of which you marvel, not having considered the origin.

So read the first chapter by My John: "In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life, and the life was the light of man. And the light shines in the darkness; but the darkness did not understand it."

For this very reason every word from Me shall now gradually illumine this darkness, or the benighted hearts of mankind, so that finally "the darkness" may understand the word, which was from the beginning "the Word" with God and which, through God, or Me, brought you light and life, although most people did not understand it and to this very day have been rejecting it contemptuously and scornfully.

In the beginning was the Word, and the Word will forever remain the Word.

The Word was God, that means the Word, which out of love created a world full of great creations, material and spiritual, so that the created might realize that Love cannot be alone but that it must have an object to which it may prove its love and by which it will in turn be loved and honored because of its love!

The Word of Love created worlds full of splendor, full of glory; The Word of Love could only create loving spirits. The Word of Love aroused love, being itself love, and so every word may arouse love within you.

For Love is the almighty bond, which links hearts together and which only fully enjoys its own love when the loved object reciprocates it.

Thus I created the Word and the world, thus you create your spiritual world around you. Love is life, it is the light of mankind. Light warms and illumines. And so let your words, as words of love, always give warmth, illumine and spread around you love and life, so that the effect of the love-word, reaching to infinity like once did My own first Word of creation, always spreading love and bliss, may unite spirits, souls and bodies through this gentle bond. Then the trinity of creation, the trinity of the Word will have a threefold effect and will spiritualize matter, ennoble the souls and free the divine Spirit so that it may return, united with all, to the place from where it was once sent forth through "the Word".

So let "the Word", giving bliss and joy everywhere as a bringer of light and life, be received by you and imparted to others. To grasp this in its full extent, here is a brief summary: "consider the word before it is uttered; for its consequences for you are incalculable."

Thus you will be spared many a sorrowful hour when perhaps you have to regret a rash talk, condemning it before the tribunal of your conscience.

In order to spare you this, I shun no effort to make you understand in various ways that everything visible is only of minor importance, the spiritual being the sole carrier, sustainer and judge of all that exists.

Thus you may again better understand that in the simple word, as well as in the serious one, there is always more meaning than you often surmise, and that the consequences and the sphere of action of the word, lasting forever, may remind you of your own responsibility. And that is, that you shall not squander a precious possession such as speech, language, on useless things, but use it together with the time spent only in such a way that no minute is a lost one!

You are children of an eternity and of an eternal, infinite God. Conduct yourselves accordingly, so that from every word your beginning and your future may shine through, and the word in your mouth, as a carrier of light and life, will spread the same and it will find its echo in receptive ears and devoted hearts, as befitting a "love-word".

In the beginning was the Word, and the Word was !! Thus also with you, the Word shall signify your Self. No wrong, bad word shall pass your lips which did not witness that you are children of that Creator, who once called forth a creation out of the chaos, where even the smallest atom bore witness to His love and His goodness.

This is how your conduct shall look in the spirit-world, when one day you will have to account for what, where and how you have spoken, lest one word will make you blush with shame, but instead you can prove that, remembering My Word, you have always chosen yours well and used them for the benefit of mankind! Amen.

18. ABOUT THE VARIOUS FORMS AND KINDS OF ANIMALS

9 August 1872

SOME of you, as well as many others, have racked their brains as to why there are so many different kinds of animals whose usefulness you, being human, understand and whose outer form, moreover, is not in the least in accord with aesthetic principles and in your view ugly, whereas I, the Creator, could be expected to create everything as being worthy of Me, that means endowed with the most beautiful forms.

This is how you judge, how many people and natural scientists judge, who everywhere expect to find things according to their imagination, but not as I wanted them to be in accordance with My wisdom.

Well, as your saying goes: "Every bird sings according to the shape of its beak." And as one must forgive these learned gentlemen and many another over-subtle reasoner and faultfinder if in his blindness he talks of things which he does not, and never will, understand.

So as to still give you proof that I am forbearing, as I have always been towards My immature children, and forgive them also these ridiculous and clumsy views, I nevertheless want, at least among the small number of My adherents, a better opinion to prevail. And so I will yet again – as on other occasions – let you look behind the veil of Isis, proving to My adherents and worshipers that not all that presents itself in the world to your eyes as clumsily made is actually so; and that "the old God" certainly knew long ago what He was doing, long before the idea existed as to whether a human heart should beat or not! So let us come to the point.

You see so many animals, the reason for whose existence you cannot grasp, while you have to assume – because I created them – that there must be a reason why.

Look, if you really understand your arithmetic as I practice it and had not merely a vague little idea of the deeper meaning of your mathematics, you would find it easier to grasp many a thing.

It is true, mathematics or arithmetic teaches you to conclude from the known to the unknown quantity. It teaches you to always think logically, always conclude from one to the other. However, this thinking and concluding again and again implies the difference between a finite created human being and God. He, while observing the same manner of concluding as the one you have discovered in mathematics, calculates, concludes and thinks also in a totally different manner from you weak and immature children of a mighty Lord and God.

From this it follows that, when you apply your standard of thinking and concluding to My words, there always appear gaps where human thinking is insufficient, because a divine thought lies in between.

You know for instance a great number of insects whose usefulness you fail to understand, while daily feeling the tormentors unless you protect yourselves against them with all the means at your disposal. You know a great number of other animals that only live to consume other animals below them and, therefore, only live for the sake of preying.

You know a great many other animals which only become familiar to your eyes through the microscope and which have been endowed with a productive energy, a longevity compared to which that of higher animals, and even of man, is left far behind.

Thus you see in the animal kingdom many contradictions for which you have no explanations, but if you thoroughly observe one of these animals individually, it turns out to have been created with such a wonderful form and is sustained with such great care so that its species cannot be lost. This of necessity leads to the conclusion that, considering such an animal's form, its life and its immense power of reproduction, there must be a great reason for the Creator, or Me, to endow such a tiny animal with attributes, which I Myself have refused you intelligent human beings, My children.

So you are being plagued by doubts, not knowing what to think of the created or the Creator.

Look, in order to elucidate this anomaly a little more closely for you, I must lead you onto a field completely different from the material one. For we must begin with the Spiritual, for which matter serves only as envelopment.

Only with spiritual eyes can then be seen what will forever remain hidden to the physical eye and also to the eye of the intellect.

The idea of God, as a spiritual Being, implies as a matter of course that His creations must be spiritual products.

However, if God wants to create a world, or a visible expression of His divinity, He too must establish a certain gamut as to the created, which gamut corresponds to regular thinking and must exist as basis for the existence and permanence of the created world. Only then is there a life, a striving and a moving upward from the lowest to the highest possible, which finds its proper purpose expressed in the words or concepts "coming into being, existing and perfecting."

Therefore, everything created has as its foundation a more or less spiritual principle; in everything existing, something of My divinity is hidden!

As this divinity can, and must, be spread onto further levels, it was also allotted an analogous body, an analogous inner arrangement and an analogous duration of life.

There are no leaps in nature, but always transitions from one animal to the other. These transitions then necessitated many creations, which, being links made these preparations possible for the transition from one level to the next. And these

intermediate species, understood in the spiritual sense, are the very same animals that often trouble you so much because you do not know why they are actually there.

When you draw your conclusions you completely forget that for a progress in a spiritual sense, in accordance with the thinking of a Creator of a universe, other levels of logic totally different from yours are necessary.

However, with many of these animals there was still another reason for their form and their life, namely, not only to serve as intermediate and transitional beings, but also to exert a mutual effect for the stimulation of the spiritual progress of the beings far superior to them.

Look, the bugs, lice and fleas, and all the other insects tormenting you in particular, are for you spiritual stimulators to look after your body and your dwelling in such a way that the former may be worthy of the intelligent spirit and the latter, by the observance of the principle of cleanliness, also further your health so that you do not, like pigs, go down in the filth and dirt, instead of rising upwards.

These animals and still other tormentors of man have by far a higher purpose of life than you think. In them is realized the mediating level between a low and a somewhat higher intelligence, clothed in a body, something you cannot grasp. In strength and endurance far surpassing you, they could well demonstrate to you (if you could view the spiritual levels with spiritual eyes) how much it takes to render a lowly divine spark receptive to even a millionth part of higher intelligence. For thousands upon thousands of the lowest animals an upward development is impossible and they can begin their ascent only by serving as food for higher animals and then combining by the thousands into a single higher animal.

The smallest infusorian and monads as you call them, as well as the worms of the corals and other crustaceans, are only there to help build up your earth's crust with their bodies, thereby rendering it solid, and also to produce a considerable quantity of minerals and stones from the waters of the oceans, which they use to solidify their own bodies and which are then turned into solid mountains or rock (chalk).

Since often millions of such animalcules can live in a single drop of water, you must realize that there the productive capacity must be extraordinary, to build within the time ordained by Me an earth crust, including its mountains, which carries everything on it with ease and is capable of resisting the expanding force of the vaporized elements within its interior.

Look, your soldier must pay for his clothing, his keep, even for all he requires, with the pay allotted him. There is in your country not a highway whose travelers did not have to pay for the road and its maintenance through a self-imposed toll.

Indeed, the whole complex of your empire lives and exists only inasmuch as all its inhabitants have to pay for the needs of the whole state with its officials and kings, making the state, which as such has no money, only the steward of the money entrusted to it.

As you proceed in a state, I do in the worlds. For every world must develop, maintain and perfect itself, so that it has prepared within itself for the future transition the forms then required under the changed conditions.

The smallest animals, barely visible to your naked eye, build the crust of your earth, support the life of millions of other animals and help to beautify and solidify the surface of the earth. The somewhat higher animals, in which My divine spark, as an almost developed sense, can already assimilate other things, have to be the carriers and sustainers of again higher animals, and so forth in stages up to man. Where there are great productive forces, consumers of these forces are at hand, which curb this reproduction so that it remains within the lawful limit.

Thus exists the harmony of the whole. From the spirit imprisoned in solid rock up to the free man, a quiet bond of assimilation winds through whereby one can exist through the other, one can perfect itself through the other and can thus, through man, again return to the spirit- realm from where it once came.

Years would not suffice to explain to you the cause and the "why", beginning with the smallest infusorian up to the elephant, to dearly demonstrate to you even one class of the lowest mollusk and the reason why

I have formed them thus; why these little intelligence-particles of the vegetative life are in this form, in this element, be it water, earth or air, and why such transformations are necessary, so that such an obviously neglected animal be formed thus and not otherwise in order to fulfill its purpose.

Therefore, you must first recognize these arrangements and their "why", before raising the question why the whole animal is there, for what purpose, and on what part of the gamut?

Where is your science, which could explain this!

Just look at a small nerve center in a living body, what is it? Is it the director; is it the propagator of organic and animal life? Is it alive, or does it merely propagate life?

All these questions must first be discussed if you want to understand the whole animal. Where are the books that would suffice to give you the thread through this labyrinth of "Whys"?

Here man, as a finite being, has reached the limits of his knowledge, the limits of his intellectual capacity. Here begins God, the Creator, who can only say to man: "Immature child! What do you want with your limited grasp of that which God, an infinite Being, has created? A nerve fiber is, and remains, for you an eternal riddle. How can you criticize and judge a created being consisting of millions of parts which, under different forms, still express only one thing, namely, the present level of a spirit-particle, a minute particle of the great Creator? A Creator who deemed all these arrangements necessary lest such a tiny spark should forever be deprived of the capacity for progress? Where is your wisdom, and where is Mine? I permitted you only one thing, and that is, by watching with spiritually open eyes throughout My creation to learn to surmise and love the great Creator, as your spiritual Father! However, to understand Him is beyond the limits of even the whole spirit-realm. For I alone am completely infinite, was never created, and you, however close to Me, are nevertheless as created beings forever finite and imperfect!"

This, My children, do understand! Grasp it and you will then be able to easily grasp that, just as with the slow progress of the spirit- particles in individual beings and species, also the outer form of these animals must be adapted to the requirements of the spirit, as well as of the body belonging to it!

Just as in you human beings the face and the whole form partly express the spiritual interior and man can be partly recognized from his features, which give expression to either a noble or a common human soul, also the form of even the lowest animals up to those close to man, namely the ape, is the expression of its inherent spark. This is why, with still undeveloped senses and faculties, the forms cannot correspond to the aesthetic concept of a highest human spirit-form. For this spirit in its immaturity has still other requirements, needs other arrangements to fulfill its purpose. There the spirit itself in its spiritual form is still an embryo on the lowest developmental level and, therefore, simple as it is, also the envelopment surrounding it can only be simple.

The only factor determining the form of the animals is the region in which they must live, multiply and reproduce. This requires in one case a thousand, and in another no feet at all; in one, a single eye, in others, many. But everywhere the outer form is the physical expression of the level occupied by the enclosed spirit-spark.

This is the reason why you often find animals which, judging condescendingly, you declare ugly. However, if you could spiritually see the species and levels, beginning at the bottom, through which such a spirit must pass before he can come to a greater self-awareness, you would consider the form given it in its isolation the most suitable, which can correspond to its spiritual and material requirements only thus and not otherwise.

You have deduced all your concepts as to aesthetic form from the human form, having taken the human form as basis, as basic type, because also I formed you once in My image. But the forms of the animals cannot be judged according to the human form, simply because in the animals the inner spiritual form is not perfected, not quite clearly expressed and still in need of many additions until it can approach the human form spiritually and physically. And even where it comes closest to man, as is the case with the ape, the animal is lacking in the sole, but highest, attribute that makes man human. It is the freeing from the leading-string of nature (instinct) and, as the keystone of creation, the higher spiritual gift of the free will, emancipated from the instinct, as a free being to be also free from all the shackles and bonds of a nature subordinate to him, a lord over himself, and a spiritual lord of creation!

The form of a spider, a beetle or some other insect, of a bird or some quadruped is also given according to aesthetic principles known only to Me and gives us a foreknowledge of various primordial beginnings of beauty, as well as its culmination in the human form. It is, however, still largely hidden under the influence exerted on it by factors such as location, nutrition and purpose of existence.

There the hidden spiritual form is wanting in beauty, and so also its envelopment must be wanting in beauty. But you may be assured of this: A chain of ideas goes through the entire organic world, which slowly prepares one form out of another, introducing one into the other. It is always adding, always perfecting, until in the human form the keystone of all striving has been reached. Beginning with the hard rock up to man, the latter has developed the logical or mathematical idea of a highest Being, of God, who in man wanted to create His spiritual (and physical) image to whom every other animal would look up in reverence, surmising if not recognizing in him not only its lord, but also its friend and highest goal.

However, do not consider man as he is now, but think of man as I created him, when, pure and un sullied, he went forth from My hand, an image of Me, and an ultimate product of spiritual ability and the most beautiful material form.

Thus, the human form was once the true expression of his spirit out of Me; thus he must again become!

Once he has ennobled himself thus, also the animal world surrounding him will participate in this ennoblement. It will not lag behind so that man, though more ennobled, will stay in the same relationship to the animal world surrounding him as when he was once created.

Once upon a time, man understood the animal world better than now; the latter obeyed man more and was not his enemy. However, man distanced himself from his primal form. The became different, whereas the animal world remained the same."

Therefore, since man has become known to most animals only through his hostile intentions, the animal world regards the present man with more awe and fear as its enemy. The gentle relationship existing between both from the beginning is ruined, the place of the friend having been taken by the inexorable selfish ruler.

Now man is often compelled to protect his own life against the attacks of animals that in the earliest times lay tranquilly at his feet, only obeying his orders.

Thus man has misused his freedom and turned the peaceful world into a den of murderers and thieves where, of course, only fear and hate, but no longer any love or trust can prevail.

To you few who still believe in Me, in My teaching, I am sending these lines for you to see new proof of My endeavor, without touching your freedom given you by Me, to again make you such human beings as the one once going forth from My hand and, in line with him, this earth shall again become a Paradise, a Garden of Eden for its inhabitants!

To you these lines, so that you may read from them the infinite love and goodness I have for you and no soul- or spirit- particle which I once had sent forth into the vast spaces of My creation may be lost, but be duly respected. Furthermore, whenever possible adding to their perfection, so that all the simple or complex infusorian, monads, animals and human beings once in the future on the long road of perfection, purified and matured, may again enter the spirit-realm from where I once sent them out to pass their trial-life on all the levels of My spiritual and material realm and, united with the highest and most intelligent spirit of the worlds and earths, be able to form in man a whole pleasing Me.

What is the summary of the aforesaid? That Love alone is the deciding factor which, although at first it separates the spirits, only serves one purpose, namely, to see them finally all the more intimately (because perfected) united.

However, in order to value this unification, as befits spirits, offspring of Mine, the same must be fought for, deserved; for only "accomplishment deserves the crown!"

The awareness of accomplishment results in the blissfulness of possession. Therefore, you too should strive to attain what I have shown you so that you, as My images, may be worthy and deserving of the name: "My Children!"

All these lights of grace which I send you from time to time serve to achieve this, namely, that you shall more and more realize that in the smallest monad, as well as in your fellowman, the same God keeps preaching you the same thing which nature during every walk, and every pulse-beat as a time unit calls out to you:

"Do not ever forget to what end you were created! Use every minute and every word from Me to fulfill this purpose!", for soon the time will come when the grain and the chaff will be separated. Happy they who have used time and word in such a way that they, raised as corn for a fertile, invigorating bread for the heavens, can confidently continue on the road to perfection, when I shall come, as the sole Shepherd, to gather My sheep under My protection, which will certainly happen soon! Amen.

19. THE ESSENCE OF LIFE

12 August 1872

LOOK, this word again encompasses so much that is enigmatic, full of misapprehension and poorly proven by your scholars, natural scientists and medical men, that I am feeling inclined to again give you a light which shall shine forever for you and for all future generations.

"What is Life?" Well, if I would discuss this question in the manner it was given you by your learned men, I too, like they, would have to come to wrong conclusions. For all of them without exception regard the effect as the cause, consider the product to be the factors, by judging only by that which is visible or tangible to them.

Would I render to you the concept "Life" according to an earlier word in its original context, where it says: "Where there is light, there is warmth, where there is warmth, life", I would again explain the visible effect or the appearance of life as the product of light and warmth. However, with today's word I want to tell you neither the one nor the other, but I want to show you life from a more profound and more exalted spiritual aspect. This will convince many a doubter and atheist of his unbelief so that also he, converted by the sound reasoning, can in the end only believe, or surmise, what until now he has so stubbornly denied.

Now let us come to the point; the question is: "What is life?"

Look, if I take the matter as it presents itself to your senses, "life" exists wherever a transformation, a change, a movement manifest. You say: The plant, this animal, this person is alive. Where life is not visible, not perceptible to your senses, as in the mineral kingdom, you no longer assume a life, but at most a combustion in accordance with certain laws according to which also the rock, though slowly or imperceptibly, experiences a transformation. However, according to your belief, one that is spontaneously caused by the influences of other elements on it.

This is how you view life. Your botanists prove to you by their diligent studies the circulation of the juices in the plants, tell you as far as their microscopes and other chemical analyses go, how and of what the tree, the leaf, the blossom and the fruit consist, explain to you the fibers and canals and the core of the trees and plants. However, with all this they explain to you merely the media and conductors of life, but not life itself.

Your anatomists dissect living and dead animals, look amid the torture of the former or the inanimate state of the latter, in the wrong manner, of course, when life has departed, for the effects of the same. They explain to you the nerves, the white and the gray mass, as factors of sensation and motion. They explain to you the organic and the animal life in man and find also sometimes the center from where all life issues. Finally, they explain to you also the brain with its convolutions and ramifications, its correspondence with, and dependence on, the other nervous system by means of voluntary and involuntary nerves, and explain to you the structure of the nerves as the directors of the will and the life force; however, life itself they fail to fathom out. They do not know why the nerve, like a telegraph wire, transmits to the human limbs the will of the soul or of the life indwelling it. They merely say: The nerve is thus built and created to serve as a conductor. But the fluid enlivening this telegraph, the life potency as such, is unknown to them and will remain so as long as they investigate merely with their intellect. For the thought, which in the convolutions of the brain is transmitted as far as the tongue or the writing pen; this imponderable factor they will not ever be able to fathom with the brain, although it is transmitted through it!

The thought is a spiritual product, and this, and how and why it comes into being, is only seen and understood by the more profoundly seeing spiritual man.

For this reason this life, which is above the organic and animal life, is even less explainable. For neither the mass of the brain nor the nerves originating in it will ever be able to tell him as to who or what enabled them to inform the outer world of the inner, or to receive the impressions from the outer world inwardly and use them for the further spiritual development of the psychic man.

In vain do some materialists toil to trace back all the movements and phenomena in the human as well as in the animal or plant life to the laws of chemical assimilation; it is and remains forever a wrong conclusion. For, when your scientists cite to you all the elements forming your body or that of an animal or a plant; when they prove that this or that consists of

phosphorus, limestone, salt, etc., I will only tell them: Take all these primitive elements and mix them, and see whether an artery, a vein, a nerve fiber or even a pulsating heart will ever form from them.

Look, you weak blind scientists, surely you can see that in organic life certain basic elements combine into compounds, producing other substances of a higher order. However, the whole chemical laboratory will not succeed in producing a single blade of grass out of all these substances, much less a living being endowed with organic life!

To achieve this, a different kind of energy is required, which possesses the raw materials of the world of rocks and minerals according to laws other than those of attraction or repulsion and forms from them organs as supports of organic life. This requires a different law, a different life, and this very life is a mystery for you and so many others, and the purpose of the words I am speaking today.

This life, which in the rock presses towards its transformation, which makes it come into being, cease or dissolve into other elements; this life, which in the plant builds the organs, in the living animals makes their leading instinct and in man, combining all the former life of the rock and the plant, develops from the very same the Spiritual for another, eternal world; this life cannot be found and classified through chemical analysis nor with the microscope or the dissecting knife. This life is of a higher order than you weak investigators believe, for it is not a product of matter, but "an offshoot of My own, eternal, never-ending life!"

How do you finite, weak beings propose to measure out the life of the infinite God? You see His action visibly in everything surrounding you, you can surmise it if only you ponder on your own Self, which is, and will remain, for so many enigmas. Everywhere you will find that there is still another potency apart from all kinds of air, from magnetism and electricity. For all of these exist only so as to propagate life and to build and sustain the entire visible world, thus leading it towards a spiritual, higher goal.

All the absurdities on the part of the materialistic gentlemen will one day be regretted and cursed by them personally, once the moment arrives where the coffin-lid opens and the much celebrated clumsy piece of work, the body, nolens volens (means: whether willing or not) put into the coffin, is returned to the earth to again become that, from which it has gone forth. There at this bridge to eternity they will shudder in view of the desolate prospect, which they have tried to make appear nonexistent to themselves and others and which nevertheless is finally also catching up with them!

However, then it will be "too late"; they will be entering a miserable beyond, a "void", just as they have imagined it. There they will be given time until, having discarded their materialistic concept of creation, they will be able to gradually bear a little spiritual light.

This will be their fate, a fate which not I, but they have prepared for themselves. Did not the apostle Paul once say: "As the tree falls, so it remains lying!"

Without faith they fell, and without faith they will again awaken there. They were compelled to surrender to the earth the life of their brain and intellect, together with the mechanism serving it, and the spiritual life, which during their earthly sojourn they disavowed, has reached zero. You, My children, do not, and cannot, grasp the miserable conditions awaiting them there!

However, let us allow them to continue working with their wisdom-pride and return to our word "Life", for I do not wish to describe the fate of the unbelievers, but that of the believers. You have this in prospect; as for the former, it is up to every individual to prepare it for himself according to his liking.

Now do realize that it is life alone, as I have shown it to you, as an "efflux of My eternal, imperishable Life", which, weaving through the entire creation, penetrates in the light to the farthest distances where it produces warmth through vibration. This life then, according to My irrevocable laws, first urges the primal elements to combine with one another and, from step to step attaining higher levels of inorganic life, finally slowly makes the transition into organic life. There, by means of the organs, all the former elements, transformed for other purposes and through other processes from the solid into the liquid state, can only be of service to the newly formed life.

In this manner the hitherto apparently "inner substance" becomes alive, in animals turning into soul-substance and finally, in man, into Spiritual.

The pleasant inhalation of the spring air is not a product of oxygen and carbon, as you call them, but it is the spiritual life newly awakening from its hibernation, which comes over one hemisphere of the earth, while the other moves or rushes towards its point of rest lasting several months.

It is not merely a material feeling of well-being or a material influence which the mountains exert on the wanderer when, hiking among them, he sees roaring mountain torrents tumble down from steep rock cliffs or weathered rock masses and snow drifts look down on him from inaccessible heights. It is a far more exalted, spiritual pull of spiritual life which takes hold of him, giving him a foreknowledge that, high above the mute matter in nature, another spirit is wafting, which speaks to him in a friendly manner these words: "Look, small tiny wanderer! That which you are seeing and feeling near me is God's voice speaking to you, which here for your benefit through its eternal rule with few expedients wants to spread among you contentment, tranquility and blissfulness and tell you:

"Do not, o men, lose yourselves in material interests which only concern this brief period of earthly life! Pay more heed to your spiritual development! We ancient witnesses of a pristine nature, who existed before your feet touched this earth, always testify to you of God's greatness, His omnipotence, His love! Close ranks with us! Be simple and always in tune with nature, and your physical as well as your spiritual life will not, like our waters, roaring and fuming have to find its path between rocks and crevices, but will slowly and gently, among flowering meadows and shady forests, meander towards its goal!"

"Consider life an efflux from your Creator's Spirit, through whose most mighty will also we were raised up, to again sink decaying into the depth in the distant future. As hard rock we stand here, defying wind and weather, until such time when also our elements, our life, having matured for a higher level, can pass into another, higher one!"

Thus speak the mountains to you, thus speaks the spiritual life in them to your spirit, which can read in the tumbling water not water, in the snowy summit of a mountain not cold snow, but spiritual correspondences, which are food for its soul and nutriment for its spirit.

Do cultivate this life, and thus look upon life, which, conducted through vessels and nerves, proclaims to you that there exists something more exalted, something greater than merely attraction and repulsion or the assimilation of related chemical elements. Then you will more easily grasp that your brain with its convolutions must of course be there so as to impart your life and sustain it; that all of these are only conductors, vessels and disseminators of a higher life, which impart to the animal as well as to the organic and inorganic life the impulse towards manifestation, but are not life itself.

Pity all those who consider the manifestations of the vegetative life its quintessence and refuse to recognize a higher Spiritual, which is above all the calamities of life! Poor created beings! They worry about matter, which can give them nothing, replace nothing. They are forced to miss out on a great many blissful impressions and hours that are enjoyed by the one who, recognizing the existence of a higher life, can find solace in it when earthly, material situations try to pull him into the dust from which he was born!

Yes, My children! There is a higher life, a life that reaches far beyond all that is transient and even in the rock is infinite. For also the rock changes only its form and chemical structure, but it too does not become nothing, and whatsoever is infinite in the rock, owing to its origin from Me, which in the plant and animal kingdom and in the human race is even more distinctly expressed, this imperishable something is the bond uniting the material with the spiritual world, and both with Me!

The more the feeling prevails that that which activates the pulsating heart, that which urges the soul to think, is not a mechanical effort, as a product of material factors, the more the awareness of a higher, spiritual life is raised, which goes even further beyond these transient manifestations of energy of the animal and organic life and even continues where all matter comes to an end.

Thus understand life, this urge to go forward, and you will discover even in the tiniest monads or infusorian a superior life independent of the parts constituting this minute creature. Understand that all the organs of this animalcule, though invisible to your eyes, as well as the greatest worlds, are animated and permeated by the very same energy that urges these animalcules to perfection.

This spiritual life naturally manifests through the vegetative, organic life, since it is not possible otherwise. However, it is not the same; it is superior and has more permanence than anything else.

The organic life manifests merely as long as organs are there which are capable of fulfilling their functions. Once the organs are no longer active, life in them apparently ceases. However, the driving force that urged them to activity has not ceased but is only invisible on account of the inability of the organs to take it up.

My spiritual life has not ceased; for, when it can no longer progress in this way, it leads matter, through the dissolution of the same, into new combinations where on higher levels and in different circumstances life begins anew, so as to come closer to its goal, the ultimate return to Me.

Thus life, as a spirit-spark everlastingly flowing out from Me, is that which imparted to the first atoms in the great ether the energy to solidify, made from them worlds and suns, endowing them with all the wonders of creation and populating them. And it will ultimately lead them back on the same road, so as to build from the remnants again other spiritual and superior dwellings for freer, greater spirits.

The life out of Me is infinite; likewise the effect it produces. He who fails to understand his own life or the life of the world surrounding him in this sense, fails to understand the meaning of the concept of God, of the Creator. He is unable to grasp the idea of a loving Father, who is, and has been, doing everything to be loved, revered and also recognized by His created beings. Nor does he understand why I now, more than at any other time, am sending down to you message upon message, light upon light, so that you may not walk in darkness, battling with prejudice and misapprehension, but may thoroughly recognize the proper light of true life. It is calling out to you with every heartbeat that every beat of your pulse is grace, an efflux of that divine life that is without beginning or end.

Take these words to heart. There, keep them and digest them. For there is the place where spiritual life, supported by organic life, streams into your body, where it can bestow on you health, blessing and peace.

Thus all My words shall gradually fill in all gaps, remove all doubts and give you more and more the certainty that you are not Living in a material, but already in a spirit-world, where matter is merely the rough encasement, which is subject to change, whereas the actual Spiritual, Sublime, manifesting as life, is always and forever permanent.

There is no abstract matter, but only imprisoned Spiritual, and it is this that urges on towards the transformation of the former, manifesting in forms, first inorganic and then organic, from where it passes to its original source, the Spiritual.

Thus in the visible world everything confronting your senses is only a means to an end. The cause lies deeper and can only, as spiritual life, be surmised and partly understood with spiritual senses.

There lies the hearth of a never-failing source of life. There is the great electrical battery, which through its telegraphic wires beams its impulses to all the worlds, urging everything towards progress, towards perfection. There lies life, the spiritual basic element which, eternal as I Myself, has only a spiritual goal, strives only for the Spiritual, though it must make use of material means depending on the organs.

This spiritual life will make use of these means as long as it requires them. Once everything is spiritualized, its activity will become more intense and mightier and that which now must occur on the slow material road will then be carried out

spontaneously and with all might, in the way I can create or destroy worlds spontaneously whenever My great plan requires it and I do not wish to adhere to the slow road of development.

You do not know the force of this spirit-life though you may have an inkling of it. These words shall serve to lead you to it, so that you may always be aware that you "children of a spirit-world" do possess Spiritual for the development of which you shall do more than for the earthly, transient material, which is only for a short duration, whereas the other will remain forever with you eternal created beings.

Thus your earthly sojourn has a purpose and your ultimate transition to another life a certain goal, namely, by utilizing the time to exploit your life's capital given you in such a way that it may yield you the proper interest and fruits in the beyond! Amen.

20. LIFE OF SPIRITS AND COSMIC LIFE

24 February 1873

EARLIER, in the chapters on "The World of Thought" and on "Life", I have shown you in a few words the many-sidedness of spiritual life, and how it must be understood, so as to have a dim concept of My world and of My might.

In "Words for Short-Sighted People" I have admonished you to study My nature in its vastness. For a great, almighty Creator you can more easily grasp and understand in His great works, although to a thorough investigator on his round in My insignificant works I must also appear great, unrivalled in the tiniest infusorian.

I have said all this in advance so that you may always keep your spiritual eyes and ears open in order to perceive the stream of spiritual light and the tone or the voice of My spiritual cosmic language as it proclaims to you in, and out of, all that is created, the great hymn of eternal love and of never ceasing Mercy, which at every step and with every pulse-beat preaches to you of the Father's love and His grace.

In the word on "Time" I informed you as to what time is and how you shall use it, and under "Human Dignity" I told you what you should do and should not do in order to become My children in My image, and how you should act in worthiness of this image. Under "The World of Thought" I explained to you how everything materially created, every deed will once be weighed and judged only according to its origin, the idea behind it. Now I am sending you another word, full of sublime creational spirit, so as to more clearly present to you a new view of My creation and My aim with it. This will make you learn to see and, in the midst of the worldly chaos and the bustle of worldly- human passions, recognize that far beyond all the physical-material it is the Spirit, My will, the great supporter of all that is created, which makes the same come into being, sustains it for a while and then by changing its form leads it towards a higher goal.

In "The World of Thought" I told you that the thought, the guiding principle, is superior to anything material, that it is indeed the basis for all that exists. And now I will prove to you that the bustle of the world of thought, when the latter is considered as a spirit-realm, is also the actual factor in all-manifesting life, in all that exists and perishes. For in order to understand and grasp My creation, which is only a spiritual product, you must think as spirits, must contemplate My work as spirit- its, and must regard the course of the entire spiritual-material life as spirits, if you wish to form a proper idea of Me, of My creation, its duration and of yourselves. Otherwise you are blind in the midst of the shining light of My wonders, in the midst of the great harmony-concert of My music of the spheres and My cosmic music, to be likened to the deaf.

And so I will now take you with Me on a spiritual flight through the spirit world divested of all matter, so that you may recognize and grasp who He is who created the world surrounding you, why He created it and why He endowed you, as well as all the intelligent beings living as spirits, according to their capacity, with means enabling you to understand and grasp Him, the almighty Lord and Creator, as well as Him, the Father who loves you everlastingly.

You see, the world, both the great spirit-world and the material world, which is merely an envelope of the former, was created so as to visibly express what, invisible for material beings, for a long time had been and forever will be existing in the spirit-realm, as the primordial carrier of all that is beautiful, true and good, as an expression of Myself and My attributes.

This visible material world, which, merely enveloping what is spiritual, must serve as a guide and a means to perfect this great material world, beginning with the central suns to the tiniest infusorian, has thus the sole purpose of leading the spiritual laid into it to a higher level through matter. However, only the Spiritual imprisoned in matter is destined to always stimulate matter to this perfecting process, so that it alone can remain at the end of all purified and spiritualized matter as a permanent, never-to-be-destroyed eternal, thus bearing witness to Him who created it and who, as an eternal God, could only create what is eternal, but not ever what is transient.

Now look, My children! Rise above matter and regard everything created as a spiritual product and it will become clear to your spiritual eye what spiritual life and what material life is. For spiritual life is the eternal urge of the spirit bound in matter, and material life is the changes manifesting through this urge in the visible material world, such as coming into being, existing and passing away.

Well, the whole of infinity is full of spiritual beings, because infinity constitutes Myself, just as your body constitutes visibly the core of your soul.

All the Spiritual in infinity has its expedient progress, everything has its purpose, its Why, where it must be bound, where loosed and when, if bound in matter, it can again, freed of the same, exist as an independent Spiritual!

Thus the present world came into being, thus ever new worlds will emerge from the ones which dissolved and passed away, and thus infinity establishes itself as a concept comprehensible also to finite beings.

Just as the smallest spiritual particle, imprisoned in hard rock and manifesting its life through matter, always urges the rock towards a transformation, a dissolution to become on higher levels something different, so also whole cosmic systems, whole spaces and even, finally, the entire visible world. It is this spiritual-material urge, called "life" because it manifests as motion, as action, which, everywhere the same, according to the same principle urges on the smallest worm as well as the greatest solar body, or the angel-spirit still clothed in material envelopment, to higher levels, higher beatitudes and greater delights. Your own body should only serve toward the soul's spiritualization, by a proper conduct and as a right tool letting itself be used only for actions worthy of a human being and thereby effecting and speeding up the spiritualization process of your soul. Likewise, the greatest central sun and the entire great universal man who has a task which cannot be calculated in terms of time, so that the Spiritual, more and more liberated, free, led towards higher levels, can fulfill its purpose.

Just as in "The World of Thought" I have elucidated for you the entire spiritual sphere, which is actually the carrier of all that is visible, I now want to make you understand and grasp the idea of a spiritual life, which urges matter to spiritualize itself, whereby it becomes visible to your eyes as material life.

This urging and driving goes on incessantly, like the flow of time, the life of the world of thought. Coming into being, temporary existence and again passing away, these are the visible proofs of the never-resting spirit-world: forever the urge to move forward and upward! From the smallest ether-atom upwards everything drives towards a beginning, an existing and passing away or a passing into a higher order.

Look at your own world with spiritual eyes, how varied are the changes there, how much Spiritual is freed at any moment, voluntarily or involuntarily, to enter into other combinations.

Watch the living beings and animals of every kind, what a consuming, what murder!

Even you people, how many spiritual lives even you destroy daily, so as to provide food or exquisite dainty morsels for your stomach!

How many animals you dispatch to the other world because you have nothing spiritual to occupy your mind and, as with needless hunts, only the pleasure in murder is your pastime!

Millions upon millions of released souls of the animal world fail through this not always justifiable behavior their real destiny of reaching their goal on a slow road. Most of their spiritual particles must first pass through the consumer and in and through him continue their further progress.

But, although this happens, where many a thing is contrary to My will and to My laws, it does not in the least delay the universal developmental progress to which I have subjected the world, but this developmental progress is only speeded up by such an albeit unlawful conduct. And if trespasses against My laws result in dire consequences, only the perpetrators and plotters of such calamities themselves are punished, namely, through their own behavior. But nothing prevents Me, in accordance with My intended plans, from leading My worlds to maturity, from receiving back My Spiritual, which I had laid into them, spiritualized!

Thus the entire visible world and its visible life are only the apparent, which has as its basis the more profound Spiritual. And so, not only with the smallest animalcule or the solid rock, but also with great worlds, the duration of everything depends on the liberation of its Spiritual bound in its covering.

As with you human beings after the natural course of your life, death should only occur when your soul has matured for the transition to the beyond, so it is with worlds and central suns. Once everything in them is spiritualized, they pass away or dissolve gradually, become more and more spiritualized and their matter becomes lighter and lighter until it is like air or gas, when they (the worlds) will only be destined for beings clad in the lightest material envelopments.

Just as your own body will ultimately on the highest spiritual level no longer be clothed in this heavy matter with which you are encumbered today; also your earth will be spiritualized in the distant future, carrying instead of solid, heavy matter only ethereal substances, ethereal dwellers, who, spiritualizing themselves more and more in step with their earth globe, also pass over, not through great cataclysmic events, but together with their abode, to other circumstances which will be suitable to their spiritual level of understanding.

So you see how the spiritual life develops gradually from the material, how the one is merely the expression of the other. And you understand more easily how I created the worlds and have an idea as to how great must be the periods of time necessary to effect such processes of spiritualization. However, you still have no spiritual vision to see the velocity of thought with which this developmental process occurs. You still have no idea as to what a time-second achieves million-fold relative to this process of purification and ennoblement. You even fail to recognize in the worldly political bustle of your small earth globe the spiritual wind that makes the great strings of the spiritual world-instrument vibrate. The harmonies are sounding throughout infinity; but you behave like people who are deaf and dumb, fail to recognize, see and hear how everything rushes with the speed of a tempest, with the velocity of the world of thought, to prepare the way for the process of liberation from the imprisoned matter.

You read newspaper articles, but you fail to read between the lines, to conjecture behind the words, as material earners of a spiritual world of thought, the great spirit-life behind them, which, far above all petty calculations and human sophistry, pursues its course of development unhampered. For this very reason I will again give you a hint so that you may wake up from your worldly dreams and clearly realize that far beyond all earthly mountains and thrones, up there in yonder spirit-world other laws are valid than those written in the human codex. These laws give life to both a central sun and to the tiniest atom so that they will be able to fulfill their purpose through it, that means to spiritualize themselves and thus again draw

near the source of all light from where they were once sent forth so as to pass through their process of life and development individually, be it as a great world globe or as a worm.

You are driven more by a thirst for knowledge to read My words. So far you have not grasped one word, as a spiritual man, as My offspring could grasp it. Your life is still too materially orientated, you still belong always more to the world and not to yourselves, let alone to Me. For this very reason I must send you from time to time words of admonition so that you may awaken, so that you may, at least in the time of spiritual concentration, be able to soar above the ordinary life. That you may open your eyes and ears to that which always and incessantly radiates and sounds towards you from all corners of creation, namely, that you are spirits, who, only for a short time clothed in matter, soon will enter again into other circumstances, where only your spiritual but not your material life will be weighed and valued.

Therefore, do not let Me admonish you in vain. John's vials of wrath will be emptied, and already some of them are. The seals of the great book of creation will be broken and times will be coming when you will need all your spiritual resources to resist the worldliness and retain strength and courage.

So endeavor to understand My words, grasping them as I am giving them to you so that you will not be taken unawares if, for instance, the spiritual life urges the material to the destruction of old-established ways of life and there will be knocks at your heart in rapid succession, just as I once did with My disciples prior to My being taken prisoner, when I called out to them several times: "Watch and pray, that ye enter not into temptation!"

This I am calling out also to you: Recognize the spirit-life! Wake up from your worldly sleep! Recognize the time as it presses on towards the solution, realize from the ruin of everything noble in the world that the time is not far when the people will harvest what they have sown. Recognize the stream of light that begins to pour over your world. Listen to the voices of the spirit-world that in great sound waves hit your ears. They are the admonishing words of a loving Father, who, in the rush of events, does not want to lose and forfeit His children, but who wants to uphold them and even, if possible, to increase their number, so that the spirit-life may be properly and truly valued by them and they may all understand, even if worlds go to pieces, namely: The love of a heavenly Father cannot waver, cannot punish, but can only, faithful to His laws of love, lead everything to perfection within the appointed time. Then everything can return to the place from where it has gone forth, so that, finally, the Father and the child learn to understand each other and the child understands what it means to be led, guided by Him, the One who makes worlds orbit around worlds and who, despite all the wonders and splendor of an infinite creation, does not forget even the smallest worm!

This is how you shall understand My creation and grasp the spiritual and the material life. Only in this way will tranquility enter your hearts, only in this way do you learn to understand and understand My words, and how and why I give them to you.

As long as you have not reached this stage you are still apprentices, but no children of Mine!

My children must be able to view My nature with a spiritual, open eye, must there, divesting the Spiritual of the material, learn to recognize what is true. They must understand the voice of My spirit-world, must lend their spiritual ears to the soothing melodies of My heavenly music. They will then grasp and understand that, although matter is the means of encasing the whole, it was only in this way possible to unravel the Spiritual hidden in matter to a living being, thereby bringing nearer to him the Creator of everything spiritual and material.

When, ultimately, your eyes and ears, spiritually educated, will grasp the whole perfecting process of all that lives and exists, you yourselves have reached the level spiritually due to you and which every human being should strive for. Then he no longer measures time and the duration of matter. Then he clearly recognizes that high above all that exists and lives the spirit-world is reigning and that matter and the material life, called transience, are only mediating factors, which, although they must be there as a means to an end, are not the quintessence of life.

This is the veil of Isis, whom the ancient Egyptians venerated as the goddess of truth and of whom they said that no mortal could lift her veil.

They were right; for whosoever, lifting this veil, can and may look into the face of divine truth, knows for certain that, firstly, he has looked at something immortal and that, secondly, being immortal himself, only he can grasp and understand the same. For him, physical matter has ceased to be a burden. It is merely an envelopment which, in step with the recognition of truth, becomes lighter and lighter and more ethereal. And even if matter is separated from the Spiritual through physical death, it is not a forcible separation but only a light, gentle passing from one state to another, which must be painless since the bonds of spirit and body, spiritualized, do not have to be torn apart, but only gently loosened so as to release the last obstacles for the inner psychic man whose spirit already here in the earthy body has become purer, enabling him to confidently soar up to a higher, spiritual life.

To facilitate this to you, My children, is the purpose of all My words. For in the beyond a spirit-world with different conditions and different circumstances awaits you. In qualifying you for this new calling awaiting you in the future I do not shun the effort of making you understand that there is only one God, who is nothing but love, and who likewise wants to educate you only for love. For love is the ultimate purpose of all that is and comes into being. My creation can be grasped only with and through love, and love is the only thing that impresses on My beings the spiritual nobility whereby they may be called "My children"!

A loving heart understands the language of My nature, the language of My spirit-world, and knows how to explain matter, its life and its form in accordance with the law of love!

Therefore, above all, learn to love!

Cast out all other attributes from your hearts, and your spiritual eyes and ears will be open to receive My spiritual life of love. Learn to first grasp the content of My words spiritually, and you will then understand why I had so much patience with you to make you loving children of a forever loving Father!

In this way you spiritualize your Self, bringing it close to Mine, and achieve the maturity to pass on in tranquility and peace also to others what is living in all fullness within you.

Do remember this well and accept this word as a new proof of My grace and My never-wavering patience in leading back the lost children to the hearth of light after they have been walking in darkness long enough.

Thus, this word on Spirit and Cosmic Life shall serve you as further proof that you have by far not the proper comprehension as yet for My words and I still find it necessary to add to all that has been said, so that all the secrets of My creation may be clearly revealed to your eyes and you may precisely through them recognize Me, their Creator, as such and as your Father. For the more you grasp Me and My words spiritually, the more you spiritualize your own Self, preparing yourselves in this manner for the transition to higher levels, which without this cognition could not possibly be attained, for life is short and eternity is long. That is why My concern for the sojourn in the latter, for the trial-life in the former has to be regarded merely as a probation school or trial-period.

So use the earthly probation school to equip yourselves with that which you will once need there as a basis. Use the short span of time and My words, which I always give you in abundance, so that the harvest will be a credit to the sowing and you, prior to entering the spirit-life, know what actually constitutes life, what spirit-life, cosmic and what material life.

Only thus armed with spiritual knowledge your progress will be easy, and you will grow in cognition and wisdom, depending on how you will fulfill these conditions.

A spirit must know the extent of the difference between a sham-life and a life that is true and real in order to be able to judge in what way the obstacles impeding him are apt to further his progress instead of holding him back.

Only endowed with this clear insight can a spiritualized person calmly face the future, for he does not expect heaven to come from without, but carries it within himself. This is why worldly disturbances are for him no disturbances, but only stimuli that will solidify and strengthen his faith on his course.

Thus you must be steeled through what you gain inwardly by battling so that you will be able to fulfill your mission towards yourselves and others.

As long as you yourselves have only a half-faith, a half-trust and little patience, you are still far from recognizing the great driving wheel of the spirit-life, which, while moving everything, tries to gather also you into this movement towards its universal goal.

So follow My advice, ponder My words well, consider from whom they are and to whom they are directed!

I, as the Father of all My created beings, leave no stone unturned to help everyone and to lighten his path. However, if he does not want to be helped, the adverse circumstances accruing from that will not be charged to Me, but only to him "Ponder everything, and retain what is good!"

This is what I once said, and this is what I am calling out to you lest you should fall if the time of temptation should come when, left to your own devices, you will have to blame yourselves for the consequences.

As matters stand, the spirit-life is the fundamental basis of all there is, the material life being merely its visible factor.

Whosoever confuses both or even denies the former, will finally become aware that through his denial the matter is not closed, but that through it, the spiritual eye will only become totally blind and the soul deaf to all the voices of the surrounding nature.

If the process of the spirit-life were not so awfully fast, one could say as you often do in the proverb: "Comes time, comes counsel" However, this calculation is misplaced here. For the time lost brings back nothing and the new time always brings something new, unlike that which is past, and so it is the foremost law to use the time, lest the result of future realization be remorse over the squandered time. Therefore, My children, do take everything more seriously, take My words more seriously, take things concerning your time more seriously lest My words will be preached to deaf ears!

Your Father intends this to be for your instruction and for your spiritual progress! Amen.

21. LIFE in the light of love

19 March 1873

I HAVE been giving you several words on this topic and you were shown from various aspects what life is, what it means, and yet there are many more aspects from which life deserves to be carefully considered. One can then finally progress and take a step forward in the cognition of the meaning of life, and how this very life visibly and in visibly only represents My own spiritual self and how the same, though with various means and on various paths, must lead everything back to Me!

Under "Life of Spirits and Cosmic Life" I showed you how, gradually, every bound Life, freeing itself, always pressed upward to higher levels, thereby proving and making conceivable to you the origin and beginning of the spiritual and cosmic realm, as well as the inevitable end of the latter.

In that word I afforded you a profound insight into My secrets of creation. However, one more factor is missing, which perhaps, regarding the various contradictions in My creation, can be reconciled with My words given and again being given

to you today. It is the statement as to how the phrase "God is Love" can be reconciled with the various contradictions in visible nature which testify against it!

The purpose of this word shall be to better elucidate and explain this to you, so that you may even more clearly recognize that My words are really the words of a God, a supreme Creator and an ever-loving Father.

You see, I have told you in the previous word that everywhere in matter it is only imprisoned spirits, offshoots of My own divine self, that constitute the entire visible creation and the essential part in that which exists. I told you that the material is of secondary importance or the necessary envelopment, so that individual spirit-parts in the entire universe can be made into as it were independent, separate beings.

This was the first reason why everything was created. The second reason was to subordinate the created to a universal purpose and establish a spiritual reason as to why everything was thus enveloped in matter. It explains also the eternal urge on the part of everything existing towards change, towards freeing itself from imprisonment and to rise to higher levels where more liberty, more spiritual enjoyment are possible and permitted.

Hence the urge and drive in everything created to break its form and rush instinctively towards a better existence. It is this endeavor and urge which manifests as life and which, where it occurs, for this very reason constitutes the three phases of creation, that means coming into being, existing and passing away.

Through this tri-unity, which also correspondingly expresses My actual personal trinity, as love, wisdom and divinity, and which is likewise inherent in every created being in the form of spirit, soul and body, life manifests as visible activity. This activity, putting the visible seal upon My creation, proves that it must be a Being higher than all those created, which only in this way can manifest itself to its beings. It tries to make understandable and conceivable only through visible life the invisible spiritual to all beings whom it had endowed with reason, intellect and heart. Thereby the beings may understand from where they came, why they are here and what may be the purpose of their existence and the goal of their life, whether material or spiritual.

However, since this life, as I have shown you, originated from Me and is destined to again return to Me, all its visible manifestations must have a proper purpose, a spiritual reason, why thus and not otherwise, which Why can lead, and often has led, the keen observer in My creation to many a wrong conclusion!

The purpose of again entitling this word "Life" is now to solve these misapprehensions and unravel the seemingly inharmonious, because this word has been understood by you neither in its profundity nor according to its extent and significance. This is of concern to Me, for the time is near where I do not want any benighted creatures in My creation but only beings with spiritual vision who understand Me and My creation. Therefore, the veil shall fall from the apparently unfathomable and another cover shall be removed, which has up until now hung over your spiritual eyes.

Look, My children, when I created the world or the whole universe, the purpose of My binding the spirit-particles was not that they, by means of their inherent urge, should merely change matter so as to attain to a better existence. Not at all. While the bound spirits must assist in the spiritualizing of matter, they should prepare themselves for the next level through another spiritual school, should be educated through suffering, deprivations, conflicts of every kind. In this way, they would not only prepare matter for a better level, but for the time being would strengthen themselves spiritually, drawing nearer to Him, who, the symbol of the highest spirit-attributes, such as love, meekness, grace, has shown them the way in everything. Who even, by His descent to this small earth as a tiny earthly Man accepting the lowest social standing, nevertheless in the utmost lowliness and greatest humiliation gave proof of the highest spiritual character of a God, even sealing it with His earthly death and His resurrection!

All I experienced during My earthly life, beginning with My birth and ending with the cross, namely, My teaching, My suffering and conflicts, My love and meekness, My grace and forgiveness and the forgetting of all My might, My immense patience with erring mankind, all this was correspondingly laid into every tiny spirit-particle. And what I, as an example, experienced, suffered and fought for on earth, had long ago been determined in every created being, in all matter, wherever a spark out of Me was hidden, so that even the smallest spirit-atom may consistently absolve, together with its great Creator, the same course which shall ultimately raise the spirit above matter. Thus the triumphant rising from level to level will actually prove that, just as there are laws relating to matter, laws of repulsion and attraction, there exist also moral, sublime, spiritual laws which, grounded in Myself, constitute My own Being and the permanence of all that was created.

Thus you see the spirit bound in rock, the first principle of which would be inertness, driven from its repose through the influence of the elements, of the world of animals and man. If you could understand it, you would also see its suffering, its resistance against all alien influences until, finally, it must follow the urge. While its encasement, which is continually in a vibrating condition, changes the existing through light, warmth and moisture, thus breaking its form, it helps the spirit, albeit often against its will, to that which alone it needs and which it was allotted as a vital principle.

Just as in the rock or in solid matter, so it is in the plant kingdom, where the vegetative life of the spirit indwelling the plant is likewise induced through various circumstances to consolidate its own spirit- existence through suffering and conflicts.

For you do not know when cruelly tearing a plant out of Mother Earth or cuffing down a tree or taking a plant's finest adornment, its bridal life, the flower, if the plant-spirit, disturbed in its sublime blissful life, does not also feel a pain just like you when something disagreeable happens to you.

If you could see the spiritual world with spiritual eyes, you would shrink back in horror before many an action, for you people, who fancy yourselves as rational, commit so many cruelties another, lower being must suffer in silence because it was not endowed with a language to express joy and sorrow through sounds.

Look at the eternal battle of the elements with the hard rock, at the life of the plants and the life of the animals, which also carry spiritual sparks within. They all must battle, must suffer, and superficial man alone has no right to complain that this earthly life is a life of deception and illusion, and that it is often not worth the effort to live just for the sake of suffering! The animal world, so trampled upon by you, often suffers far more than you. It often suffers not merely through laws of nature, which, for the sake of the animals' progress, has also woven suffering and conflicts into their short lives, but it suffers mostly innocently through that which man inflicts upon it, and which far surpasses in heartlessness your slavery and other despotism which you are trying to abolish everywhere!

Apart from its own enemies, through which it is elevated unto a higher level, where it serves the latter as food, the animal was also endowed with attributes that are essential for the reproduction and continuance of a species. These are the maternal instinct, the love for their young and the love for their natural and artificial abode, a love which in animals is demanded by nature and which in you human beings should be implied through your ethical status, but has now almost dropped to zero, where many a dumb animal could put man to shame, who is so proud of his intellect.

And look, it is this love, which, as a divine spark originating from Me, appeases the animal towards its immediate environment, sending a light-beam of joy, of well-being into the little animal soul, so that it does not only follow the urge to feed and of self-preservation but knows also a higher spiritual pleasure, which does not bind to matter, but binds spirit to spirit.

Whenever an animal's brood, its habitation is destroyed, watch its fear, its pain, its restless running about; watch it and be ashamed because you yourselves so often mercilessly commit such an act of cruelty, fancying to be "the lords of the worlds". If I allow such things, not punishing them as they deserve, it is because these sufferings, harsh and bitter as they are for the dumb creature, must nevertheless help in the strengthening of its soul- and spirit-life.

Also the animal does not lie on a bed of roses!

Of course, this does not give you the right to torment the animal, but you, being the stronger, shall protect the weaker and not, exploiting their weakness, waste your time with senseless killing during hunts and with forced feeding, fattening up, etc., for the enjoyment of your palate tormenting an innocent being, whose life, since you did not give it to the animal, you have no right to take.

You human beings should remember that I did not create the world as you have it now before your eyes. By no means. In the early times man lived in harmony with the animal world. The animal did not see its enemy in man, nor did man have to fear the animal. But now that people have corrupted the trust to mistrust also towards the animal, they have to bear the consequences of such conduct.

The once existing Paradise consisted in the unity of the entire created world, as an everlasting prayer of thanks to Me. And it was only man himself, who planted in it the discord of self-seeking, hatred and vengefulness, so that he is no longer the lord of the world, but the world has become his lord!

The dangers threatening it, the task of protecting its own life and that of its family, are sufficient as a school to awaken the animal kingdom from a death-like repose. You human beings need not have added other cruelties to My vital laws to even more hurt and torment the animal, which anyway is obviously far beneath you in its life- sphere.

However, although this mute suffering and torment of the animal world is of advantage to their spiritual progress, on the other hand your very conduct, your cruelty and excessive appetite are the greatest and foremost reason why you human beings, who want to be the lords of the world, are in a thousand cases far below the animal world. Besides, by imbibing a great number of elements unsuitable for your organism, you shorten your life span and invite illnesses and ailments totally unknown to the so despised animal which, as a triumph of your supremacy, leaves them all to you so that you, through errors brought about by your own fault, must again expiate for the cruelties you have so wantonly inflicted on all those beneath you. Take for example all these animals which are useful to you, which work for you or which, as a necessary food, you deem essential for your own existence, what heartless conduct distinguishes there the lord of the earth!

How he rewards the readiness to serve of those animals with whom he associates only because, without them, he could achieve nothing or very little!

Look at the horse, the ox, the sheep, etc. What a sad fate does the former suffer, how it often suffers silently under the maltreatment inflicted by a brutal hand as a reward for lending all the strength at its disposal!

Where is in this case the morality of man? Where is there a similar cruelty in human life? It does not even exist among animals!

The ox pulling your plough, helping you for bread and food, 173

willingly pulling your loads, what is its reward? Scanty feed, finally to be eaten by you!

You call the eaters of human flesh cannibals. How much better are you, civilized inhabitants of towns and villages?

How do you treat the other animals you have chosen for your food, and at that not for the necessary food, but rather for an artificial tickling of the palate?

How heartlessly you proceed at their feeding, how heartlessly at their sale!

Deaf are your ears to the cry of fear uttered by a tormented animal. Thinking only of your desire for food and gain, you forget that the animal also feels pain, that it was created by Me for a purpose other than that for which you are using it.

So you see, the great school of suffering, which once I Myself endured on your earth in order to set an example, is symbolic, in keeping with the generic level of the created beings, inter-woven in their lives. And when I patiently watch how all this is happening, how thousands of animals long before the time decreed by Me are removed from the earthly life, the reason behind it is that from all the aberrations of the human race I can still make a spiritual gain for the sake of My less gifted beings and the punishment or the reward rebounds only upon you yourselves and also you, as human beings, experience

what you have prepared for the innocent animals. Thus you have prepared for yourselves a world full of suffering and conflicts, full of desires and deprivations, and this, of course, is exactly the wrong thing or the opposite of that which you have hoped for and striven to attain.

So the thread is weaving throughout My entire creation, showing to all created beings through suffering, conflicts, deprivations and attainment the spiritual path on which alone spiritual life and spiritual progress can be secured.

The bound spirit seeks repose in the solidified matter, as bliss. The animal kingdom seeks repose and a quiet pursuit of its instinct of preservation and the lord of the earth, man, seeks repose and quiet comfort in his animal-physical gratification. But a sublime, great law of the spirit-world, which would compare repose only with death and non-existence, keeps disturbing this repose, continually urging to fight, to oppose alien invaders. This striving is the spiritual life which forces the spirit-particles of Myself, placed by Me throughout the entire creation, toward a change of heart, a betterment of their existence, toward perfection.

As I once said to Adam: "You shall gain your bread by the sweat of your brow", which means to say: "You did not understand the meaning of repose as I wanted to give it to you, and have tried to use it for the death of your spiritual Self, instead of for life. This repose shall now be taken from you lest your spiritual Self wither among the chaos of animal passions, and only by battling and suffering shall you attain that which, freely offered you by My hand, you scorned and misunderstood."

And as the world, as it is now, likewise can only lead to something better way of the school of suffering also for you human beings, the latter thus became a necessity. And so it was and is also with the animal kingdom an individual period of life which, depending on the circumstances, imposed on the other more to endure and to suffer, thus enabling it to reach a higher spiritual level.

As for the excesses and cruelties of the human race against the animal this kept pace with the decline of man's own spiritual dignity, bringing mankind spiritually and physically to a stage that will also soon be approaching its end. Then the human spiritual dignity will soon again occupy its proper position, which man will actively exercise not only towards his fellowman but also towards everything inferior to him. Then the earth will again be peopled with spiritual human beings towards whom the animals will be inclined in a less hostile manner, so that man will recognize the former lost Paradise in the unity of all living beings as the great spiritual school of life. Everything is striving towards it. The regenerating spiritual wind comes from all directions. Mankind, at least the majority of them, cannot interpret it, but some of them, and particularly you, whom I have under My protection, shall learn what spiritual life means. Then you will recognize the signs where everything points to the transformation of human society, including the animal and plant kingdom surrounding it, into what it once was, namely, a garden for My children, a dwelling-place for My created beings. All of them, created according to one love-law, were also brought up and educated according to the same one law to ultimately return to Me with high interest everything I had sent out, so that I, replenishing My spirit-realm out of matter, can receive back even the latter spiritualized. Thus a world of spirits will be surrounding Me, which, worthy of Me and in conformity with its own life-task, strives for the goal by means of which the smallest spirit bound in solid matter, as well as the angel nearest to Me, will grasp their own destiny and learn to recognize and love Me, recognizing in everything, even though material, only a pre-school or probation-school, and how beings, created by One God, can become His children.

Therefore, you too should endeavor to recognize and spiritually grasp the significance of the spiritual life, which was set as a goal to the smallest worm as well as to you, as human and divine images. Learn to recognize your human dignity, how you shall behave towards the seemingly lifeless but also living being beneath you, so that you as spiritual beings, remembering your origin, may always act as such. For the nobility of the soul does not manifest when man acts properly only where political or family laws demand of him to act nobly, but where, even though man is cruel, no existing law punishes him, except for his own conscience. Only where man has no other judge than his free will, with which alone he is standing before his God and Creator, spontaneously, driven by sublime inner love, to enact mercy also towards the least animal or being in which life can be surmised: also there to act generously is edifying and rewarding. Not the fact that you did not trample on a worm, but the awareness that you, obeying higher laws of life, mastered your passions, is what elevates you above the masses, so that through the practicing of love and mercy it will become second nature to you not to deny to your fellowman what you granted to a weak, dependent animal.

What is it that makes Me the great God, the great Creator? Perhaps My might? My omnipotence? No, I am only truly great because I, as a loving Father, lead also the minutest infusorian along its path with the same love and patience with which I set the path for the highest angel spirit, never letting anything created by Me feel My might, but always only My love, My grace and My patience.

This makes Me great before you thinking beings, makes Me the loving Father, whom you can implore ardently; but not My omnipotence, before the stern judge's glance of which you, being sinners, would have to hide!

Become like Me, forgive where you want to pay back, forgive where you want to punish, and forget where, out of love, you do not want to remind of the wrong!

Thus rise as free beings above the bustle of the masses. Regard the world with spiritual eyes and do not add suffering to the necessary conflicts, which I laid into the life span of the innocent animal in order that also the smallest, but bound, spirit may be practiced, strengthened and consolidated in its spiritual strength, so that on a higher level it may find its path easily.

Thus your own life's course shall become a chain of unseen benefactions, which you bestow on animal or man because, remembering My own example, you want first of all to preserve the nobility of your own heart and then, as children of a God, act divinely wherever there is a chance.

In this way, you further spiritual life generally and individually, in another's and in your own heart. The realization of such deeds, which are based on merciful love and patience, imparts this tranquility, which I Myself as a Man had even on the cross, so that I could exclaim: "Forgive them, o Lord, for they know not what they are doing".

The extent of divine self-awareness, which then made Me exclaim thus, may show you in its whole profundity the moral height of a human being who, in the midst of misfortune and suffering, can still implore for forgiveness, instead of wanting revenge.

Do grasp this spiritual life! Practice it on a small scale, and it will exalt you and give you bliss. For the way I, as man, with My divine might treated My fellowmen, you shall treat your environment, even the last living being. In other words, you shall be zealous protectors of the weak and defenders of the suffering!

Understand thus My earthly life, and beams of light will envelop you, which you, following My example, can likewise use towards the highest bliss by doing only good, spreading only benefactions, by lifting up your own Self and drawing nearer to Me. For, treading in My footsteps, you are doing the same thing I did and am always doing. In other words, retaining your human and spiritual dignity, you shall rise to that which I want to make you, namely, children of an eternal God and forever loving Father. Amen

22. HUMAN LIFE

14 January 1875

MANY times the plaintive sound has reached My ear, coming from a person who accused Me of injustice, of harshness because his Life and the events determining it had not turned out according to his beliefs, hopes and desires.

Often I have heard the entreaty of an oppressed soul as, battling with all the misery of human life, driven by the greatest pain, it calls out: "But Father and Lord, what have I done for You to persecute me with all possible tribulations, while showering others with good fortune abundantly without knowing why they have actually deserved it!"

Thus and in a thousand other ways complaints are raised against My fairness, against My words saying that I am Love and unable to punish, etc. Against Me, as an implacable judge, a strict but not loving Father, complaints are raised which on the surface, according to human concepts, even seem to be justified.

So let us look closely at these complaints and accusations, and also discuss the question as to why there are in human society so many stations, professions and trades, why there are in the human heart so many inclinations towards one or the other calling. Since I have explained to you often enough the spirit-life after death, I will also solve for you these questions relating to the human life so near you. You will then, firstly, stop accusing Me and, secondly, you will realize what the goal of human Life is, just as it is and not as you would like to design it.

It was always that which he could least understand which inspired most to carry out investigations. Searching in the distance, he spent time and effort to elucidate that which could really have found its solution in his closest proximity.

This applies also to human social life, to the mutual relationship of people with one another, where conditions have arisen which, although I did not make them, I certainly foresaw and allowed, but always with the proviso to use everything for My great purpose of creation!

Before I can proceed with the explanation to the above mentioned complaints and questions, I must go far back and bring again closer to your spiritual eyes things, which so far you have regarded only from a one-sided, that is human, viewpoint, where human prejudice still turns the scale when judging the same.

Prior to considering man in his relationship to his fellowman, we have to ask: "What actually is man? Of what does he consist? And what is his mission on this earth globe?" This, for the time being clearly understood, will help us to more closely elucidate the social conditions of the human race.

As you know, man consists of three things, namely, of body, soul and spirit.

Well, this is how you have on the whole grasped these things, when you say: "The body is matter, the soul is taken from the material- spiritual, bound because of the fall of the one great spirit, and the spirit is a divine spark, which is to elevate and spiritualize the soul. The latter, in turn, through its refinement will bring also the elements of the material body onto a higher level, so that everything can gradually proceed on its gamut of perfection, as it had been decreed in advance in the great plan of creation."

In these conclusions already lies the first erroneous concept, since you only consider your own spirit as endowed with the divine spark that is to ennoble everything. For, had you not always (often unconsciously) aristocratic ideas, which you want to apply to My person, you would easily realize and understand that everything created is fundamentally divine and must be infinite since it is descended from Me, has originated from Me and must again return to Me.

The body, a material tool during your life span, is composed of the same noblest, most sublime elements of My spiritual self as are soul and spirit. However, these elements are bound in matter and coerced to manifest only in the manner allowed by their momentary arrangement.

These most subtle spiritual elements, which help in the building of the bodies already in the womb, also struggle for perfection, completion. Expressing their tendency in the form of the body, in so far as a plastic (well-defined) form can

express a spiritual principle, they seek, through their calling in human life, to supplement what higher spiritual elements in the soul will then develop further spiritually.

They are the helpers, the collaborators in the great spiritual building of a perfected divine idea; just as no architect can build a house on his own, but requires a thousand hands which, however, mind you, do not work in a machine-like manner, but which likewise, again directed by other intelligences, help to execute the entire edifice.

Thus it is always the formative, creative forces which work in man, as well as in everything created: in the inert rock, the vegetating plant and the animal kingdom endowed with self-awareness, which contribute towards the ennoblement, the refinement of the whole. On the other hand, the kind and species is still subject to a thousand other diverse influences where the capabilities originally bestowed on them cannot reach perfection. And so everywhere, despite the common gender and origin, the end results will be as diverse as there are created beings in the entire space of creation.

The soul, as an offshoot or descendant of a great fallen light-bearer, first had to have an appropriate envelopment and, furthermore, a higher spiritual principle implanted into it. This drives it to not only complete its education here but to serve, after the shedding of any mortal envelopment, as the basis for a spiritual world.

Therefore, the soul of the smallest infusorian, just as that of man, is always urged to first fulfill its life's purpose here, in keeping with its envelopment and an unrealized Spiritual which you call "instinct" or nature", which opens the way to perfection in other forms and under other conditions.

The spirit in man is the same as that in the last rock, but there it is confronted with a more orderly organization, which does not oppose its actual sphere of action so much, but is even created to follow it in all its endeavors.

Thus it is not true that man alone was endowed with a spirit-spark of Myself, for the divine spark is in everything, only there the body is more adapted to the Spiritual and completely conforms to the greatest expansion of the spiritual forces.

Look, a monotonous landscape, a boring life, shows you sufficiently that "life" exists only where there is change, diversity. For by the very fact that not everything is on the same level and progressing at the same pace, life is a stimulating endeavor to attain that, which, although destined for all, cannot be achieved in every imaginable way.

Diversity is the basis of life; diverse are the worlds, diverse their beings and diverse even the road they have to walk to perfection. Without this diversity, no life, no movement, no progress are possible. Only with the germ to form always something new but superior, could a creation be effected, a creation that redounds to its Creator's honor and which, like He, can carry the germ of infinity within it.

Thus you have to grasp this entire visible and invisible world, beginning with the smallest atom in cosmic space and ending with My great spirit-realm, if ever you wish to understand why I created all this, and why I created it thus and not otherwise. With Me. it is unthinkable that improvements, repairs or modifications could ever occur, for they are a consequence of errors, wrong conclusions, which are impossible with God.

Therefore, let go of your humanly limited ideas. The world is as I am describing it to you, almost daily uncovering for you one secret of creation after another. Thereby you may learn to realize that your life's purpose is totally different from the one you try to construe, wishing even for the means to effect this in conformity with your physical, but not your spiritual nature and destiny.

So you see, body, soul and spirit are carriers of My divine spark. And as the diverse manner of expression in and through the same again makes mankind diversified, so also with the increased contact among people this diversity of capabilities must bring about diverse professions and trades which, on the whole necessary for a communal life, needed diverse arrangements.

In another word I have already told you that everything created, beginning with the first spiritual atoms, absorbs various substances and must, therefore, manifest in various ways.

In man, who, composed of all the elements of this earth, represents the last member or "compendium" of the whole earth globe, this diversity of all that which is spiritual must be even more pronounced. For he, in the manner of communication of his thoughts and ideas superior to everything else, is also capable of letting his own spirituality shine through and of making use of it. Hence also the inclination for one or the other occupation, partly through the impression from early youth, partly through the elements prevailing as inherited spiritual possession during the act of procreation. These naturally exert their influence and were bound to show their influence also in life, which happened mostly where the greatest obstacles to their gratification arose.

Thus, with the growing demands of people, analogous with the striving for comfort and the urge of passions, a great number of occupations came into being, meant to render man's material life as pleasant as possible.

This need aroused in people a love for individual artifacts, and they, for the sake of a pleasant life, in turn inspired others to comply with the demand for their making, every one in accordance with his perception.

So, gradually, there developed competition among the gifted and out of this grew the most diversified classification of all ranks, where everyone tried to win with the help of the other, so as to live comfortably and gratify his passions.

It is easy to see that with such competition, abuses occurred through jealousy, greater ability, good or evil intentions, in short, through the pressure of all human passions. They in turn had their effect on the social life of the individual where, always battling and struggling between want and plenty, your whole present human society grew up, for it was only the temporal life that caused such conditions. According to the moral laws, the lowest and the highest ranking person on earth could be inspired by the same principles, since ethics and My divine two laws are alike for both peasant and king.

However, since the divine laws, which are higher than the earthly laws, are not subject to change and do not allow various interpretations, the very incongruities arising from the social life are often the reason why people accuse Me, when they themselves, mind you, generally speaking, are at fault.

It is true that the peasant child has as many human rights as the prince crowned already in the cradle. In My eyes both are equal, but the abilities dormant in the one are often very different from those of the other, and each brings a great deal of his future life's course with him into the world as a possession inherited from his parents. Added to this will be his own part, to either his advantage or disadvantage.

Different are all created beings, diverse the paths they have to walk, and for this very reason also diverse the apparent "course of luck or ill luck", which they have to experience either through their own fault or through no fault of their own. If behind this material life there were not a great spiritual one, if there were not the morally divine of Myself, which is inherent in everything, human nature would have sunk long ago to the level of the animal and below the same. For man, always only gratifying his passions, tried to exploit everything on earth for their appeasement.

However, material things can only give temporal, and often only momentary, bliss because spiritual elements that have become coarse and dark cannot unite with sublime, subtle ones, so that all worldly happiness is of short duration. And so man, driven by thousands of calamities, of necessity comes to realize: "The material world is not sufficient, there must still be another one", and in the end, despite all his denials, he has to confess:

"There must be someone who created this visible, as well as the surmised invisible, world," so that, if he wants to still his inner urge, he is forced to create his own God. For in adversity no worldly thing can serve as a substitute since man – a spiritual product – was only for a short time clothed in a material envelopment in which to shed, during his trial-life, the coarseness still clinging to him, so as to advance to higher spiritual things.

Everything you see has a spiritual basis, higher aspirations than merely the transient life. For this reason you must consider everything from a spiritual viewpoint. The sounds of wailing reaching Me because of afflictions and accidents only bear witness to the failure to understand the human conditions, to a misunderstanding as to how far the material, if one believes too much in it, can and must only engender spiritual evil.

Many people have deprived themselves of the solace of a spiritual life beyond this material one. They believed in people instead of in Me, who even deemed it fitting, personally descending to this earth globe, in the universal process of salvation not to forget them, too.

Therefore, when complaints and remonstrations occur, criticizing My role, it shows clearly on how weak a foundation the opinion about the world as it really is rests.

All people cannot be born in like conditions; all cannot be endowed with the same talents. There must be diversity, since in that very diversity there is life and progress.

Moreover, many spirits from other worlds want to absolve the probation school to become My son on your earth. Naturally they do not arrive here without an endowment from those worlds and sometimes they have a certain preference for one thing or the other, not knowing that it had once been applied by them in better and more refined organizations.

These spirits, and there are many, will one day in the future find out and have it explained to them why many a spiritual urge, of which they were unaware, always drove them to this or that occupation which, though material, had much Spiritual hidden under this cover.

I, as God and Supreme Love, created the world, created the individual suns and earths. But this love must not be judged according to your ideas of love. This love is a totally different one, which you cannot possibly understand. Nevertheless, I shun no means of giving you a foreknowledge of it, since only from the cognition of this love, all that exists, as well as the events occurring in your human life, can be properly evaluated.

In this respect, My love is universal since it must only pursue the great purposes of a creation to which all others have to submit. Love, as I understand it, forgets neither the worm nor the senseless stone and even less the larger and more finely organized beings. But this love has other laws, other intentions, other purposes.

Were My love not as it is, I would have to be a vengeful God, as so many people among you would like to make Me, a severe judge, implacable when dealing out punishment, all attributes which you have learnt in your law books, but are not found in My law book.

It is precisely out of love that I transform all the evil that human beings do to one another into something good. Out of love I do not judge, do not fling any anathema or thunderbolt between quarreling people. They create their own evil, and My concern is only to let the comforting word from a better world flow into the heart of the oppressed.

Happy those who take heed, but this unfortunately is rarely the case; that is why the complaints and recriminations made against Me.

However, for all that the material, as well as the spiritual world remains the same. They do not change their laws, but the human being offending against them only metes out his own punishment.

That which on the surface is undeserved suffering is often, as in illnesses, a necessary medicine where, generally speaking, the most bitter medicines are the most effective. Not that I send them, for I could help. But I do not do it because My views and My purpose concerning the human souls differ from those existing in the imagination of the oppressed human child.

No human being dies because I will it, no disaster occurs because I will it, no one is born poor and no one in rich circumstances according to My idea. All this I merely allow. Man is free and can thus do as he likes. Through an orderly life he can live longer, through a disorderly life, he can shorten it. Both fortune and misfortune, coming over people through their own wrong decisions, are a school for mankind where they are educated for Me, so that I can thereby spiritually influence them, that means that finally they listen to My voice. This is something which also ought to have happened sooner, but did not happen.

Whether born rich or poor, everyone in his station in life can become "My child", gradually maturing for another, more enduring, world of the spirit. His poverty can help him gain rich spiritual treasures, whereas the one born rich can lose his material riches without being compensated by spiritual ones.

Everywhere I find means whereby to attain My ends. I merely use the circumstances, without creating them. This I leave to man, who loves to proudly call himself the "lord of the earth" and fancies to rule and subjugate everything, while sailing like a weather-vane through all the spiritual currents flowing through the universe, unawares soon in this, soon in that direction, who is always seeking his temporal material happiness, while disregarding the fact that it can rarely ever be reconciled with the other, which is the more enduring spiritual bliss. Therefore, My children, do not accuse Me!

I am He, who writes all the sins into the sand, who neither curses nor hates or is vengeful, but who has always been, and still is, ready to pour balm on gaping wounds. I have never been an unjust God, no more than a strict Father towards My children!

As you are now, I did not create you, but you have made yourselves what you are. And if I now come and take over your guidance personally, it is because things are going too far; because I cannot stand by watching as mankind, totally misunderstanding and disregarding themselves and their whole future existence, are without faith, love and fear before Me. I must now apply all the means available to lead back the lost to the right road.

The spiritual element is being pushed too far into the background, is too much forgotten and denied. That is why all these abuses, disasters in every direction. And when many a sufferer cries out to Me, a sign that he at least still believes in Me, it is up to Me to show him with few words that his suffering does not come from Me, but that, if he wants solace for this tribulation, he can find it only with Me.

That is why this word, for many a thing might occur which would cause the first-mentioned accusations to be heard also from you. In order to prevent this and so that you, before you open your mouth to complain and raise your voice to Me, you may consider who is to be accused, I, the ever-loving Father, or he, the straying human being, who only strives for the gratification of his passions!

So accept this word, and it will again let you take a tranquil glance into the chaotic bustle of mankind itself. Amen.

23. COSMIC LIFE

14 July 1876

I HAVE been telling you many a thing concerning life, have shown it to you in various phases, how it manifests and what it actually is. However, there is always something left to be said about it, namely, that this life, as a seeming efflux of a spiritual potency, is actually nothing else but the power of My will, which manifests in millions of different ways.

In order to introduce you to this spiritual life and point out to you even more clearly the difference between spirit and matter, this word entitled "Cosmic Life shall elucidate for you more fully the spiritual life generally and also individually. In other words, that it is always the same principle, the same motive, which, beginning with the smallest ether atom and ending with the highest angel spirit, is only My divine Being. Manifesting on various levels and in various forms, struggling for development and perfection, it inspires and implies the spiritual progress and visibly manifests in everything as life.

When I say "cosmic life", I take the concept in the way this word, derived from classical Greek, denotes it, namely, as a "universal life comprising the whole universe. For all that exists must be based on an idea, why it was created, what its purpose was and what its ultimate destiny will be.

In conformity with your scientific research and its regular investigations, also your scientists endeavor to trace back everything down to the bottom, to the ultimate and simplest original forces moving everything and leading it to its conclusion. And so I will reveal to you this ultimate motor, which is the reason, or the basis, of everything existing, and which gradually prepares everything for its further development.

If you view the entire universe with a spiritual eye, crossing the realm of the infinite ether-space with the power of thought, all you will be able to (discover in it will be "ether atoms", or the most subtle constituents of material substances. However, your instruments, such as microscopes, electrometers, etc., would never be capable of rendering them visible to your physical eyes.

All of these finest ether particles have in their center an offshoot of spiritual content of Me, of My Being, which thereby imprints on them the eternal permanence and the everlasting urge for development, preservation and progress.

In every atom there is a spiritual particle of Myself. In other words, there exists something within your organism that, interiorly and exteriorly, reaches to the last and finest ramifications of your nervous system as a sensation in the skin. Being a psychic principle, it has no other purpose than to build, sustain and spiritualize the body.

Just as your soul within the sphere of your body is omniscient on account of the fine nerve fluid permeating your body, even surrounding you as vaporous envelopment atmosphere, outer-life ether, there is also in every ether atom something of Me.

Thus, as I have stated in another word, there is no point in the visible and invisible realm of My spiritual and physical creation where I would not be omnipresent, seeing and feeling everything that occurs.

On this are based the so-called omniscience and omnipresence that you also possess in your body. The only difference lies in that the spiritual life in you, the soul and the spirit, build the physical and the psychic, whereas with Me the former is inapplicable since I do not see matter, but only Spiritual, even when you think you discover elemental substances. Well, to return to the ether atoms, I must first explain to you the nature of this atom, its mission and the purpose of its existence. And so listen:

According to your concepts, an ether atom is an incorporeal or, using a learned expression, an imponderable thing. However, it is something separate, limited, since in the unlimited state it would again have to dissolve into something else. Thus, despite its minuteness, such an atom has dimensions like any other body, which means width, depth and length. In this atom a spark from Me is enclosed; for, since I have created it, it must contain something of Me and for this reason must possess only My attributes. The urge for further development is inherent in it and every atom must be different from other atoms, both quantitatively and qualitatively, so as to represent all the elementary substances essential for the creation of the universe. And so there developed between the atoms, by means of their surrounding vaporous envelopments, assimilation and association, where then (as with many insects the feelers do) the respective vaporous envelopments attract the homogeneous while repelling the heterogeneous.

In this manner, out of atoms formed molecules and out of these, cells and crystals. There developed warmth, light and life, speeding up the formation of larger bodies.

After the formation of the cosmic bodies began the organic life, out of the same the spiritual life and out of the spiritual life the striving to emulate the divine, whereby finally the divine spark inherent in the smallest atoms must return step by step to that place from where it had proceeded.

It goes without saying that, where I want to create living beings, I first had to give them a place where to live and an urge enabling them, as individual beings, in the midst of the entire infinity to walk their designated spiritual course through life. However, as you know from many of My words, apart from My attribute as the Creator I am also love personified, and love consists only in making others happy and again finding one's own happiness and bliss in that of others. Therefore, I as God of love had to create for you abodes of bliss, had to endow these beings, as images of Myself, with forms which should express this love as their inherent divine. And so, out of the small ether particles the worlds came into being, and only after their material formation the living beings, all of which represented certain attributes of Myself. Then man on earth, as the keystone of the material creation, in his mission as earthly man, must prepare the next spiritual step as the future inhabitant of a spirit-realm, where there is no sudden leap, but only a gentle transition from one level to the next; and this implies the gradual progress in My Kingdom.

Thus the worlds formed from the immense supply present in the ether space, and that is why their orbiting which, through the friction with which they move, develops warmth and light. This rouses the smallest atoms out of their inertness and, forcing them to amalgamate, leads them on their immense orbits during long periods of time through regions where the spent mostly by one substance is always replenished by a new one, mostly by one not present in earlier constellations.

The orbiting of one world around another, the rotation around its own axis serves the sole purpose of awakening and spreading life by means of these two movements.

You see, everywhere this urge to leave nothing alone stirs. For everything possessing a weight seeks its point of rest, where it would remain if it were not always threatened either by the inner urge to disintegrate or by influences of the outer world. Movement is life, and this movement, be it the great circular one of the world or the vibration of light and warmth, must contribute to arousing the object or the being out of its lethargy, forcing it to further development, to modification, for nothing created is permanent, but must progress while constantly changing.

Thus the millions upon millions of suns and worlds in the great and vast ether snare formed. Thus at present the comets, as the first beginnings of whole cosmic systems, form and orbit in long elliptical tracks around their great central sun from which they have gone forth. And so the seemingly material realm carries the germ for further development within it, until also the worlds, however immense they may be, having completed their cycle and spiritualized and refined everything in them, enter into other unions. Thereby they naturally form, as world globes of a higher order, dwelling places also for higher spiritual beings.

From level to level matter develops the life indwelling it, until it too can make the transition from the coarse visible to the more subtle ætheric. So also the beings of every kind develop, which have to perfect themselves gradually, because their dwelling places have to conform to their spiritual condition.

As I once said: "In My Father's house there are many mansions."

I now repeat it: yes, there are very many dwellings or spiritual abodes, where the analogous spiritual beings will enjoy those beatitudes that conform to their own spiritual constitution. These beatitudes are of such a nature and arrangement that, apart from the permanent enjoyment, the beings can also have the foreknowledge of greater bliss and of purer spiritual abodes. For where I am concerned, no standstill is possible because an ever-greater drawing near to Me opens more and more vistas, since I am infinite and My world has to bear the same character.

So you see the cosmic life, beginning in the smallest ether atom, struggling upward from the insensitive matter to the angel spirit possessing spiritual self-awareness, who, with one glance overlooking the material world, is able to grasp My ideas and possesses the might to carry them out.

Thus these cosmic islands exist as "shell globes", of which there is an uncountable number and all of which, as a separate whole, again and again have to go through their process of development in the great whole.

Thus these great worlds exist with their analogous created beings. Your fantasy is inadequate to realize the distance and magnitude of these worlds. All of them, though separated from each other by great distances, move independently in the

great ether space, so as to develop and perfect the beings and denizens living on them for future purposes. And so, once the material realm draws to a close, only a spiritual one of greater grandeur can emerge from the existing.

Therefore, Scripture says: "A thousand years in My sight are but as yesterday!" But I tell you: Millions of years in My sight are only a moment, for innumerable material worlds are orbiting in the vastness of creation. The millions of years cannot be counted which passed until they shaped into worlds, formed their planets and comets, and had sufficiently perfected themselves to become abodes for beings endowed with senses.

The years of your lives, the revolution of your earth around the sun, the whole turning time of your solar system around its central point, all this is less than a second on the great cosmic clock on which the duration or existence of My cosmic creation is registered.

Hence your amazement and admiration when you look at My creation, because you apply too small a scale to judge or to measure the creation of a God, an infinite Being.

There are solar systems and entire shell globes, the light of which takes millions of years to reach you. What do you know of these worlds, how great they must be to be just visible to you as the tiniest of stars. Where is your arithmetic which can grasp or spell out this distance in figures, where your fantasy, which would dare to think and elaborate on the magnitude of such worlds!

And yet, My children, also these worlds are not the last border stones of My creation. Far beyond these distant worlds there are still other cosmic systems, the beam of which is far from reaching you, and your earth and your sun no longer exist before a light-ray from there will cross the space where once your solar system orbited.

Rise and grasp this magnitude, if only of the material world. Become engrossed in the concept of the omnipotence that created this with few means, namely attraction and repulsion, light and warmth. Do understand this Lord and Creator, in whose eyes your sun with all its planets and comets appears only as a dot. Who, were He not what He really is, namely a Father to His children, would long ago let a generation like yours have come to ruin, which, after all He has done for it, behaves in such an unruly and rebellious manner towards Him. Do understand this Love, which, as He once said, "lets the sun rise every day over the good and the bad," and which, despite all aberrations and the denying of the divine, every second showers mankind with millions of graces!

Do understand this God, who once in human form descended from heaven to you weak created beings, who left to you precepts of love, of tolerance, of forgiveness. Become engrossed in the thought about His greatness, His might, His infinite creation. At the same time realize what it means that He, this infinite Creator and Lord, wants to let you feel nothing of these attributes overwhelming you, but wants only to be your Father, your loving guide, and who even now for quite a while has been in direct contact with you, trying to draw you to Him, explaining and revealing to you all the secrets of His self, His creation. And this only so that you may learn to love Him and to find your spiritual path more easily, which is mapped out for all who were created by Him and through Him.

All this consider, and when in quiet hours you want to lift up your hearts to Him, in doing so strive to be worthy of Him and of yourselves. Only in this way can you expect Him to grant your wishes. For "He is a Spirit, and whosoever wants to worship Him, must worship Him in spirit and in truth."

I spoke these words more than a thousand years ago and still you do not understand them, become embroiled in worldly worries, and ask Me for meaningless things. And you totally forget that you, as My offspring and future participants in spiritual beatitudes, have other, higher missions and ultimate goals than to adhere in this earthly life to transient things and to seek your whole salvation in them.

That is why the disappointments, the unfulfilled aspirations, for you have never understood Me or My world, have never understood that I have different intentions concerning you, which are often bound to be contrary to your desires, since you often regard unimportant matters as essentials.

Despite all the words so far given you by Me, you do not know as yet what it means "to live spiritually", what "cosmic life" means.

This universal life, which is the fundamental law of the entire creation, wherein every "why" finds its solution, you do not know!

If you could completely understand these great laws, you would far more easily understand that no being can escape them, and every time they are ignored, punishment is bound to follow. As long as you are unable to concern yourselves with great, profound ideas, you will stick to the soil of this little earth, having only a small horizon to look over, which does not reach beyond your domestic sphere.

That is why My words, My admonitions, My explanations. That is why My manifold revelations as to how great things can only be achieved through small ones, so that, following Me, you may also become small in your earthly life in order to grow tall spiritually and to rise. Then you will soar up to that height of the concept "human", where in all clarity and tranquility you understand in the cosmic laws the developmental processes of the material world. You will also learn to clearly recognize that even these laws, spiritual and infinite for the material beginning, find their culmination point only in spiritual perfection. And you will only then, progressing step by step, always drawing closer to Me, recognize who I am as the Creator!

Thus, love implies itself if, based on respect, it is the natural consequence of the latter. For once one has learnt to recognize the Master by His works, one can understand what attributes must adorn Him and why, with such might, so much goodness and love are still prevalent!

So take this word again from My hand. It is the Father's hand, which wants to pull you up to Me. Do not despise it, for if you do, it will only be you who will come to grief. Amen.

24. SUGAR, SALT AND VINEGAR

June 1875

YOU see, My children, here I am giving you three words which denote things you all well know, although you fail to know the role which the above mentioned substances play in the material nature and even less what they correspondingly represent in the spiritual sense.

Another new field among the natural objects of your visible earth shall be given or unlocked to you. You will then, as so often before, see and learn anew about the important qualities often concealed in things, which, because you see them every day and use them for various daily needs, do not strike you as being important. And so with these three things, namely sugar, salt and vinegar, new proof shall be given as to how much the Spiritual is linked with matter, is expressed by and contained in it. And you may even more realize the extent to which man should endeavor to recognize the spiritual structure of the entire world, which cognition can then often lead him to a proper evaluation of Myself.

Look, sugar and its juice are found everywhere in the plant kingdom and are present also in the animal kingdom and even in the human organism.

The juice of sugar, or the sweet juice which usually arouses a pleasant sensation when it is enjoyed, is so widely distributed in nature that there is almost no living being which would be unaware of its comforts.

The many plants, which in their structure possess the ability to draw the sugary substance out of the soil in which they grow, are in turn the main supporters of many animals which collect, consume and process the so prepared sugary substance in flowers or fruits for their own sustenance.

In the fruits, and in former times even in the few medicines known to mankind, the sugary foodstuff played the predominant role whereas nowadays, with the decline of the human race, it has been replaced by poisons.

Syrup or sugary substances were the equalizers in illnesses, the alleviating remedies which, as it were, sweetened the material life of most living beings, including man, of course as long as they used them in moderation or according to certain rules. For neither man nor animal can live exclusively on sugary substances.

Since you now see that the syrup, industrially extracted from the plant substances and in crystallized form, mixed with your foodstuffs, has gained such extraordinary importance, the question easily arises, namely: "Why is it precisely the sweet juice, called sugar, which causes such pleasant enjoyment while eating or drinking? For there are surely plenty of other substances which, taken from all kingdoms of nature, are used for our nourishment and which could perhaps be dispensed with, whereas the absence of sugar juice would render many foods quite unpalatable."

Well I answer with another question: "What is sugar, seen in a spiritual sense?" and through the answer to it you will also find the above question answered, for once you know the foundation on which all these material experiences, desires and appetites are based, you will easily realize why foods and drinks sweetened with sugar are so enjoyable for you.

You see, sugar in its spiritual correspondence represents in the material creation - love!

Where love is merely the endeavor to arouse, sustain and propagate pleasant sensations, sugar, as an additive to other things, is the main mediator in making many substances palatable.

Love in every form can, and must, sweeten their position for human beings, and this is correspondingly done also by sugar. Love mitigates all harsh feelings and pours balm onto open wounds. It comforts, calms, equalizes and renders many a thing bearable, which otherwise would seem unbearable.

Love is, and was, the fundamental thought of creation, the fundamental pillar of My own self, the main factor in rendering man truly human.

Without love, the world would be a chaos, a lawless conglomerate of substances and elements, in constant war with, and destroying, one another.

Therefore, love, being the highest spiritual potency, is also the mightiest factor in a material sense. Man and, to a certain degree even the animal, in their soul-life were endowed with faculties enabling them to feel and grasp love and always look for it. In the same way all over the world sugar, or the sweet pleasant feeling given to the living being with the enjoyment of products of the earth, is the main factor in sweetening and rendering pleasant the material vegetative life. And this pleasant awareness imparted to your palate corresponds to love, which likewise only with sweetness or lovingly adjusts all that is wrong and bitter. This you see in sugar, be it as a natural juice or artificially manufactured and crystallized, the factor which metaphorically corresponds to love and the sphere of which no one can escape. For its gentle effect seeks out all that is alive, and its enjoyment, as it is sipped, lets one easily forget everything else, just as during the sensation of love.

And who prepares this delicious sugary substance for you? Who coaxes it from the dark earth? Who urges the plants and animals to seek and collect it?

It is the sunbeam, the light, as an efflux of My divine love, which I let pour forth into the infinite world for the delight, enjoyment and life of all that I have created. Thereby everything living may see My creation in the light and recognize love as the carrier of this light. A light which through distances of eons of miles imparts its power, quickening, creating, sustaining everything and forcing it to transformation, to spiritual progress.

What light, as love, is spiritually, sugar is metaphorically in the material sphere. The gentle words of infinite love or the gently warming rays of the light, or the pleasantly sweet taste in the fruits, they all mean the same thing. "Love" this great word is called, love, as a Creator had it when He created all this; love, infused into the created and love, extracted by sunlight or love-light as juicy sugar even from the rigid earth. It is meant to impart to the one who enjoys the products of the earth the

same pleasure, the same taste which a loving word, a warming sunbeam arouses in the emotion, as one or the other meets animals or human beings.

Thus, My children, let the sweet sugar teach you that you, made from love-elements, first of all look instinctively for the lovely things in nature. And that, secondly, when you eat sweet fruits or use the sugar mixed with drinks for the quenching of your thirst, it is always only love. Love, which in thousandfold form demands, effects and endeavors to carry out the very same thing contained in the word, when I emphasized as the fundamental basis of My creation, apart from the "Let there be", the word "light", because light means love. And through the many words I am giving you I want to kindle light in your hearts so that they may recognize their own light-world. Then they will learn to understand that the great Creator can be found even in the most insignificant, most commonplace, and that a heart capable of love and wanting to seek the Father, personified Love, can find Him, if light, an open eye and an understanding of the entire creation go hand in hand.

Now you have the spiritual significance of sugar, what it is, how you shall regard it if you want to understand Me. Now we will proceed to the second item, salt, which in taste is exactly the opposite to sugar, and also here try to find out what is behind it spiritually and how best to exploit its effect and existence correspondingly. Then you shall again recognize Me as your Father and the great Creator of the great nature also in this mineral.

To begin with this matter logically, let us consider salt simply as what it shows us to be, where it is found and why it is essential.

You see, there are various salts, and just as sugar is diligently sought after, salt is sought after especially by animals and human beings, for without it, many things would be unpalatable, particularly when in the preparation of food in your kitchens you remove, through cooking, the salts contained in the raw substances by exposing the latter to chemical processes. These salts must of course be replaced with other salts, that means with your cooking salt.

Salt is contained in almost all parts of matter. Salt exists as mineral, and also fruits and plants contain it. Even sugar contains salt, and it is contained in the blood and in the stomach of many living beings, where salt is a principal element.

Thus the question arises as before: "From where this desire, this inescapable craving for salt?" Look, also here, as with sugar, the spiritual explanation elucidates the presence of salt in matter.

"Salts" are correspondingly what "life" is in the universe. They are stimulators, that means catalysts in the process of creating, sustaining, perfecting. Thus salt is the corresponding element that gives birth to life, develops it and gradually leads it to higher levels.

Therefore, salt is sought after as a stimulant by both animal and man. It is found in the tunnels of the earth, where these deposits represent the storehouse for the existing surplus. This surplus in the interior of the earth can then serve to satisfy the need of the outer world.

Just as My love is the all-harmonizing might, life is the all-animating power, which stimulates into life what was created out of love, forcing it to perfection, so as to bring it back after repeated transformation to the place from where it had gone forth. Therefore, in the sea, salt as the foremost stimulant is plentiful still today. For the element of water (as condensed air) has been, and will always be, the mother of everything solid.

My mighty word "Let there be", denoting life, created this everlasting urge, which urges both matter and the living beings to complete their mission, their developmental cycle.

What salt is as a stimulant, as a stomachic, salt is in a spiritual sense in human life, in the conflict with the world and with man's own passions. The adversities, the calamities are the salt of life, which is necessary and without which life would have no fascination, just as food would be devoid of taste without salt.

That which incites or stimulates the organs in an organism to more easily fulfill their functions, is the spiritual salt of adversity, which strengthens the spirits and souls and enables them to perform greater things and to more easily achieve their ordained perfection.

And this inciting, this stimulating is life.

Love cannot manifest without life, for love wants to see the effect of its energy, does not want to have applied all its means without a result. Love demands counter-love, and to achieve this, motion or action or vital force is required so that the demands of the creating love can be fulfilled.

This is the purpose of the salts in matter. They effect life, help the inert matter to progress, having in view the fundamental type of the entire creation, where life is the main purpose and love its fundamental basis.

Thus you see, My children, how an insignificant element, well known to you all and used daily, elucidated in its spiritual correspondence, can become an important factor in the entire elementary creation and achieve an importance which you were unable to imagine.

Salt as a remedy is equally salutary when used in the right measure. It sustains the vital movement in the organs of human and animal bodies, just as the "salt of life", or the worldly circumstances, enhance the activity and vital force of the souls.

Thus both factors, that means love as sugar and life as salt, assisted most in that the world, once created by Me, had already in its first fundamental principles the germs of eternity. For everything comes into being, exists and transforms itself through self-development.

And so, what is still missing is the last of the above mentioned words, namely "vinegar", its significance in material life, its use and spiritual correspondence.

Now let us also here begin, as with the preceding ones, to define its qualities as "vinegar", and we shall then automatically find out its purpose and further use.

Well, what is vinegar or, as the chemists call it, "Oxos", from which is derived "oxidation". For you must not only consider the vinegar or the acidic substance which you use in the kitchen and in drinks. You must extend this word to be the general

expression for the acidic substance in all matter. There, in "oxidation" etc., you also come upon these substances that, by combining with other substances, have an oxidizing, transforming effect.

"Acidification", or oxidation, is actually nothing else but the process by which a stuff or substance reaches a turning-point where it passes into other forms or structures owing to the influence of the salt.

In this manner begins the breaking up into other elements which then, free of their former association, enter into other mutual combination.

Even your table vinegar is nothing but a broken up, formerly differently arranged thing. And so oxidation is that form in which transformation is effected where all chemical parts can, and must, enter into other compounds.

This process, which is going on incessantly in the whole of nature, is correspondingly what in nature is called oxidation and in its spiritual form is considered progress, which it really is. For the breaking up of one means the beginning of another, and in the whole of the universe nothing is permanent and even the formation or development into a form can only result from the breaking up of the former one.

Progress, or perfection, is the great word without which My creation could not exist. Also the passing of nine denotes progress. The hours, minutes and seconds fly and millions of deceased products of the worlds pass away with them. And from their passing, from their death a new crop sprouts forth, a new fruit where everything presses on from the maternal to the Spiritual, to its final destination, first to My spirit realm and then to Me Myself.

You see. Love created the world, life sustains it and progress, always purifying the created, again leads back to Love what it once sent out fettered and now sees come back in freedom.

This applies to both the inorganic and the organic world. Sweet and gentle are the first beginnings, which as salt, or life, have to stimulate in the latter so that it may not lose its energy. And the continuous oxidation, the result of the stimulating salt, through the breaking up transports the elemental substances from level to level, to higher, purer, more important compounds. Finally, the material, ever more spiritualized, achieving a more subtle envelopment, amalgamates more and more with the spiritual, until the collective matter of the entire universe, spiritualized, enters into new combinations, where love as bliss or sweetness becomes ever stronger. Then life, or salt, ever more intensified and progress, or oxidation, ever easier, will give rise to the transformation. And this, gently, without making a stimulus felt, establishes an eternal happiness where the coming into being is bliss, life is rapture and progress a state that a human being living in a physical envelopment cannot imagine. For even the highest spirits have foreknowledge and understand that beyond them there is a vast sphere extending from them to Me. There, countless creations will take place forevermore. And they, in continuous progress increasing the enjoyment and enlarging the perspective of the spiritual eyes, will give more than adequate proof to every sensitive spirit-soul as to what infinity, what the highest love, what the most profound life and what eternal progress really are. Where also, as in the coarse material, something spiritual, and out of the Spiritual something divine can emerge, which, again going through the same phases, finds with every step in infinity the imprint of the infinite God in His infinite love! Therefore, you too, My beloved children, who on your small world are already surrounded by millions of wonders, where every minute, every second could testify to you: Do endeavor to understand this love of your Father, the divine life which every minute manifests in all beings. Understand the progress, the eternal oxidation process, as out of the first love-act through light and warmth, through salts and oxides, even in the seemingly dead nature, the eternal course of the law is fulfilled. A law that inexorably propels the worlds in the empty space, where the great process of love, life and oxidation through the onward movement and the rotation around their own axis affects the same thing. How in the bowels of your earth the metals and kinds of soil, all the different chemical elements, placed there by love, prepared by the salt, as life, for oxidation or for progress, take the same course decreed by law. How in the spiritually fully aware human life, love is at work and life stimulates. And finally, how the separation or the subordination of the material to the Spiritual effects the same developmental process, which one day will bring forth from man a great spirit. How salts and oxidation produce from a clumsy stone a plant, from the plant the animal, and from the animal the ultimate creational product of this earth, namely man. Where this last member of the material creation, as a denizen of two worlds, having gone through the processes of the material and spiritual order on this world, then enters a spirit-realm. And where, although his refined senses will behold things which his heart cannot imagine at present, he will also be confronted with situations and demands which expect him to solve quite different tasks from the ones he had been accustomed to.

There too, "sugar, salt and vinegar" exist. However, the sugar, though sweeter than anything earthly, can only be won when through the acetic or acidic fermentation (or oxidation), life as a stimulant or "salt" has enhanced the activity. This enables the pure soul to live in those spheres where finer oxidation processes are possible. These also impart a more sublime, more intensive love to the one who, stimulated by the salt of the spiritual life, has endured his own "oxidation" and returns, purified for love and exalted, in keeping with the reward allotted by love, so that the victor can be given the crown.

Oh, if you knew what awaits you, if you knew how it can be achieved and what bliss, what rapture can always be experienced there, but not, like here, only in fleeting moments; you would do everything possible to make sure you arrive there well prepared, at the border-stone between matter and spirit, from where progress is easy, gentle, only guided by love! You see, it would be a vain effort to describe to you vast spaces of creation, great creational thoughts, great creational laws and processes or worlds for you to understand Me through the same. You would at most fall down before Me in amazement, for the world is too vast for you small human beings to grasp its distances, its vastness. However, for the sake of the attainment of the goal it is much easier to make perceptible to you My greatness, My love, My patience and meekness in nearby, to you often insignificant things. For first you have to see that I have arranged beside the great cosmic and solar complexes also the most insignificant things in such a way that they reflect the same divine thought that also amazes you in the starry heaven. Only then do you realize that God must be something different, sublime, greater, because for Him,

everything is equally important, and the smallest worm is equal to the greatest solar world. And everywhere there is His love, His life implanted into everything and His urge towards progress is implied in the first act of creation. It urges on ever thing from level to level. Finally, in the spirit-realm the great Beyond will prove to man through other laws of love and of life, other laws of progress, that sugar, salt and vinegar, or love, life and progress will not ever end, as long as God with His love, with His light, illumines and warms creation and stimulates it to draw near Him.

Accept this great teaching from these three little words as proof of My love, a love which, in contrast to yours, knows only forgetting, forgiving and rewarding.

So see to it that I have little to forget, to forgive, but much to reward you, and once these three words quoted in the heading have fulfilled their meaning during the course of your life, you will enjoy beatitude in abundance. Amen.

25. GROWING

Trieste, 13 September 1875

ALREADY quite some time ago you wanted to explain the meaning of this word as well as the actual concept of growth to your friends and sisters. However, you soon lacked the clarity of thought to treat this topic for the full benefit of your brothers.

Well, I will now explain this word to you as well as the growing process in its spiritual and material aspect, adding with this explanation another building block towards the great edifice of spiritual cognition. Thereby you may again realize how much is still unknown to you and how much, if one would contemplate only a few occurrences in nature, would still have to be elucidated concerning things which fail to claim your attention in the least because you see them every day.

We begin again with the meaning of the word as such, asking quite simply: "What does it actually mean, to grow?"

To grow means to increase, and to increase means: to add something to the existing, whereby in the material world the object gains in size (and weight) and is enhanced in its spiritual quality.

Well, you see everything around you in the process of growing. While you are young, you can observe even the growing bigger or heavier of your body from your clothes. However, you still fail to understand the actual "growing" around and within you. You take no interest in it because you see this process in nature going on around you every day. And yet, if you knew the whole process going on during the growth of just a single blade of grass, you would soon realize that growing implies far more than what your ordinary worldly intellect is able to grasp.

Even your scientists cannot tell you too much about the process of growth. They too, despite all technical means, cannot understand the spiritual apparatus at the bottom of the growth of every object or being, particularly since they could also notice during the growing or "gaining weight" a simultaneous "decrease in weight" (as processes of the so-called "metabolism"). This decrease gradually becomes more prevalent with advancing age, and causes the death "of the physical life", or the transformation into something else.

So as to give you a vague idea of what goes on during the growing process of an object, whether alive or inert, I must first answer a question for you, namely: "what exactly prompts every object that it will, and must, grow?"

Look, here the scholars or natural scientists will be instantly ready with an answer, which will be as follows: "It is the law of nature, which wants to perfect everything created to the point of its highest development!"

Well, anyone may be satisfied with the "law of nature" if it pleases him. However, he who wants to develop spiritually, trying to listen to and investigate the spiritual secrets of matter as, mysteriously in tiny for you invisible cells, vessels and beings it weaves together into parcels, at first spiritually and then physically, the First Cause of all existence, My own self, is not satisfied with "natural law" for an answer. For his knowledge demands more reliable proofs, namely, that in the smallest as well as the greatest, I, the Creator and Father of everything created, am always the Same, and that everywhere I let work only My main attribute, Love. And it is for such people with a thirst for knowledge, who strive to look everywhere only for Me, to recognize in everything only Me, that this word in particular shall again serve as a stimulus not to relax their efforts to again look for Me, the Creator, also in the smallest, so as to learn to understand and love Me even better.

You see, such scientists as I have just described them are also on the way to becoming "My children". For they have only one thought motivating their search, namely to come to know Me, their Father, as well as possible. For them the veil of an everyday life-process shall be lifted more thoroughly, so that their longing may be stilled and a spiritual certainty grow out of the foreknowledge, feeling and investigating.

You see, in every grain of seed an urge for development is hidden which, as soon as it has entered the right conditions favorable for its development, urges the same to develop what has been laid into it. In this way it effects its transformation into other vessels and organs, accelerating and continuing it until everything that was hidden in the grain of seed has gone forth from it and nothing is left of its primitive constituents as such.

Where the first beginnings are, in the microscopically small cell structure of the seed, the great life-principle of the universe is at work, forming the cell structures in conformity with its substances. These, again combined with other substances, solidify, adhere to one another, thus forming one cell after another in which, after their development, the formation of other organs in turn is prepared.

Thus, in the first beginnings magnetism and electricity as generators of warmth are active. These, through the warmth, break up and decompose other substances, giving rise, through the decomposition of what is alien, to the development of its own substance.

First there is the spiritual urge, which permeates the entire creation and constitutes My own self. This urge, eternal and infinite like I Myself, only seeks to perfect and complement from level to level and embodies the spiritually most subtle "fluid" in fluids. These fluids as such are again only minutest globules surrounded by a fine membrane. They contain the first initial principles of an eternal life as body parts which, the further this transformation progresses, from level to level reach more density. Thus they become visible to you people with your instruments only after many transformations.

And so the process goes on and on in everything. Everywhere the cell structures expand, casting off something of their substance no longer needed for the preservation of their own life and continually absorbing new substances. The latter are fed to them in every infinitesimally short time period partly for their own, partly for another life.

Thus, what to you is invisible, imperceptible and imponderable, solidifies into a dense mass and, stimulated to activity by warmth, becomes apparently liquid. Then, gradually, it condenses again in conformity with the need for cohesion for a shorter or longer period, until another level has been reached where these initial cells have to make way for other, more complicated ones.

Thus this process, which irresistibly and constantly is going on in the entire spiritual and worldly realm, is the first stimulus of all that is created to lead it towards its goal. And this urge is that which you call "growing", but I call "spiritual life", which, in the midst of the apparently inert, holds fast to the spiritual, eternal idea of a blessing Creator and Father. Thus it forms the chain, gone forth from the first thought or the idea, as a constituent part of Myself, earning within it eternity, indestructibility, infinity. In this way it most readily proves that even in the hardest rock, just as in the last spiritual angel, the same power, the same principle prevails. In the material realm this power attracts like to like and, following the same principle, it also strives in the spirit-realm to equalize everything, so that from all the materially created, something spiritually related may go forth.

Then, further and further progressing, purer, more subtle, more sublime and beautiful, it draws near its Originator, perfected. And so it can again reach the goal from where, millions of years previously, it has been sent forth as a single ray of light into the vast spaces of creation.

Look, you dull created beings, in whom the germ of an infinity rests, every day the sun rises above your heads as a carrier of life, bringing you life, light and warmth. But you walk about under it indifferently. No one thinks even for a moment what a ray of light falling onto your soil may accomplish there. No one understands how much of divine vital force, of spiritual material in this single ray of light, sent from a distance of millions of miles away onto the atmospheric cover of another globe, comes to you from there reflected. Awakening new chemical combinations and spreading life, it stimulates everything to activity, so that it may fulfill its purpose and the thriving, the growing, the increases can take place, as I, in My infinite love, have been thinking and long ago pre-ordaining.

And such a ray of light, lent to the sun by another, is also not the property of the latter. For it was also given to it by other, still greater worlds, with the mutual effect continuing to the limits of the material world. This is why the main factor of all life had to undergo as many transformations in the spiritual realm as are ahead of it at its entry into the material life.

From Me the ray of spirit-light goes out, permeates the entire spirit-world, saturating, enlivening, perfecting it. Then it goes into the material world, from sun to sun, from planet to planet, from comet to comet, bringing forth again new life everywhere through decomposition, transformation. Finally, in the interior of the worlds, for the perfecting of their own mass, materialized as seemingly dead rock, it gradually rises again, refined through decomposition, throughout the whole gamut of vegetation, an animal world, a human race. At last, in old age, the period of transformation, its matter dissolves and what could not be dissolved in it will be spiritually perfected.

Thus the blade of grass absorbs from the earth what the sun through its light and its warmth prepares for it in the same. And it develops, grows and fulfills its destiny namely, to contain the elements and foodstuffs that are useful for other organisms. And so in its roots, sprouted from the first seed, the first process takes place, which manifests in a twofold endeavor, a sucking up from below and an absorbing from above.

Hence a blade of grass, an insignificant thing for millions of people, stands between two worlds, the world of its soil on which it grows and a world full of spiritual influences. These, coming from afar, have to complete in it what from below alone was not possible. Thus grows the blade of grass, thus grows every created thing, every animal and every human being.

And what you see here in the material, is in every individual life the same spiritually. The spiritual life of every animal is destined, firstly, for its own development and, secondly, for that of other lives. On and on, from level to level, the spiritual development, the spiritual aptitudes follow progressively until, in man, the other spiritual destiny comes even more to the fore. For man was also endowed with the means given only scantily to all other created beings, namely, the means of communication. Thereby one can tell another with well-articulated words what impression the surrounding nature makes on one and what the impressions and feelings are which stir one's heart.

Language, communication, is still limited though. For there are still other communications that can far better and more easily express what a soul can feel in the most sublime moments than your earthly language can with words. However, it is not so easy to make all this comprehensible to you, because you human beings can actually only think in human terms.

Due to the fact that the intrusion of a spirit-world, or his intrusion into the same, manifests more frequently and more strongly in man than in all the animals, he was charged with the duty of utilizing these impressions and making himself worthy of his spiritual homeland.

It is precisely because a spirit-light, a spiritual sun shines on him, that man must and shall grow and develop spiritually so as to make himself worthy of his Creator, who placed him in the midst of wonders as man himself the greatest wonder. Here he

shall become conscious of his position and the influence of the material sunlight and also of the spiritual, more intensive one, so that he can grow and perfect himself. Here he can make himself worthy until the great transformation approaches him, the spiritual transformation and the shedding of the physical body so that he can put on a light spiritual one which, woven from the material, earthly body already during his lifetime, shall serve him as a covering. And the finer it is, the more easily the great rays of a spirit-sun can penetrate and also in him just as in the blade of grass on earth, waken what is dormant in him. He will thus, sucking in the ocean of light above him, become a true denizen of a spirit-realm where, just as the flower in the field happily turns towards the sun, he too can only turn towards the great sun in the spirit-realm, to Me, to imbibe in great gulps, which was impossible for him to do while in the earthly body.

Thus man shall then spiritually grow, spiritually develop and become a denizen of a spirit-realm and a child of a Creator in whose house no sun sets, but the light of truth will keep shining forever.

So contemplate the world surrounding you somewhat more attentively. Waken your spiritual cognition. There lies still much Spiritual hidden in the material creation; however, it can only be noticed by one with clear eyesight, not by a spiritually blind person.

I am all-seeing. If you want to become My children, you too must have a keener eyesight and, far beyond matter and its duration, see clearly before your eyes the actual original germ of all Being, the actual ultimate goal of the entire universe. Only then is there attainable, apart from your physical growth, apart from your physical perfection and your earthly mission, a spiritual growth, a spiritual prosperity and a spiritual heaven full of bliss. This heaven, at first in your own innermost, then expanding around you, shall reach to Me, where you will recognize in everything the eternally loving Father. However, this Father has reserved the greatest spiritual enjoyment only for those who have prepared themselves in their heart to bear and to grasp it.

Thus, My children, do grow in cognition, in insight into My material creation. Do not lose yourselves in vain earthly things that are only of brief duration, but seek the Indestructible, the Eternal, seek Me. With this exchange between the material and the Spiritual you will lose nothing, but will only gain or wow” as I want growing, materially as well as spiritually to be understood. Amen.

25. GROWING – Part 2

24 September 1875

IN the last word I explained to you what growing means and how it occurs in both the material and the spiritual world. I showed you pictorially in the growth of a blade of grass, as well as in the spiritual progress of both man and the entire spirit-world, how growth is achieved and how one progresses forever while keeping perfecting oneself, so as to fulfill one's mission.

In this word I again want to explain to you by way of the material world the spiritual one, how in the plant, for instance in the blade of grass, growth visibly pushes towards another product, towards the blossom or the flower. Then how, seen from an earthly viewpoint, the same process develops even in man, while also in the Spiritual this process takes place in the same way and the product in the great spirit- world is invariably the same, in conformity with the blossom or flower. However, this can only be indicated through correspondences.

You see, when a plant developing from a grain of seed begins to grow, to develop, to evolve, the immediate question to be put to its Creator is surely this: “For what purpose does it grow?”

Well, since I, as the spiritually thinking Creator of the entire universe, had to have a purpose with everything I created, as have you whenever you want to achieve something, the answer to this question is of course as follows:

That I did not create the plant to pass the time nor decree its whole arrangement at random, you can easily discover on closer scrutiny. For you will soon realize that all urging, forming and driving in the organism of a plant pursues a certain aim, which as the subsequent stage, apart from the development of the trunk and the leaves, is the blossom or flower. Here, in another form, another organism has come into being, which does not in the least resemble the earlier one and which, in turn, prepares in its womb the way for another phase of development. It is the final goal of the plant, namely, the fruit, or the seed for a new plant of its own kind.

As in the plant kingdom, so it is in the animal kingdom and even in the human race, as far as the development of the body is concerned, which is meant to serve as an instrument for the perfection of a soul indwelling it.

Now let us first spiritually consider with great attention the whole process of further development in the plant kingdom and from there pass to the analogous in the other kingdoms.

Look, last time you heard how in the blade of grass, one cell adds itself to another, one fiber to another and how they develop, how (metaphorically speaking) the blood globules drive their juices into all the parts of the plant, there to transform, break up and develop them. You have seen that a spiritual power guides this movement, stimulating it to something that in its primitive formation is still imperceptible. Now that you all know that the blossom or flower is the second center of gravity, which can be called a new formation, you also know this: Apart from all the means for the preservation of the existing plant, other elements are also sucked up from Mother Earth. These, exposed through trunk and leaves to the process of light, in

many plants produce aromatic blossoms, which with their iridescence please your eyes and with their scents please your senses.

Well, the blossom or flower is nothing else but the product of coarse material, more subtle soul-substance and divine Spiritual. It is the state where a spiritual, blissful time prevails; where, after much laboring, beginning with the grain of seed, through trunk and leaves, the most beautiful part that is most closely related to light was processed to a whole complex. Metaphorically speaking, you can regard it as the bridal time of the plant as, delighting in its achievements, in its bridal finery it revels in the sunlight and in the spiritual-creational light, after having wrested all the ingredients needed with effort and struggle from the coarse material.

Reveling in the awareness of what it has achieved, it gently sways its little head in the light breeze. Always turned towards the sun, it imparts its scent and aroma, as a corresponding part of its nature, to the air, the plants, the animals and the human beings surrounding it.

The plant is in its bridal finery. What is most subtle and most closely related to the light is clothed in tender leaves, which with a mass of tiny sucking veins absorb as much of the light as their newly begun work requires. For the plant, having achieved its bridal status does not stop there. It is urged onward, ever higher and higher towards other spiritual purposes. Always the finer had to be separated from the coarser. Thus came into being out of the grain of seed through the decaying of the outer covering the first elements, the roots, by means of which the inner part of the grain of seed made contact with the soil surrounding it. Thus the roots suck in the first elements needed for the formation of the trunk and the saps of the trunk, thus driving upwards, were refined so as to form the leaves. And after only that which belongs to the trunk could be absorbed in the trunk and in the leaf only what belongs to the leaf, the organism of the primitive grain of seed drove upwards still other substances, other elements, towards the light of the sun, the light of the entire stellar world and of the entire spiritual universe. This finest substance, spiritually developed from matter, enclosed in the flower or blossom as the result of the bridal state, effects the fructification and procreation. And this is why everything created by Me, called into existence only once by an infinite God and Lord, likewise had to carry the germ of eternal duration within it. For only such creations are worthy of and adequate for a God, for Me.

Just as the bridal state should be the time of rejoicing at having reached a goal, also the blossom-time in the plant kingdom is the period of the most intensive life. There all the faculties are developed and all the nerves and fibers anticipate with curiosity and impatience the moment where the highest bliss, the highest goal is reached and the divine, Eternal celebrates the greatest victory. This act, celebrated in even the smallest product with all its available means by nature, is of this great significance because it is the preparation for a creational act which is not material, not only spiritual, but kindred to the divine. Thus the plant has arrived at the moment where it, the created, turns creator.

Do you now understand the value of a blossom, of a flower, you who so greatly abuse these highest spiritual creations, without ever considering when plucking a flower or blossom how much you hurt a plant spiritually as you thrust the dagger into its heart. For this heart is trying to flow over with happiness, with bliss, with gratitude for its existence, because it has reached its highest spiritual level and is moving towards the formation of the fruit.

You human beings are all dull, failing to know what goes on in the least significant process of living nature. You know only your own feelings, consider little or nothing of those of the entire animal kingdom and have no notion of the spiritual life of a plant or mineral kingdom. Yet I tell you that everything I created has a spiritual life, a life of infinity, an indestructible Eternal which, though denied by you, still exists. This, however, being a tender, spiritual life, can only be understood by a tender, very subtly formed soul, but not by created beings who, though highly placed within the plan of creation, are still up to their ears in the mire of the lowest passions.

That is why the many elucidations of various natural products, of natural laws and arrangements in the entire created world. They were given you by Me so that you should open wide your spiritual eyes to recognize the great spirit-world which, reaching far beyond matter, intervenes in everything, works and weaves everywhere. And everywhere, even in the seemingly most material, it has demonstrated to you the spiritual creational thought of eternal Love in millions of different forms.

What was said about the plant kingdom, the blade of grass, about its blossom, its fruit, holds equally true of the animal kingdom and the human race.

In the formation of the animal or the human body it is likewise a divine spark of My Spirit, encased in a tiny cell, which from there forms the body and the nervous and circulatory system. Similarly, as in the plant striving for the blossom, it builds also in man and the animal at the end of his bony structure, quasi as flower, as blossom, the brain mass. There all the intelligence, all the Spiritual is concentrated which is essential for life and for the formation and further development of the race.

In the animal, these blossom periods are often marked by violent conflicts and great excitations in the whole nervous system. The animal is still led by My hand, and only when the time comes for mating does it feel My might in the highest degree, driving it to something which it does not know for certain, although it often has a presentiment of it.

No creational act can be carried out undisturbed (that means without a mighty excitation). The same is a permitted interference with My might and, naturally, the process must affect all the vital organs in such a manner that, though only a mixture of material, some spiritual substance can be freed again. This, again bound in matter, will still possess sufficient strength to gradually develop spontaneously and strive for a spiritually higher level. As in the animal, where the forehead is mostly turned upward, so also in man, the brain with its gelatinous substance, with its convolutions, is the seat of all the spiritual qualities needed by the soul. It serves him, firstly, to remain in constant contact with the outer world, and, secondly, there through the development, the spiritualization of the material, to prepare the spiritual-psychic man as the denizen of an

eternal beyond. There he will perfect himself and emulate Me as far as his organism and his spiritual capabilities allow this already on earth.

What in the animal is "instinct", in the plant "law", is freely given to man for his own use so that he, though capable of the highest excitation, may learn to master his own emotions. Thus he will become a being equal to Me who freely, without coercion, should not ever transgress the boundaries of the moral law. Unfortunately, this does now happen with most people, and the consequences must also be borne by them personally.

Look, in man it is the brain where everything exalted is thought and felt. The brain is the seat of the spiritual attributes, but it could not exist by itself if it were not, like all the other organs, constantly activated by another nerve complex. You know this nerve complex by the term "solar plexus", or nerve center governing the involuntary movements. It is really the seat of the soul. From there it forms and weaves the body, sustains and mends where there is damage and accelerates the heartbeat when man is moved emotionally in sorrow and joy.

From there it informs through speech and glance the outer world of what is going on inside, and what via the ear and the eye has reached the innermost and is spiritually digested there.

The plant, through the light, its effect and its rays, is in connection with the entire spiritual world, enjoying its time of bliss, its bridal state. Likewise man, approaching his time of blossom, enjoys this influence of the higher spirit-world surrounding him, which lives within and outside of him, weaving and sustaining everything. Thus grow the feelings of first love, the awakening of a state that tries to completely suppress the material life. And this state one of your Greek sages described as the highest state in man, still known to you as "platonic love".

Indeed, this is how this first love ought to be understood. For it is the blossom-time of human nature, which presses forward to the creational act of begetting a new being which, however, should also not become a material but a spiritual product.

It is only natural that through the intimate contact of the bodies the most beautiful illusions must vanish, for I did not create you incorporeal spirits, but earthly human beings. The same should implant what they had tasted as spiritual beings as a germ into a new nascent being while in the mortal state.

This love, this blissful feeling, this happiness, which leads both sexes together, should be the sole impulse for the creation of a being which is also meant to one day resemble Me.

To create such beings, the highest spiritual dignity is required, for the result to be worthy of its Creator!

Your social conditions, your low passions have for the most part prevented this first love from being the last one also on earth. Your sensuality, through the misuse of your urges, has long ago created a world whose denizens, scarcely born, are already rushing towards death. Most people of both sexes, having battled with want, misery and disappointment, out of boredom have begotten children, who are like their parents and emulate them in everything. They too at death's door will know as little as their parents why they were born and why they must die.

Be assured, My dear children, I created the world quite differently from the way you see it now. I gave man the finest form. I placed him with his flower or blossom the brain in comparison with the whole universe, instilled him with the capability of penetrating with his thoughts to Me, traversing the entire cosmic space. I endowed him with organs which allow him, despite matter, to feel the presence of a spiritual, great, sublime world, which, though far beyond him, is nevertheless only in his own innermost. I gave him senses, the eyes with which to contemplate My wonders, the ears with which to listen to My harmonies and the language to bare his whole great spiritual innermost to his fellowmen. For, of what use would be all that is seen, all that is heard, without communication?

Thus placed man here on your small earth as lord of this earth globe lest he complain that I had treated him shabbily.

Through My former descent I gave and left him a teaching, which alone is sufficient for it to be remembered for all times by the whole of mankind.

I endowed him with spiritual gifts to utilize everything on this earth for his material life, lest the material life be an obstacle in the development of the spiritual one.

I set him free; he can act and judge independently and can choose as he wishes.

I established him for this earth globe, as it were, as the sole lord, and how he has abused everything: his body, his environment and the plant and animal kingdoms subordinate to him! And now I have even opened the spiritual realm for him, have shown him while he is still in the flesh what he was meant to learn only after his demise, and still everything is in vain!

He keeps raving like a madman. Giving in only to his lowest passion, indulging only his worldly interest, he repudiates Me, My laws, trampling even on human dignity. And in this way he will have to bear the consequences necessarily arising from it. I created this small earth, as well as the great solar and cosmic globes, for other purposes than those surmised by men.

I created My entire universe to be a great harmony of the spheres, where everything was meant to breathe love; not where one should persecute the other with hate and envy or where one enslaves and kills thousands of his fellow citizens for selfish purposes.

No, these beautiful sentiments, which I developed for you in the plant, in the growing, the blossoming and in procreation, proving them even in human beings and animals, were not laid into your hearts in vain. My world must, and will, again revert to this state. For what offends against My laws brings about its own punishment. And when I Myself am now even dealing directly with you few, it happens only because there is a great difference between My word and the word of human beings. Another reason is that mankind must have invited many calamities through their own wrong behavior before they become pliable and able to absorb better things. Then the material will be ready by means of which the old, long forgotten, ruined edifice of the spiritual human life can be rebuilt, not temporarily, but permanently. Then another generation will beget other children, will again feel the love I Myself had planted in their hearts. But, remembering their own dignity, they will not misuse any attribute I had endowed them with, but will only use it wisely.

This world will again become what it once was: a paradise where only this attribute will prevail which alone constitutes My whole self. There love will be given, love will be received. This will give the right measure to the earth and its inhabitants, according to which they have always been holding such a spiritually significant place in the vast chain of all My creation. Therefore, do grow, My children! Open your eyes, not only physically, but also spiritually! Realize that all around you even the plant or the blade of grass, which you often thoughtlessly trample under foot, has a spiritual life. Realize that behind this seeming envelopment of even the tiniest thing there is an unknown something. A something which is incessantly busy contributing to the great plan of perfecting and returning to Me all My smallest particles which I once sent out for their probation eons of times ago. Every second, millions of beings and things pass into the Spiritual and, every second, millions of beings in turn are materially embodied. Everything forms a chain and, just as in a well where one bucket goes up, the other down, so in the space of creation where passing away and coming into existence always shake hands.

There is on your earth no place where it is constantly night or 221

constantly day. Sunset in one region is dawn in another. Here, the people are going to their rest tired from work, there, the same sun-ray hitting your tired eyes is waking the one drowsy from sleep to new work. So it is in My creation. Amid growing, flowering and newly creating the clock of time always goes its course. But only the spiritual man can understand this eternal striving for the highest goal. And only the spiritual investigator and keen observer of My visible nature can be given the key with which he can discover also behind this material transformation the great spiritual process which will be the actual main point, the primordial principle and the ultimate goal of everything created!

Again and again I tell you and call out to you: do rise above your earthly-worldly and intellectual knowledge! Do not be content with being inspired for mere moments by My words, but keep them in your hearts always. Wherever you go, wherever you are, the thought shall accompany you that not everything is what it seems to be and that there are laws which one cannot transgress with impunity.

Do understand the grace lying in My direct communication! It is to be taken far more seriously than is your usual way of taking it, for every neglect, every lukewarmness will bring its own punishment for you.

Already more than a thousand years ago I called out to My disciples: "Rise and pray, lest you enter into temptation!" Today I tell you again: "Rise and pray," lest your own passions take you in tow and make you slaves, whereas you were born to be lords!

With you, slavery is so hated, everyone wants to be free. Everywhere there is grumbling about servitude, about tyranny, and yet, who is the greatest tyrant of present humankind, if not their very own passions!

Mankind has long since abandoned the throne on which I had placed them all. Only single individuals still understand what I intended with man. However, they are still too weak and there are too few of them to exert a decisive influence on the fate of the whole of mankind, but patience! Also here a growing and a blossoming will show and the bud of spiritual cognition will unfold. And just as a flower gives its honey as nourishing juice to a whole mass of another world, also this bud, shining in the most glorious light and in the most beautiful colors, will impart the juices of its contents to thousands, once enough of the bitter substance has been imbibed.

So, My children, take also this word as a continuation of the last one and absorb it. I did not give it to you just for the sake of reading it through, but for the sake of acting accordingly.

Consider that time is flying, and much faster than you imagine. The hours, the days, the years are flying, and many a one will have reached the end of his life's course much sooner than he believed.

Make sure that it is not too late and you do not have to obtain with difficulty in the other world what here fell into your lap in abundance.

This as a word of admonition and for acting accordingly. Amen.

26. A FURTHER WORD ABOUT LANGUAGE AND ITS ORIGIN

9 November 1875

UNDER this heading I have already given you several words: now I want to show you this word, language, from a different aspect. By its elucidation I prove again to the scholars of our world that they really know nothing, or at least that their conclusions in some cases are quite wrong.

Look, whenever you ask the philologists generally where language had its origin or how it developed, they simply reply: "Language, as necessary communication between people, was at first limited to very few words. Only with the growth of their culture, with the increase of their daily requirements were they coerced to invent new words. And in this way the languages in the world gradually formed, in keeping with the intelligence of the individuals and peoples."

This, in a nutshell, is the entire result of all linguistic research. Whosoever is satisfied with it, can let it rest at that.

However, since I think differently and have other intentions concerning My earthly children than feeding them with such wisdom, you shall again receive today a message from Me on a universally known word, namely, "language". One or the other among you speaks several and can express himself in them without ever having spiritually investigated as to how

languages in general, namely their regular, deliberate structure, developed. And some languages, of antiquity as well as of modern times, are still familiar to you.

Now look, here I will raise a question for you and say: "Have you never reflected on the manner in which a language with all its verbs, nouns, adjectives and pronouns, etc., with all its declensions, conjugations and variations, has come into being? Where, looking alone at the verbs, a logical sequence, a correct thinking is apparent and where the most diverse actions in all possible periods of time are defined according to a regular order?"

Have you never been struck by the thought of how it is possible that the original people and their first descendants could already express themselves in such a way that their communication with one another was intelligible and in keeping with their needs?

For you can certainly not assume that the first people, before opening their mouth to speak, mentally concerned themselves with grammar.

Well, if you consider language from this aspect and compare it with the aforementioned sentence of your linguists, some doubts could arise in our heads. You and your scholars may not find them so easy to resolve, for I alone am capable of unraveling them.

In order for this lesson to be instructive and intelligible to you, you must follow Me onto another field where I must start with different questions, the answers to which will lead to an elucidation of the language problem.

Do you, My children, believe that at the period of time when your world was created, no other solar systems were in existence? Or are you of the opinion that the entire universe came into existence all at once, including the most distant shell globes, which your eyes only laboriously discover with the most penetrating telescopes, when they appear to you as faint nebulae, down to your planetary system with its sun and the planets, moons and comets orbiting around it?

To this I must reply that also the creation of the entire universe has proceeded, and will forever proceed, only gradually and during long periods of time. In other words, to give you an example, just as today a plant forms from the seed and again, the seed from the plant.

In this way the worlds, the suns, the planets and comets came, and still come, into existence, for it is this very same process of creation that implies and postulates infinity. Thus everything, the smallest as well as the greatest, replaces and replenishes itself only spontaneously.

Thus also your solar system was formed out of other systems and of ether, first orbiting as comet in ether through eons of time. There it absorbed everything essential for the sustenance of its own world and of the earths and moons coming forth from it. And then the earths and moons had to pass through their own revolutions, while the comets move towards the formation of new globes until they become suitable for living beings such as seen on your own earth. There, by the way, the formative or developmental periods have not ceased but your earth, as well as the beings living on it, obeying the urge forward, always progress to a higher level. Finally, the time will have come also for them when the material earth globe with its inhabitants has become a more spiritual, more ethereal one.

These worlds and cosmic systems in immense numbers, forming the material edifice of the universe, have, and had, to pass through this very same process, and are still in the process of change, of perfection.

There are global systems, the number of which cannot be expressed in the figures available to you, nor can their duration be defined.

Millions of worlds had been created and had vanished long before your sun as a light, comet-like star orbited in the ether-space. These worlds and suns were, and still are, populated by beings vastly differing in physical and spiritual structure. Spirits from the great spirit-realm let themselves be incarnated in these worlds in order to speed up their progress in their probation school. Thereby more spiritualized, they would again leave them, thus able to gradually draw near Me, from whom they all had gone forth.

This chain or link between the spirit realm and the cosmic one existed everywhere.

Just as the spirits, incarnated as beings of the different worlds, fulfilled their mission, it required a language as a means of communication. This, in keeping with the intelligence of the inhabitants, sometimes necessitated many words and sounds, sometimes few, by means of which to express their thoughts. As there are millions of worlds, so there is a million-fold difference in their language.

This envelopment or incarnation of the spirits, or this migration of souls from one star to another, always on a voluntary basis, occurred, and is still occurring. And so the first complete human beings on your earth arrived in this world with a certain spiritual ability to express themselves. However, the grammatical construction of the language was not their own merit, but their inheritance from other worlds.

In this way the thousands of languages so far known to you, as well as their offshoots, came into existence on your small earth globe. They are only the beginnings of languages brought by spirits from other worlds. And they were here gradually, in keeping with the requirements and the cultural level of the various peoples, formed into your living languages.

Thus you see ever" language, though faulty, yet always formulated according to rational principles not grown on your own soil. Adding to this a later urge to write down the spoken word, it resulted in the written, as well as sign and metaphorical, language.

From thousands of worlds the spirits flocked to this little planet, many foreseeing its future spiritual importance. Many came later, when I established for all spirits this small earth as the place of My grace, where I as Man wanted to set the greatest example of meekness and tolerance to all spiritual beings living materially or immaterially in the entire universe.

Thus the languages came into being, improved by man whose higher goal in life it was to refine them and adapt them in keeping with their own cultural progress to the requirements of the peoples.

And so out of single mother tongues the offshoots formed. At first only dialects, which were later on languages in their own right, according to how the peoples had achieved a more or less important role socially and politically.

This is the whole historical and political process of how languages came into being, existed for a considerable time and again went out of use. Or how they underwent such changes that of their original mother tongue nothing was left, according to how the peoples had progressed or regressed culturally.

Among all nations it is always only individual people, who decisively influence their spiritual and material progress, and these people were in most cases spirits who came from better worlds. Thus you find in history single nations in the splendor of highest spiritual culture or of material progress. However, either arrogance due to their good fortune or the decline into animal passions prevented their further progress.

The incarnation of better spirits became less frequent and they were replaced by lower spirits, who then gradually brought about the decline of the peoples and helped to corrupt them.

And so you now see nations, which once had great insight into My secrets of nature, become brutish, indulging only in the lowest passions and in material interests. And of all the greatness of the ancestors there are at most a few traces left in the language bearing witness to the talents that had been at work here leading the people along the spiritual path. However, no one has now the inclination or the willpower for this.

Examples of this you see in India, Persia, Egypt, also in nations of America, whose traces have long since disappeared from the earth.

And so, My children, your language is not the Last to find its conclusion on this earth. It will be followed by a still more intense, more spiritual one. Mankind will only learn it once its communication with the spirit-realm proceeds freely. Then a passing to or from it will only be a gentle transition and a slight metabolic change, and the intelligent requirements of the incarnated human beings will be in better harmony with those of the spirits from the beyond.

Now it so happens that your language, however cultivated and rich in expressions you imagine it to be, so far has no words for many feelings and emotional states which you try to express, as for instance in the most sublime moments of the highest ecstasy of first love, or of farewell or reunion, or even when you want to give verbal expression to harmonic chords and sounds. How much you would then like to express in a word! However, your language has to be satisfied at most with a look full of bliss, a handshake, an embrace. For your words are too poor and unable to express in the least what stands written in flaming letters of spirit in your soul and culminates in the word "love", but cannot be described exactly.

Since all this can only too often be proved from your own experiences, you can conclude from it that you human beings are not the last on the great gamut of spirits and that there are many levels above you. Likewise, that your language is not the ultimate one, and that there are still other modes of expression of which you can have no conception while you are still souls encased in matter.

You must always keep in mind that the more your spiritually sharpened eyes can absorb greater, more blissful things, and the more wonders of a spirit-world will one day unfold before you, the more words you will need to give proper expression to them. So, the higher the understanding, the more spiritual the language, since it is then no longer a matter of outer form, but of spiritual content.

As I said at first, it is the same process that makes the seed grow out of the plant and the plant out of the seed. So also in the great cosmic realm of spiritual intelligence, one language develops from another. It always progresses in accordance with the spiritual requirements, beginning with the corrupted dialect of the rural population and ending with the purest expression of an educated person.

This difference, though here only briefly touched upon, is in the spiritual sense in the mode of expression, in the way of speaking among intellectual beings, a great, vast one without limits. For language, being an expression of spiritually infinite concepts, can and must also be infinite in its scope as to amplification and perfection.

Thus language is not, as the scholars believe, a fabrication contrived by linguists, but an inheritance from other worlds. In most cases much had to be omitted, either because the spiritual capacity of the people did not require it, or because even the surrounding nature and the cultural level on earth differed from those existing on the globes from where your migrating spirits had brought these language elements.

It is always human pride which believes people had made everything; that they knew how to graft plants, to lift animals on to higher levels, if it were only possible, even to the human level. This entire people believe to be able to contrive, without considering that which I created can neither be refined nor better cultivated by them.

In every single word there is already hidden so much profundity, so much significance that only a profound thinker can surmise it without, however, being able to ever fathom it. How much more in the whole edifice of a language, where, without man's innate spiritual gift for expression, the linguists would certainly often be in doubt as to how to denote an action in all its possible modifications.

Rest assured, none of your professors would ever have been capable of inventing even the verb "to be" with all its conjugations.

Just reflect on what you have been told and you will easily realize that it is a different matter whether one investigates an existing language or invents a new one without imitating old languages. This is an impossibility for you human beings.

This is why I had this word given to you, namely that you may recognize from it how small, how limited your knowledge is and how wrong the pride of your learned people. For, seen in the right light, you have achieved very little in your own tight, but most of it is My gift of grace. It sees further and has everywhere and always known what it is doing, how it achieves it at the right time, and what means to employ.

The spiritual element inherent in the material nature is also present in the language since the same is meant to be capable of serving one day as mode of expression to the spiritually evolved or reborn person.

Hence, this language must carry everything within it so as to fulfill this requirement, and for this reason language with its grammar or structure is formed so rationally and logically that for a reborn person there is always the right word available for a certain concept.

Since all human beings are meant one day to be reborn, so as to populate the future spiritualized earth, also their language must gradually adapt itself to these spiritual requirements and spiritualize itself so that, finally, for the most exalted feelings corresponding expressions may exist in the language.

Millions of worlds and millions of years had to pass, during which the languages had to prepare themselves for the future. Whole generations are only now reaping the advantage of being able to express in a well-structured verbal or written language what is suitable for their spiritual requirement and will not only benefit the now living, but also their later descendants.

Thus also this word shall give you proof that the grace of your Father does not fail to subdue your silly human pride and to give you means by which to understand the spiritual cosmic realm, where after all that has been heard, seen and felt, only the language, "the word" alone is given. In this way also others can be told what individual initiates, who had personal contact with the spirit-world, were given in many a solitary hour, when the love of the Father allowed the weak children to feel His grace and showed them how, eons of years ago, the seed was planted for that which only now is going to mature into a harvest. Amen.

27. INFINITY

28 March 1876

HERE you have a word which is often thoughtlessly uttered, but the meaning of which no living being has ever grasped in its profundity. And so I will again let you have a glimpse into My universe, a glimpse into My great creation and a glimpse into My own self. Thereby you may realize what all your sciences, all your profound thinkers, all the philosophers have never discovered, what, however, a dependent child on the guide-rope of love can easily understand. Namely this, that love was the primary factor of all that was created, and that love will always remain the sustainer and perfecter of all living beings! If I am to explain to you this word "infinity", you must discard a great many studied concepts. And, far beyond all scientific thinking, you must try to fathom the concept of this word, not in a human manner, according to earthy rational laws, but in accordance with your divine spark, as spirits and not according to finite thinking. Otherwise no seemingly finite being such as you are can ever understand the infinite God and His infinite creation.

So let us begin with the word and its definition, as usual proceeding step by step. Then, beginning with a conceivable concept, one can proceed to the surmise and awareness of the Eternal, Infinite.

What do you call "infinite"? "Infinity" simply refers to a thing of a condition without an end.

Good, you can expand this concept in your fantasy however long and far you want and it remains for you comprehensible and thinkable as a concept. But this concept, applied to My creation or to My own SELF, is not sufficient. For now you are faced with another factor, which finds no criterion in your human brain or is unthinkable for you because you yourselves, only conscious of a beginning, must assume everything to have one. However, this cannot be applied to Me and My creation. For I and My creation have in addition to the infiniteness of the duration also no beginning.

Thus the word "infinite" gains a different meaning, since it refers to two directions, to no beginning and no ending. For you, this infinity is well thinkable and comprehensible in one direction, but not in the other.

Well, here I will help you, if you can follow My train of thought and soar up above everything earthly created; if you, as spirits, want to form an opinion of Me, so as to gain an idea about the creation which is worthy of the Creator. Because for people, brought up and educated as you are, it is impossible to imagine something that never had a beginning.

Therefore, everything must here be understood as divine Spirit, far above your intellect, as spiritual, and even your own existence must be viewed in a different light.

To be sure, man with his scientific knowledge boasts of knowing something, whereas he has really learnt very little of that which surrounds him, how it continues to exist and what its ultimate goal is.

In spite of all his investigations, his own "life", or "the vital force" with which he feels, thinks and acts, is for man a riddle. How much more must everything appear strange to him which lies outside of this sphere as he, this tiny being, tries to force the concept of a creation into his small brain according to his own contrived ideas!

What an idle effort and worry! Only a spirit, a descendant of Mine, understands Me and My creation, and this spirit every one of you carries in his heart. However, not knowing how to cultivate it, in most cases he brings it with him to the spirit realm undeveloped, as he received it from Me at birth.

So first of all forget your human coveting, your human existence, your human knowledge. Forget your small earth globe, forget your sun, which gives you warmth and light daily. Forget all matter and all the worlds, the number of which added up cannot ever be fathomed by you.

Soar up into infinite space where all the worlds, orbiting around one another, follow their goal of perfection in silence! Soar up with Me in thought, up to where the light and time are no longer limited, where the unlimited space is, so to speak, always only thinkable as unlimited. Soar up with Me to where no light, no warmth, but only darkness prevails; where the great elements for all that is created are stored up.

Soar up with Me to the middle of this "space", as it would appear to you. And if your spirit or your imagination can grasp it, you face infinity and its Creator and Lord, who out of it created everything which, visibly and invisibly, lives and moves in space.

And in that infinity you will then grasp how God, likewise "infinite", has this unlimited space around Him, like any other thing or being, as His spiritual atmosphere, so to speak. In its midst He reigns, in its midst He created or called into being the symbol of love, out of this atmosphere the material and out of His self the spiritual world.

You must learn to think about Me as without a beginning. For otherwise I would have had to be created by another God, that one in turn by another, etc., where, according to your theory of creation, you would never come to an end. I have told you in another word that the atmosphere surrounding every object or being transfers to the object or being what it sucks in from the outside and again absorbs what has been utilized by the object and returned to it (the atmosphere).

Here you have the key to the word "infinity".

The infinite space with all its beings is My atmosphere, infinite like a Myself. Into it everything streams out from Me, going out into infinity in order to undergo the great process of purification. For it has already become partly material through this atmosphere. And this infinite space again returns to Me all that Spiritual which was formed in it, is used up and has ceased to be material. Thus it replenishes My spiritual Being by returning to Me in other beings of every kind My love, My Spirit in all gradations spiritually. In so doing, it forms the spirit-realm surrounding Me, where love as an idea stands before Me, personified in figures and forms, all of which express spiritually what, once given them by Me, is now perfected as a spiritualized spirit-man or a spiritual being.

You see, just as the whole atmosphere surrounding you, the aura of every object or being, is the only chain linking it to another and one can give to another what it no longer requires, so the infinite space where all matter, dissolved in minutest atoms, always has the capacity for assimilation, for the linking of like to like.

When, according to the great law, the material world formed out of infinite space, in every single thing the germ and the propensity for continual transformation was already inherent.

This law was once laid into everything, and thus it still follows the road prescribed for

My great creational thoughts called the "let there be" into infinite space only once. And everything began to move, and My Spirit penetrated into the chaos, or the conglomerate of all material substances. There was life, repulsion and attraction, formation and transformation began, and thus it will continue forever. For as soon as an atom is returned to the ether space it must seek new combinations.

Consider the great worlds and that according to your chronology, millions upon millions of years would be insufficient to define their processes of formation. Look at their immense number, how, beginning with the first atom, they formed, how through mutual attraction the atoms turned into molecules, the molecules into microscopically small bodies, into cells. These again, saturated with the atmospheres surrounding them, gradually became more and more solidified, finally forming over a light, warm center a durable crust as the surface of such worlds. There the energy and the life locked up in the interior created a life of their own where, formed by the consumption of warmth and through precipitation, out of the vapors there formed water, outer atmospheres, vegetation and living beings.

Look at all these worlds; imagine their immense number, their magnitude where, beginning with the minutest grain of sand up to the ultimate living link inhabiting them, man, the germ of procreation is active everywhere. Imagine the number of your short and small years for such a formative process. Imagine the expelled material and spiritual elements of a single such world globe, which later were the cause for the formation of comets. These comets must form and develop in conformity with the same laws, until also they, turned into a solid mass within the region of a solar system, continue their further course and development as orbiting planets.

Imagine the great host of visible stars, which you discover with the naked eye or through your artificial telescopes. Imagine these worlds and the time needed for their formation, their necessary existence, their regular transformation; how everything continues forever in accordance with the law of attraction and repulsion, and the whole of infinity is before your spiritual eyes in its forever incomprehensible magnitude. There, as in the single seed of a small plant, or in the procreation of an infusorian, the same law is followed. This law says that forever and ever out of something spent, something new must emerge, that from level to level at first the smallest atoms become matter, and that matter in its million-fold gradations as something material is then of mutual benefit to others. That, rising higher and higher with every change and, finally spiritualizing itself, it progresses from the inanimate to the animate state and then from the animate to the spiritual life. And all that has gone forth from Me throughout the great ether space returns to Me, to the spiritual homeland, there to receive the prize and reward for all that had to be endured. Then a spiritually thinking being, sent out by love and led back by love, will see through and understand My omnipotence, My love and My creation. And, as a child of a loving Father, it can and will enjoy the beatitudes awaiting all those who faithfully endure, always remembering from where they once went forth and what their ultimate goal is.

Just as your material-spiritual atmosphere spiritually binds one to another, spontaneously trying to attract him, to make him happy, so the great force of attraction of My love acts on those beings who want to emulate Me.

This is how you should understand "infinity" or the word "infinite". Infinite is the power flowing from Me into all that is alive, infinite is My love, which will never cease, and infinite is procreation, which progresses from the minutest to the greatest in accordance with that same law.

Thus you can understand the infinity of the worlds and of space, thus you can also grasp the great cosmic man, or the entire material cosmic system. It too has an atmosphere around it and in a vast circle orbits around its spiritual central sun, delivering up to the great ether space of infinity all that is used up and absorbing with every pace new enlivening substance. And so you see infinity, or the impossibility to annihilate even the least atom, also metaphorically in spiritual life. There one spiritual thought always evokes another, the thought creates the idea, the idea creates the word. Finally, the word creates the work or the deed, thus pointing out the spiritual Creator and what He wanted to express spiritually in the material. Infinite is everything, infinite are also you! You have not begun only with your birth, oh no, long ago, even from eternity, you too have been existing, only not as human beings, as single individuals, but as matter, with the same imperishable substance as all matter. The Spiritual within you is a spark out of Me, of My divine self. It only became aware of its existence once the other two factors, the soul and the body, together with the spirit formed the trinity, as it exists also in Me. For also Myself consists, firstly, in all that is created and exists as matter, secondly, in the entire realm of souls, which urges on everything for a purpose and, thirdly, in the divine eternal principle, which lends their eternal permanence and divine worth to the former.

So we are body, soul and spirit, I on a large scale, and you and all that lives and has its being, are on a small scale, formed according to the same principles. And for this very reason the physical strives to develop into soul-substance and the soul-substance into the Spiritual. This is, must be and will be the gamut of everything infinite.

The word "annihilation" does not exist in My creation. There is only transformation, even if it often appears under the guise of the former.

"Infinite" are the germs of the divine, "infinite" is the Creator Himself. Why should His products not be marked with the same stamp? However, according to purely human concepts and the laws of human reason, this thought is inconceivable.

Therefore, I led you out into the vast ether-space and showed you there, as God, the same conditions which prevail among you, as human beings, and which must only be spiritually grasped and understood in their analogy. Only in this sense am I comprehensible to you, am I close to you, can you understand My love, My sacrifice and My patience with you.

Had I not greater intentions with the world, were not the whole universe spread out before Me like an open book, where I see and know everything, but also lead everything to the great goal, the union with Me. according to your human judgment and concepts, I would have made your whole earth globe disappear long ago. But, as I once said on the cross: Forgive them, for they know not what they are doing", so it is still today. Erring children you are, and many millions with you!

You cannot grasp the great thoughts, which should elevate you above what is earthly, have no strength, no energy to soar up to where all human worldly worries vanish into nothing. For, despite all the words given by Me personally you still have not understood what it means to be "a human being", or even "a child of God"!

Hence My words to you, hence their diversity, My explanations concerning all the created, so as to open your spiritual eyes. I have created beatitudes upon beatitudes; but not for the blind, no, for seeing people who shall see and understand spiritually who is guiding them and where He wants to guide them.

I want to have seeing people in My creation, who admire My works, who shall recognize from them the Creator of the same and learn to love Him.

I want to have seeing people, who shall clearly understand that they were not created for the short span of time you call life. They shall realize that they, on account of that very immortality, carry the germ of the divine within them, and also let it come into play so as to wholly understand My world and Me.

I want to have My children seeing, so that they, in the awareness of the meaning of "infinite" or "immortal", may understand whose citizens they are; that they were once citizens of a spirit-realm and must again become such. Of a realm where the spiritual sun never sets, but where all the light streaming out from Me gives its light to the most minute atom as well as to the human spirit, if he will use it towards the cognition that he himself, as an infinite being, was created by an infinite God.

So let this word again be a spiritual nudge for your almost dormant hearts, so that you may awaken from your worldly dream and clearly realize that, when your life's dream comes to an end, you will enter as immortal beings into the world just described.

So be it given to you for your solace and advice. May it not have been given to you in vain, for you will have to atone for it if you, disregarding the divine laws, want to continue to live in a "finite" manner, whereas "infinity" is your goal. Amen.

28. THE DARK SIDE OF NATURE

5 February 1877

IN many teachings I have already shown you My nature in its most beautiful spiritual and material aspect, have pointed out to you that everything was created only out of love, only for the enjoyment of the living beings. And yet there is, in visible nature, in the life of the animals and even of man, many a thing, which in the face of all that has been said before appears as an incongruity, where many a man may perhaps say: "If I closely scrutinize the world and life on this earth, not everything is as rosy as it should be according to the above-mentioned words. I see here elemental events, which destroy people's lives and their property acquired with great effort. I see in almost all the animal kingdom only robbery and murder, poisons of every kind and vermin that plague people and animals. I see how even people and animals become the abode of

abominable worms, which latter cannot wait until the body is dead. And people and animals are forced to carry these uninvited guests with them while alive and feed them. I see apart from fragrant flowers, oils and spices, a mass of things which spread pestilential stench, and beside a luxuriant life the all-devastating decay, which with its evil smell repels human beings and animals.”

“All this is surely not created for enjoyment, for a pleasant sojourn on this earth. It is not there to sweeten our life, let alone to be proof of the universally praised great fatherly love of our Creator” and so forth.

Of course, these and other objections can be raised against Me only by people who consider the apparent to be reality and who, having no notion of My wisdom, are unable to adopt My viewpoint about My creation and life as such.

Thus, as I have once told you in another word, one of your earthly scholars exclaimed in his disgust: “If there is a God and I had to deputize for Him, I would be ashamed to have arranged a world as poorly as it really exists.”

So as to eliminate all these reproaches, one or the other of you having been assailed by similar doubts as to the wisdom of My decrees, I now want to elucidate to you Myself, My creation and the seeming contradictions as far as possible. Thereby I will also transform the so-called dark side of My nature into one full of light.

However, first I have to precede this information by an explanation of My great Household and a clear description of My viewpoint of life.

All this is done so that we may understand each other, otherwise all the words are only a waste of labor. For without doing so it is impossible to look at the world from My standpoint since I created it and, therefore, only I can know why I created and arranged it thus and not otherwise.

Metaphorically speaking, it is just as if two men, one on a mountain and the other in the plain, wanted to discuss a certain distant view. And this, of course, is only possible if both are on one and the same standpoint, for the one in the plain cannot possibly see that which is clearly in the sight of the one on the mountain.

Therefore, My children, if you want to understand Me, you must ascend to Me, for with Me there is eternal light, and with you and with many others there is eternal darkness, or at best slight dusk. Thus, in order to appreciate the dark side of My nature, you must first realize this: I, as the Creator of the whole universe, as the eternal Lord of the everywhere manifesting life, have a totally different idea of it from you weak earthly children, who are confronted by death in a thousand different forms. For Me, and in My sight, there is no death, but at most a transformation or a gradual change.

Therefore, the horror which on your earth you designate as death, is only your opinion on which you base most of your proof, but not Mine.

Besides, you must realize that your earth is not the principal object in the whole of creation, but that many hundreds of planets like yours and millions of suns constitute My material cosmic realm. For this reason, My concern is the preservation of the whole, whereas you are merely interested in the permanence of your small earth, which in My sight disappears like a dewdrop in the great ocean.

You must understand My world in such a way that My entire 241

creation could easily exist without your earth, even without your entire solar system. But your earth could not exist without its sun, without the connection to the other worlds, for everything is connected like a chain and works together like complicated clockwork.

You criticize Me on account of the natural catastrophes, which often deprive man of all his property, even killing him. To this I reply that in the entire cosmic realm there exists an eternal activity, an eternal transformation and a using up and renewing on the largest scale.

Ether, this infinite space, is never still. Its minutest atoms continually undergo processes where everything vibrates, everything moves. Your air, a very motile element, like ether, only somewhat denser, cannot escape this movement and is also moved, incited to take part in the great process of preservation. For the sun, through the influence of its warm rays, affects the expansion and contraction of the layers of air, which in turn cause continual disturbance in the atmosphere, so that the cold air will, and must, always adjust to the warmer air.

These adjustments cause, and are responsible for, the moisture or dryness of the layers of air and these in turn for the cloud formations, the phenomena and elemental events often so harmful to individual people but which, seen on the whole, only spread blessing.

Here the fact must also be considered that in some regions the people, through their greed and avarice, often contribute most to the greater frequency with which these events occur by actually inviting them. For instance, through the destruction of the forests they afford easy access to gales and thunderstorms, whereby the climatic conditions of whole regions are totally changed.

In My great Household everything is well calculated and interference on the part of man can only bring its own punishment with it, because he rates his own calculations higher than Mine.

I have to take care of the necessary equilibrium on a large scale. I have arranged My laws in such a way that whenever they are disturbed they spontaneously repair themselves, regardless of whether individual beings suffer damage for the sake of the whole.

You too often start wars, mercilessly destroying the property of innocent country people, devastating their fields, their seeds, their herds and spreading disaster and misery everywhere, and what are the excuses your rulers give you? They say:

“Higher objectives demand battle for the fatherland, for the great whole where the fortune or misfortune of the individual cannot be considered!”

You in your small country consider this explanation to be quite justified. Yet when I in My great Household, for the sake of general principles of preservation deem many an elemental event necessary, I have, according to your limited judgment, committed an injustice and have sinned against My attributes as Father and disseminator of love!

You see, how quickly you are ready to judge Me, whereas you yourselves often unnecessarily spread a far greater misery, the extent of which you do not know and the evil consequences of which you cannot repair!

As for the robbery and murder in the whole animal kingdom, where people themselves are the greatest robbers and murderers, mostly for the sake of their belly or as mischievous pastime of unruly men, I have to direct your attention to the aforesaid. There I told you that for Me there is no death, but only a gradual progress.

Well, how can this progress take place unless partly material, partly spiritual particles of the surrounding animals are incorporated in the higher ones that require all these elements and substances for their existence. What do you yourselves do? Do you not also consume foods from all realms of nature, which always contain spiritual or material particles, which you believe you partly require for the building of your body?

What is the difference between your hunts and the behavior of the animals? The great difference lies only in that you hunt down the animals as a pastime and not out of necessity, like the lion or the tiger, which must look for their prey. For while the animal acts by instinct, in you so-called rational beings your soul takes pleasure in seeing an animal suffer, something unknown in the animal kingdom.

You try to accuse Me of cruelties, you who commit far more of them than I do!

Look at your hunts and be ashamed of yourselves, for in this respect you are far below the lowest animal!

Look, your natural scientists and scholars have proved to you from the formations of the earth's crust that the smaller the animals, the greater their productive strength. Since this is truly the case and a great part of the earth's crust and mountains consist of the shells and skeletons of such animals, you can deduce from this that when I created such arrangements I had other aims in mind than only to spread life.

You see, from its first beginnings up to the last cataclysm, the earth was so richly blessed with these animals that some of them, which have long since died out, would by far surpass those presently living in size. And so you find, apart from the many producers, also the consumers, which after every new cataclysm had to serve as matter for a new layer of the earth's crust.

There life in general was considered, without regard for individuals, but everything had to share in speedily arranging the earth as a permanent abode for the last created - man. Then these changes on a great scale ceased, the now occasionally happening phenomena and natural events being only a faint echo of those great creational processes.

In that time, when your earth, having progressed from the vaporous form to a solid mass, continued its developmental process throughout millions of years, it was not the only globe that had to undergo all these transformations. For all the planets of your solar system found themselves in the same developmental process. Everywhere there was activity. The ether supplied the elements for the atmosphere, and the precipitation of the latter formed the first beginnings of the earth's crust.

Also you have your years of adolescence, where everything in you is in fermentation, where the blood pulses through the body faster and the developmental process presses forward to the age of youth and, later, to the age of man.

Your earth, indeed the whole planetary system, is going through such a phase.

Moses in his Genesis told you when it became light on earth, when the dry land was separated from the water.

When does it become light in your life, when does your spirituality gain more solidity? Is it not also only at an advanced age? So it was with the huge plants and the huge animals.

The evenly distributed warmth of the earth's crust, its enormous productivity in animals of every kind, which with every cataclysm had to make way for other creations, all these were the earth's years of adolescence, its time of blossoming. They were of significance only for Me and My great creational thoughts. Now the scholars and the natural scientists can read in the layers of the earth what I once arranged with a wise hand; also that I only allowed man to be a witness to My creation once the fermentation process on a great scale was completed and the earth entered into a quieter phase, so as to serve man as a permanent abode.

As for the poisons, the pestilential smells, which on your earth you find apart from aromatic scents, this is a relative matter.

Poison is not poison for all beings, and an evil smell is not the same for all living beings.

What actually is poison? You see, the entire world is talking about this word and no one wants to trace it back to its origin. And so I will do it so that we may understand each other better.

Poison is only the opposite of that which agrees with one or the other's nature. For instance, almost every medicine you take is poison. This can be seen from the haste with which the soul tries to again remove this ingested remedy from the body. Therefore, many a thing is poison for man that does no harm to animals but, on the contrary, often even serves them as medicine.

If snakes have poisonous fangs it means that they are, firstly, for them a weapon and, secondly, a means of easing the last moments of dying to the animal that is about to be consumed.

However, poisons in plants, in minerals, extracted by means of chemical processes, are substances that have a paralyzing effect on man's nervous system or are destructive to other organs, and can result in his death. This is where man's intelligence enters into it, whereby he should be able to protect himself against such poisons.

It will be a little difficult to explain to you why these poisons exist in My Household. For you do not know the gamut on which everything presses onward and are unable to ever understand that, beginning with the first ether-atom, an orderly gamut had to gently lead from one to the other, onto a higher level.

Here should also be mentioned the criticism concerning the existence of vermin, many of which plague both animal and man, and where man, who always consider himself first, can find no reason and no Why.

Also this vermin has a certain role to play in its place, where there is no link from one animal to the other and where, apart from the material and spiritual formation of these creatures, a higher factor was added. And this was not to allow man to sink below the animal. As for man himself, the principle of cleanliness should force him to preserve in his own body the spiritual nobility for the sake of which he is on the earth. This spiritual rank he should always maintain against the animal world.

Those nations that neglect this principle are far below the animal, which is told by instinct to keep its body clean. There are, however, some exceptions to this rule.

As for decay and the smell mostly connected with it, even in creation care is taken that harmful exhalations and their bad consequences are prevented through animals such as flies, worms and other insects. The latter need these, for you, harmful substances as food and transform them into their own Self, thus in turn preparing their bodies as nourishment for higher animals.

The smell again is a sign that the principle of cleanliness was given to you human beings so that you, as spirits, might only tolerate decent things around you, while everything else belonging to the coarser material realm should be far from you. I endowed your senses with the impulse to always remain human beings, My offspring, who would never sink below the animal.

Any bad smell, any repellent form, any trivial word should admonish you to become citizens of a spiritual world, instead of gradually descending to the material, where only some brutish men satisfy their inordinate desires and find their joy in the mire, like pigs.

You blame Me for the fact that even your body is already during your lifetime an abode of a mass of infusorian. This is primarily your own fault, as most of your foodstuffs consist of such substances in which, through the natural body warmth, the eggs of such animalcules are hatched in your body. These animalcules are only at home where decay and decomposition supply them with nutriment.

The more easily perishable (and semi-decayed) things you take into your stomach, the more similar elements you create in your blood and the more you favor the formation and procreation of such animalcules, which invade even the finest capillary vessels of your circulatory system.

If you banned such detrimental substances from your food, your health would improve and your life be prolonged.

However, you are used to these wrong ways, and so I must allow them until some sickness forces you to pick and choose your food more carefully.

From all the above mentioned you see that not everything is so cruel and terrible as many a would-be apostle of enlightenment would like to make you believe, and that always a higher intent motivated Me!

Since in everything created I have established as foremost principle that of self-preservation, you shall consider that apart from the absorbed there must also be spent substance. If the former contains living substance, the latter must be useless, seemingly dead. While that which is vitalizing has a pleasant scent, the spent substance must have the opposite. Thus, if a new vitalizing substance in its form is destined as food for plants, animals and man, the spent substance cannot have the same form, but must have a different one. And if the original substances are for this former purpose clothed in beautiful forms, they have to be in the latter cast, serving other purposes, in everything the opposite of what they formerly were. For this reason the decay or decomposition as such is a combustion process, so that the necessary transition from one combination to the next may be speeded up.

Most of you who accused Me on account of the dark side of nature had only the apparent picture before their eyes, would not forgive Me, as "aesthetic God", that I had created something which offended their eyes and noses.

I gave man his organs of touch and vision so that he, as man, may never divest himself of his spiritual dignity.

For this reason these organs are always on the watch as reminders preventing man from becoming an animal.

My viewpoint and My creational thoughts are too great and profound for a human being to judge or grasp them.

Of course, it would be sufficient to draw conclusions from many a thing scientifically found about the inexplicable, where the result could only be favorable for Me. For nowhere have the diligent seekers ever discovered an error or found evidence that I had treated one or the other unkindly. Everywhere they will have found that everything was well considered, indeed, planned for eternity. And since in thousands of cases they must acknowledge this order, I reckon that they could have enough trust in Me that also in the inexplicable, not easy-to-fathom things, there is a spiritual superior reason exactly why I did not let the scholars elucidate these apparent contradictions, or this dark side.

I should be able to presume this tolerance in man. However, his pride in his little bit of intellect does not allow it. Considering himself a rational human being, he believes himself infringed upon when he does not know everything right away. And yet, considered in the light, there is so little that is positive in his knowledge that it is not worth the effort to boast about it.

Thousands upon thousands of wonders are still hidden before the eyes of man. Many, indeed most, of them he will never behold while in his physical body. And no matter how much he discovers, he will always be forced to stop with the Alpha.

This is the clearest proof that I take no pride in mankind's praise. For then I would display everything clearly before them, showing them the entire micro- and macro-cosmos and compelling them to veneration, so as to force them into the dust before My omnipotence.

You see, this I could do; yet I do not do it, and why?

Firstly, because you people cannot grasp and understand everything. And, secondly, because it is not the mass of wondrous arrangements of this world that shall convince you of My existence, but that you, being spirits, shall spiritually recognize Me and according to this cognition worship (that means love) Me in spirit and in truth!

Thus the relationship is established, which is meant to exist between Me and every created being. First of all, man shall recognize My omnipotence, My omniscience, and then learn to understand that with all these creations, love was the main factor.

As little as I want to entertain you with My words, just as little I want to satisfy your curiosity with the well-planned arrangements of My universe.

What benefit is it for you to know the borderline from where the last sun is sending its light-ray? How does it benefit you to know the arrangements of all these millions of worlds? What to know where the first infinitesimal beginnings of life are, unless you recognize already with the first step into this labyrinth of wonders the loving Father, the benevolent Creator. He created nothing for Himself, but everything for His spiritual beings, who shall feel His goodness, His omnipotence already in the minutest sun-mote whirring merrily in the ether! Knowledge, being the result of reason, is not sufficient. The heart must be involved, which, far beyond the limits of comprehension has a foreknowledge that there is far more that is magnificent in the world of spirits than matter can offer you.

Much that is incomprehensible you find already on your earth. Even more awaits you in the beyond, where the borderline between feeling and understanding is clearly defined.

You want to see Me and speak to Me in the beyond, yet I tell you: It is not ever possible to behold Me, as Lord of infinity, in My whole omnipotence, face to face. For the one created cannot ever understand the One uncreated, cannot ever completely unite with Him! An eternal drawing nearer, but no reaching, is thinkable.

You shudder at the thought of "infinity", although you can imagine an infinite continuation. However, to be without a beginning is for you a phrase for which there is no feeling ever.

So be satisfied with that which from time to time I give you. Be satisfied with the little discoveries and inventions that I allow out of love for you to make your material life even more pleasant, even freer, so that you may be more able to investigate the spiritual, more profound life.

Do not seek to unveil secrets that do not further you much spiritually. Remember your astronomers, whom you also believe when they calculate their solar and lunar eclipses hundreds of years ahead, which eclipses are really accurate by minutes and seconds.

Also with them you do not doubt when they tell you of other worlds fabulous distances away, of the formation of planets and comets requiring calculations that you, not being of the profession, can neither grasp nor understand.

The astronomers tell you what your intellect can grasp and bear, and this is what I am doing. I give you what is of benefit to you and pull the veil over hieroglyphics (riddles) that, even if you could read them, would not make you more knowledgeable. Be assured, the world was created perfect and without faults. Everything is in its right place and connected with one another, so that none can exist without the other.

The How and Why are things which require more than human reason, which is already dumbfounded at the sight of an infusorian. For despite all its searching it still sees no end, nor is it able to surmise one! The world and I too are thus, as I have often been telling you. In other words, the world is infinite, has no limits, and there is no number to define its duration, just as I, as Creator, am infinite.

All resistance is of no avail. So it is, so it was and so it will be!

Do seek to understand these thoughts and soon, with the firm trust in Me, it will also become light on the dark side of nature. Then everything will prove to you that an all-wise Creator, just like a father before his children, has secrets which he cannot unveil to them, not because He does not want to, but because they cannot grasp them.

So, trust in Me! Since I created the great worlds by the millions, believe that I also know on a small scale why I arranged one or the other thing in a certain way.

Believe and trust in My love and do not criticize what you will not understand and what could at most tell you, as the logical conclusion of a foreknowledge:

"He, who arranged the visible world in all things as we see it, will surely have His reason in creating the Invisible with the same perfection expedient for the universal purpose." And with this belief the dark side of nature will have ceased to be dark. It can trouble doubters, but not believing hearts, who will know a Creator, as Father, as Love, can arrange everything out of love only in a way conducive to the benefit of all living beings! Amen.

29. THE DARK SIDE OF NATURE RELATIVE TO HUMAN LIFE

21 February 1877

IN My last (preceding) word I defended Myself against the criticism raised by some, or actually by many people, concerning the contradictions they believe to find My visible nature, when they compare them with My everywhere proclaimed words of love, of meekness and of the promised joys.

As far as was possible, I have elucidated this dark side for you, explaining also that "it could be otherwise, but it must still be as it really is."

Now I still have to carry out an important scrutiny of your own life, where man-; a person says: "Just look at human life, from birth to grave it is nothing but conflict, suffering, disappointment, with very little love, joy and other promised things, unless man knows how to procure them himself.

"What else is life on this earth but a vale of tears where one – not knowing any better – is referred to religious dogmas and other revelations always speaking of another life after death, of reward and recompense for sustained suffering while letting man battle here on earth with every misfortune.

Why should I bother about another world beyond, of which I actually know nothing certain and in which I am expected to believe blindly!

"Since I see this world surrounding me as so miserable, who guarantees that the future world is not just as contradictory as the real one here where, instead of joys, only physical or spiritual sufferings follow each other and even what is attained with effort does not afford the enjoyment some expected!"

Thus, and in a thousand other forms, I am accused of having made promises to mankind, none of which I ever intended to keep!

The man who only considers what is there, visible to him, not wanting to acknowledge any spiritual life apart from his rational life, has judged rightly. For he regards in advance only that as existing which he can grasp either with his hands or with his given senses.

This is the very theory of all materialists, who say the entire visible world has originated through a chance mixing together of all elements, and who even consider the mental aspirations in their own brain merely as a product of such mixtures.

It goes without saying that this theory easily finds many adherents, for it does not restrict man, who can then satisfy his passions as far as criminal laws allow it, for he thinks: "After this earthly life everything comes to an end anyway; so let us "live" (according to his concepts) as well as we can!"

Thus he sees the dark side of human life only in so far as material losses, illnesses, discord and disappointment of every kind follow one another.

This word shall serve to reduce these accusations to an orderly level and show man, whose fault it actually is, if human life is really thus. For also among you I have often heard such complaints and read even worse ones in your thoughts. There, like lost souls who prefer only a life of pleasure, you are prepared to dedicate only a short hour here and there to the Spiritual when you have nothing else to do. Now to the point.

Even I cannot deny that your life does not consist only of joy, but often of the very opposite.

Wherever you turn your gaze, you see in more than a thousand examples that you people, who like to live only materially, want to take no notice of a spiritual life. Indeed, you even want to deny any spiritual connection with, and the existence of, a higher Being regulating everything.

Why so? It happens because people want to construct the world according to their own ideas, refusing to accept the fact that it is otherwise, and must be otherwise, if it is to continue to exist.

Look, if man wants to understand or understand the world, he must begin with himself. Only when he recognizes himself, when he has clearly understood the tri-unity of body, soul and spirit, and is able to judge himself correctly, can he draw conclusions about his fellowmen and the entire world surrounding him.

However, he who does not know himself does not know the other people either and likewise judges his own actions and those of others wrongly. He expects of the world what the latter does not have and, therefore, cannot give him.

That is why the lamentation and wailing about this world. As long as man refuses to accept the fact that his life in his way of thinking, feeling and acting corresponds only to the above mentioned three things, he will find only contradictions. For everywhere he puts only his material self first, in doing so completely forgetting his intellectual capabilities which should raise him above matter.

Man has physical needs. However, he has also spiritual ones which, manifesting in his thinking urge him to action, so that he will express through matter what spiritually lives and moves in him.

With this way of thinking, even about the material world, there must also emerge thoughts which are clothed in questions, such as: "I see the things around me, see their diversity, often admire with the help of science their order regulated by law, their beautiful spiritual forms, and spontaneously the question arises in me: "Who has formed, arranged everything thus?"

Such a thinker is then not satisfied with the theory of the materialists, for he sees that it is untenable as concerns the created beings. And so he goes a step further and searches in his own heart, where he finds a spot that gives him a foreknowledge of being on the right track. For he has often felt impulses which tried to lift him above the material life.

Beginning with himself, man then gradually progresses to the comprehension of the outer world surrounding him.

At first he notices the physical, spontaneous life of his organs, becoming aware of thinking, judging and drawing proper conclusions, which, being his rational life, must help him more towards his material preservation. In addition, he often notices exalted states of mind not stemming from the pulsation of the heart and even less from the coldly calculating intellect, being more subtle, more intense than the former ones.

Finally, these sentiments or spiritual impulses induce him to transfer them also to the nature surrounding him. And so he is led from the created to a Creator, which can then be expressed with the word: "the man has religion", since he creates for himself a spiritual cult, meaning, a "rational religion" because it was built on perception. In this way originated all religions, all the later religious traditions that would, and should, symbolically express what otherwise could not be expressed in words. This is how the religion of the savages about the Great Spirit, the Indian Buddhist religion and that of the other pagan peoples with their immense number of gods came into being.

Once the spiritual life in man was awakened, the natural consequence was that individuals devoted themselves more to this reflection. Thus they penetrated more deeply into the spiritual life and listened more to the secrets of nature. In so doing they gained a perspective of matter, which reached far beyond the same and comprised also the spiritual activity.

These men then felt impelled to impart what they had seen and felt to others, and so they wrote it down, thereby becoming prophets, visionaries and wise men of their peoples.

Later, out of these enlightened men the priesthood was formed which was joined by many. For, apart from the spiritual life, they saw it also as the source of material prosperity.

What happened further to the religious creeds and how the individual truths were misused, you can read in the history of the peoples themselves.

I only wanted to show you that the spiritual life, apart from spiritual education, grew spontaneously out of man's own nature and can, therefore, in spite of all materialistic theories, never be destroyed.

Thus originated the sacred books of India, just as with the Jews the Old Testament, which was later supplemented by the New Testament. In it, I, as Jesus, combined all those hints about a spiritual life, scattered about in the various books, into simple great truths, as My teaching which will be forever indestructible.

Well, to come back to the accusations regarding the dark side of human life. From all this it clearly follows that, apart from the material, rational life, there exists another, spiritual, more profound one, which wants to use the first two only for the expression of its own behavior.

Wherever the eye roams in nature, man observes only strict laws. They also exist in the life of the intellect, for correct conclusions from one to the other do not allow another explanation.

This applies also to the spiritual life, where there are immutable laws that punish everyone who tries to offend against them. The will to act in defiance of the spiritual laws is at the bottom of all misfortune, all suffering and all deception in the earthly-human life. In contrast, thinking, acting and working in harmony with these laws means joy, solace and contentment, as the spiritual product of duties fulfilled by a spiritual being.

Those people, who do not believe in a spiritual life, in God, are unhappy. For everything else not stemming from a spiritual source is also unable to replace, as solace when accidents happen or in unexpected misfortune, what man has just lost. That is why the wrong judgment both of fellowmen and of the world surrounding them.

The world is simple in its structure. The seeming matter hides the spiritual. He who denies this is deceived in his expectations. For whosoever tries to follow his materialistic desires finds his worst enemy in the way his own life is arranged, although he tries to deafen his reason and emotions. So everything that does not love the eternal divine order brings about its own punishment. For this reason the misery that befalls man, embittering his whole life, is his own work rather than that of others or even, as many believe, "My will"!

When I once said: "From now on you (man) shall earn your bread by the sweat of your brow," it was the verdict of a far-seeing God. He well knew that man would rather follow his animal nature than his spiritual gifts; and also that soon the visible world would no longer be subject to him but that he would have to earn his physical livelihood as well as gain his spiritual progress struggling with matter.

I foresaw that in this way man would have to earn his bread by the sweat of his brow and be born in labor because he misunderstood both nature and his own mission. I foresaw that his spiritual education would have to be painful and against his will and that at the end of his earthly life he would even pass amid struggle, fear and often despair to the other world.

This fate, instead of a paradisiacal life of unity and love, man has created for himself. Instead of gradually passing from one state to another he must, struggling and battling, painfully progress physically and spiritually. And he must atone for his faults and those of his ancestors, so as to cleanse himself of the mire that morally and physically has clung to him all his life.

People complain about the hard and difficult way of earning a living. Who makes it so difficult for them? Neither I nor the world, but one person for another!

Every one seeks to gain from that which he either had to learn with effort or which fell into his lap without his doing. Who else is it but unscrupulous people, who even use their fellowmen's misfortune to enrich themselves, thus making the cost of living more expensive. Because such people without conscience are now in the majority, refuse to acknowledge a spiritual mission and believe neither in God nor in the immortality of the soul, you see how one seeks to gain advantage over another and none shows himself in his true nature. Even the smooth artificial education does its part by turning what the children are taught into a cloak beneath which they deceitfully conceal the worst vices!

Thus the whole world is like a fancy-dress ball where in most cases the mask has nothing to do with the nature of the one wearing it.

Whenever people now complain about the evil world, I ask: "who made it so bad? I or you yourselves?"

Therefore, do not accuse Me. I am a long-suffering God and look on in patience as all, from the highest to the lowest classes, try to rule each other.

Lust for power is the great vice inspiring mankind, which with every step they try to exert over their fellowman.

In vain did I during My life preach love, tolerance, forgiveness, even telling them they should love their enemies.

At that time most people turned their ears away from such demands and now that you declare it to be an enlightened age, are you acting differently?

These qualities preached by Me would have resulted in a peaceful living together of people. However, man with his animal passions yielded to the latter. He himself turned the earth, which equally provided for all, into a hell from which he cannot escape, and so I have enough trouble preventing individual people from total decline (into matter).

From this wild animal life, which wants to enjoy everything, there emerged, as from the box of Pandora, the host of diseases that already encumber the child in the womb with the faults of its parents and to which, in later years it will add its own.

Look at the whole world. Everything is (originally) perfect, formed in such a way that needs neither an addition nor a reduction. How then can you believe that I created the last link in the chain of creation with faults!

Also man was completely what he was meant to be. In form and physical structure as well as in spiritual faculties, he was endowed so as to be always "the lord of the earth".

But, love being My main attribute, I understood the word "lord" in the sense that I, as the Lord of the world, really am, and not how man, the all-destructive, all-devastating lord of the world, wants to be.

My great world is subject to Me; everything lovingly and gladly obeys My laws (of love). But man wanted to forcefully subjugate the world. And the obeying the higher law, resisted, revolted and made man its servant.

Once, man commanded the elements and all matter; but now, everything is his enemy. The elements no longer obey him and almost every living animal is man's enemy. For all the actions of present-day man are not motivated by love or by concern for others, but by the basest greed!

Thus the world became what it now is, instead of being a paradise where all could comfortably live and the exchange of diverse spiritual gifts would have facilitated the material life. Instead, it is now a playground where murder and robbery are commonplace and human advancement is only sought by way of another's ruin.

Oh you foolish people! What have you done with My earth, what with your own Self, which I physically and spiritually created in My image, making you citizens of two worlds, the spiritual and the physical one?

Just as I once chased the merchants and sellers with the scourge from the temple calling out to them: "What, you want to turn My temple into a murderers' den?" so I ought to wipe this depraved generation from the face of the earth. For they too have turned this earth into a murderers' den where, on the one hand, physical murder and robbery spare no one and, on the other hand, as much as possible spiritual murder is committed.

This is how I, as a just God, as Lord of My creation, ought to act, were I not the God of Love, had I not made the freedom of will the main decree for all My spirit-beings, since I wanted to educate "loving children", not slaves!

Thus I let you human beings go on mocking all My laws, allow you to make each others life difficult until the measure is full and you suffocate in the mire of your own passions.

I always reserve the right to use even all abuses, all misfortunes for My own purposes.

Whosoever refuses to seek the road to Me on the gentle path of love must, through his own fault, become prudent through misfortune.

With thousands upon thousands of people, preaching is of no avail; accidents of every kind, chronic illnesses, involuntary sacrifices must mellow them. Everything must appear to them hopeless, the world must turn its back on them, the body refuse to function. And all studied religious dogmas must prove to be untenable, until finally they begin to more seriously reflect on their own Self, their possible mission on earth, on the material world, so as to have an idea of what lies beyond it. Only then are they capable of accepting something more serious, more lasting, once they have emptied to the dregs the cup of material pleasures and have received into the bargain another one full of sad experiences and disappointments.

Thus I am compelled to educate this world and this mankind, who is My own property and whose spiritual spark taken from Me must be returned to Me. Thus people must reach the goal, for which I have destined them, on a wrong road. And thus all their complaints are justified as they rail against the "vale of misery", called human life, which they themselves have created and willed, and for which they must now naturally bear the consequences.

Just as I have proved in the preceding word that nothing is as black as you would like to see it, but everything in its place is perfect and cannot be otherwise, I am also trying to explain this: Since in the animal kingdom and in the whole organization of the telluric life an order prevails, where to this very day every living being still fulfills the purpose for which it was once created by Me, the dark side of material life must turn out to be the exact opposite. For there, life is bound, instinctive, and here, it is an unfettered, free life, where man did not follow the roads designated by Me and, therefore, has to atone for that which his free will has prepared for him.

In all your states, in all your newspapers one raves about "progress", and "broad -mindedness" is everyone's catchword. But as little as mankind understands this freedom, also the nations fail to understand the great difference between absolute freedom and freedom conforming to law. The charlatans in your newspapers are demanding even "more freedom", want no restraints and no laws. But these imbeciles fail to understand that, even if they had all imaginable freedom to act that is possible in this world, they would still not be satisfied. For they neither know nor appreciate the spirit which I laid into the soul of man.

This freedom, which all people musingly seek, goes far beyond matter, to regions where everything moves and lives in spirit. This freedom of thought, of action, is the eternal impulse which demands a continual progress and recognizes its life and its purpose only in the same.

So you short-sighted human beings believe that I, a Spirit without beginning and end, Lord of an infinite creation, gave you this spark of Myself only for this brief earthly life, where millions of people do not know how they came into it and how they left it?

Do you think that this Spirit is satisfied with the achievements attainable by you here on earth, or that its craving is appeased at once in the beyond?

Why an eternal life, if a few moment of earthly Life and several short spaces of time in the spheres of the spirit-realm were adequate?

No, the urge for freedom, of the free will, which I placed in all spirits, has a spiritual and far more profound meaning. However, you must accept this freedom as one subordinate to My will, where all the spirits are animated and guided not by coercion, but by the conviction that progress is possible only thus and not otherwise.

For I am the most perfect Spirit, and so every one of My decrees can only bear the stamp of order.

This freedom has no limitations as to its sphere of action. It explains what goes on throughout all the worlds and what I meant when I created man in My image. You must become familiar with such thoughts, must ponder and learn to grasp them, and you will, beyond all the human difficulties of your social life, behold another sphere where alone your spirit receives the genuine consecration of truth. And you will begin to learn that even misfortune and suffering have their useful side, since in My Household nothing can occur, nothing can happen which did not have to serve towards universal progress. So do not complain about the calamities of human life, but follow My example. I utilize everything for the permanence of My great spirit- realm. What for Me is My spirit-realm, for you is your soul, the complex of the Self.

I have just explained to you that you bear the blame for everything that spoils your life on earth. So avail yourselves of this school as an awakener of your spiritual life and seek solace and quiet in the regions that are untouched by the misfortunes of human life. Then, as I once told My disciples, that "they could eat poison and tread on vipers without being hurt", also you can draw a great lesson even from the saddest events. And you can consolidate your conviction that this life is too short to fully unfold the spiritual wealth of your soul, and that only in absolute freedom a sphere of action will be opened to you in the beyond, which cannot be understood as yet.

All that the world can inflict on you is only meant to be lessons. Even though they are bitter, they must never fail in their purpose as lessons.

All this draws you away from the world and upward. Do not resist this urge, for it is only for your spiritual benefit.

Only once you will have left the world behind you will you realize how much ridiculous importance you often attached to things and circumstances, which were not worth your concern or worry for even a minute.

Thus this word shall support you in misfortune, when you face the future sadly, not knowing what it has in store.

Truly, it is not My fault that the commandment: "Love your neighbor as yourself" has disappeared from the sphere of human activity and everyone loves only himself. Therefore all the sufferings arising from the noncompliance with this law are not My work, but the work of human beings.

Make your complaint to them, seek, at least in your immediate surroundings, to enact this simple law with them. And if you have even a small degree of success, the realization of having contributed to it will indeed be a source of comfort and peace, in contrast to the difficulties other people cause you, who only follow their own interests.

Seek to preserve your own spiritual nobility and leave everything else to Me! I lead everything to a good end, for the sake of the good I lavish so many words on you to show you at least the road which, in the labyrinth of world events, you must walk in order to save your soul and not to debase My divine spark laid into you. Amen.

30. WORDS TO A RATIONALIST 1

22 September 1870

YOUR brother M. asked you for an answer on behalf of one of his friends who, only endowed with the light of reason, tries to explain the entire creation, including its "Why" and "What". Having repudiated the life of emotions or of the heart, or the inner spiritual life, he is thus unable to arrive

at some satisfactory answer to all his searching and musing.

Well. I will try to offer the suitable foods and palliatives to a soul that, though hungry and thirsty, does not know as yet which food or which drink could really appease its hunger and thirst. Whether this soul will accept them and how it will spiritually digest them, we shall see in the following.

Your brother M. perceives quite well that human suppositions are inadequate to bring true solace and peace to his friend. For it could only be a system pieced together from rational arguments and opposed to another one where after all, seen from My viewpoint, one has as little solidity and firmness as the other. Therefore, he turned to Me with the most loving request that also this friend might be given the tranquillity and peace he himself enjoys in such rich measure through reading and complying with My (new) Word.

So I will try, like the mother who offers her breast to her newly born child. to offer also to him, an erring but not evil soul, the first spiritual food. Newly born children also often refuse the mother's breast. Now we will see how your friend will like this new food which, moreover, comes from hands quite unknown to him.

In the beginning it will not fit into the way of thinking of this friend of your brother's that a God, a Creator and Father of all created beings, should reveal Himself through another man to a human being, trying to spiritually educate and better him. For he will probably answer: "This is impossible! How can or will a God, provided there is one, in His infinite greatness bother with us worms? How should He, the Almighty, be concerned as to how one or the other man thinks and whether he has a spiritual future or is lost forever? The entire creation and everything visible proves at every moment that the destruction of a single life, indeed of thousands, does not matter to Him!

"And this God, whom you foolish and credulous people revere, should condescend to teach on this tiny grain of sand, the earth, a thousand times thousand even smaller vegetating little worm – man! No, this borders on idly or dreadful nonsense!" Thus, dear child, your friend is sure to think, and look, from his present standpoint he is right. He can and must think thus, in accordance with what he has imbibed partly from his experiences and from his view of the entire creation and partly from the books that have come into his hands and in which alone he fully believed.

Therefore, before I can deal with even one of his doubts, I must try to make him understand that such extraordinary revelations are possible. They have occurred since the earliest times, can still occur, and are now more than ever before bestowed upon mankind.

Your brother's friend divides his life into an emotional and a rational life, making a great distinction between the two. Now I merely want to ask him: Has he ever wanted to come to a clear understanding as to what an emotional life and what a rational life really is and where the one and the other originates? On closer scrutiny he will hardly be able to give a satisfying answer refuting any objection. Well then, so I will first ask questions and then answer these questions Myself. For it matters to Me that I explain My opinions not accepting his, which I have long since known.

"What really does emotion, or emotional life, mean? Where does it originate and where does it lead? And where does it differ from the rational life?"

All questions weighty enough to warrant explanations, if one wants to build in the least on such questions and their respective answers, even the structure of the whole of infinity, solidly and permanently, so that no gust of wind coming from newly emerging ideas of a so-called scientist can topple it. Now let us come to the point.

What does it mean: emotion? This was the first question. And so I answer: "Emotion is something that one feels." But what does it mean: to feel? Here is the difficulty, for thinking and feeling are vastly different.

With his outer senses man feels all the impressions coming from the nature surrounding him. With his inner feeling capacity he perceives the influences of a spiritual nature, which, no matter how much he may deny them, are nevertheless there.

To this category belongs the voice of conscience which, according to your language (German) is something certain. Something which, despite all philosophical and scientific dispute among scientists and laymen, with its own reasoning (conclusions) pursues an idea which often does not fit in with what the scientists try to impose upon others while they themselves cannot agree upon it.

This emotion, or emotional life, is therefore not of material but of spiritual origin. That is, it leads up to the assumption that, apart from all the visible and invisible natural elements, there exists also a higher level of spiritual things, which are invisible and imponderable to our senses as well as impossible to analyze chemically. On the whole they are there and can be felt, but neither seen nor heard, or even thought, as for instance the feeling which takes hold of everyone listening to sublime music. What can you human beings do then; can you think one chord, or even feel the impression of the same on your soul? Having established the fact that a feeling and an emotional life exist, the thought must naturally arise: Where does this stream of the most blissful emotions of which a human heart is capable come from? Where is its beginning and where its ultimate goal or culmination point? The just evinced spiritual realm, which is above all elemental matter, must naturally more or less be present in all matter so as to secure its permanence.

When people fell a tree or pull out a plant, do they know whether the tree or plant feels something during this violent act? They do not know! But their lack of awareness is no proof that the tree or the plant does not physically feel pain and, spiritually, death. For what your senses momentarily fail to perceive does not prove its non-existence.

This emotional life is thus probably more or less present in everything created, in keeping with its individuality (nature). Now it surely is natural to ask: If, according to certain laws, the feeling is there, who established these laws, who showed them their established limits beyond which they cannot go?

Where there are laws, there must also be a lawgiver, for elements and natural forces do not evolve spontaneously. Therefore, since the laws naturally imply a lawgiver, it goes without saying that with the wisest laws there must also be a most wise lawgiver who is the quintessence of all wisdom.

No matter how much you people have so far learnt in nature, everywhere, on a large and on a small scale, you have been able to recognize the same perfection. Nowhere have you observed a shabby treatment; a central sun is as perfect as a grass mote.

What follows from these discoveries? The great fundamental law emerges that to the lawgiver and Sustainer of the universe, beginning with the remotest stellar constellation down to the tiniest infusorian on your earth, not a single one is more important than another, but that everything is on its level arranged, sustained, and further developed with the same care for the sake of its progress.

Since you have to deduce this merely from your investigations, it naturally follows that, if a mote is important to the Creator, also the human spirit with all its qualities must be and that, since the Creator does not let a single atom perish or vanish, He will even less regard a human soul or whole nations as lost.

Now that people with their good and bad qualities and their completely free will have so far deviated from the actual goal for which the Creator made them, should it be impossible for this very same God or Creator to adopt special measures and through His influx into the heart of an individual prophet or medium (as you now say) chosen by Him, try to bring back to the right road the other lost spirits and souls? Here we have finally arrived at a point where our friend could perhaps convince himself of the possibility (though only in extraordinary cases) of such an influx.

However, this influx can only occur in the organ corresponding to the spiritual Giver, and this organ is the understanding of the heart, or the heart, or the emotion. It alone, being the most important, most precious organ, is suitable for the most sublime soaring up, the divine spiritual ecstasy.

The intellect belongs to the world, to its requirements and its material interests. The emotion is the organ of the spiritual life, which in this world can only be fleetingly tasted, is not lasting here and at most leaves behind a faint foreknowledge of a spiritual, higher world.

I had to go that far back so as to give at least a little to this friend, but also to let him have some idea as to what grace it means for someone like him to be taught by Me, the Lord of everything created.

I love him, like all My children, like everything created. I want to lose nothing, and this applies also to him, who is by no means among the most ignoble souls who were placed on this earth for their short trial-life.

Your friend in his letter to your brother complains about the various discrepancies which he observes in creation, in human life, indeed wherever he turns his eyes, mentioning quotations by scientists who judge Me and speak of My arrangements like the blind of color. My dear friend, I have already told you before: The intellect is for the judging of worldly things, to invent machines and make discoveries so as to render your life more comfortable or to give one or the other more power to rule, etc. But whatever you may plot with the intellect, you cannot thereby fathom My creation, its "why so and not otherwise". However, with the emotions you can surmise it, without understanding it. Not until I intercede and allow you a glance into My operations will you have a little light. But then you will also find rather the loving Father than the implacable God in Me, who does not ever want to destroy, but always to build up and save!

Your friend said further in his letter that very much was expended on the education of the understanding of the heart, indeed more than on the development of the intellect.

To this I must remark that I am exactly of the opposite opinion. In almost all educational establishments the understanding of the heart, the heart with its noble attributes, is almost totally neglected and the worldly intellect alone educated. This is why there is so much evil among human beings because they have merely a brain and no heart. For that very reason I allow misery and misfortune in human society, so as to awaken the inner feeling, neglected or led astray in early life, and make the inner voice heard again, so that man may again learn to prefer spiritual well-being and advantage to worldly success. Through misery and ills I awaken the dormant hearts; in their misery they then seek Me, whom in their life of pleasure they had quite forgotten and often even totally disavowed.

From this standpoint your friend must view the earthly life merely as a period of transition and in the same sense regard all the sufferings which often arouse his pity, and he will (like My angels and pure spirits) give blessing where now he wants to curse.

What would man be, had he not in the end his own heart, his inner life, as an ultimate refuge against all misfortune?

The intellect with all its knowledge is cold; and where there is cold, there is no life!

The inner feeling warms. Where spiritual sunbeams, emblems of eternal love, flash through the martyred heart, the flame of enthusiasm is kindled. There man then enjoys the higher initiation into the foreknowledge of a light of a more sublime and beautiful world far beyond this earthly life, dimly visible as through a coffin-lid.

Who has never lived through such hours which the contemplation of nature or the works of true poets and composers offered him?

And where do all these sublime sensations really lead? Certainly not to a destructive, severely judging God, but to a loving Father and sustainer of all his created beings.

Also in nature, appearances are deceptive, if the human eye judges the destruction of one animal by another only with human reason, this slaughter and murder with worldly rational notions.

You human beings here or there judge with a compassionate heart the destruction in nature that you see and which for wise reasons were decreed by Me thus and not otherwise. However, where your entertainment is concerned, or the killing of time that you cannot spend with anything better (or at least you imagine so), you fail to consider that when hunting you deprive out of boredom innocent animals of their lives in order to satisfy your lust to kill.

You condemn the bird that mercilessly consumes the insects, which it does only for the preservation of its own life; there you see an unjust God. As for your voracity however, where everything exists only for your stomach and you kill by far more than many animals, not out of necessity but out of wantonness and boredom, you weak creatures consider your actions justified, even laudable, while you accuse a loving Creator of something which may be more necessary for your existence than you could ever imagine.

Therefore, My dear friend, learn first how to love and honor Him, who with every pulse-beat showers you with thousands of graces. Learn to understand the language of nature, and you will no longer see so many dissonances in it as hitherto.

Rest assured, the world is always the same; a loving heart sees only love, where an embittered one finds hatred and discord, in your heart you do not see the world, but only its reflection; clean the mirror and the reflection of My nature, which is always the same, will soon show itself to you in greater purity.

Read My old and My new words; they contain peace and tranquility, which you will seek in vain in the books of scholars.

The majority of scholars write their books so as to gain the tranquility they themselves lack, or they try to convey to others the clear conviction about the world that they have lacked in all spheres.

Use your intellect for your worldly career, but also here combine your intellect with love. Then you will gain more peace, you will learn to know and love God, the Creator and Father, more and will no longer have to pity or envy others.

Follow My advice and you will soon hear this voice, which is now 270

speaking to you through another man, in yourself and it will give you peace, solace and a true picture of the world and its life process.

This you are given for your solace. I value you because I know your heart; it only needs the right guide who will bring it onto the right path. For the time being I Myself will be this Guide. And so follow My advice and you will certainly never regret it. All this I, your most gracious Father, am telling you. Amen.

31. WORDS TO A RATIONALIST 2

8 December 1870

YOU have again been approached to beg Me on behalf of your brother's friend for words of solace and explanations in reply to his last letter.

You are both concerned out of brotherly love to elucidate as much as possible to this friend his doubts and his concepts imbibed from worldly scholars and help him who, though longing for enlightenment, refuses to discard what he learnt earlier, to regain his tranquility and the desired solace And so let us see whether we can kindle for this soul instead of its presumed "scientific" light another, spiritual one which compares to the former like sunlight does to a burning candle.

Of course, your friend became upset through My words sent him by you. This food is new to him, not hard to digest, but unusual, for it is a food for the heart, not one for the head.

As I have told you before, your worldly scholars do not believe in everything they write down and often recant on their deathbed everything they have written. These scholars, as they erroneously call themselves, whose whole system is often, indeed mostly, built on a hypothesis which, wrong or not, is at least provable to them, know how to erect with clever words and seemingly logical conclusions an edifice on this hypothesis. And he who accepts the first sentence of the hypothesis as true is of course compelled to believe everything else.

However, what is the usual conclusion at the end of any "cleverly" written book? It is: "This is how far the material and rational research goes. It cannot be backed by historical facts nor experimentally proven; the present level of knowledge as well as the instruments available being inadequate to follow up this clever assumption."

How much have your scientists written about the origin of the earth, about its structure, its age, etc., and what is the final result? That they know nothing! For the creation of this earth, its gradual development, its inhabitants beginning with the lowest crustaceans and ending with man, comprise such spaces of time that no matter how much the geologists may dig around in the lowest strata of the earth's crust, they will find nothing of import of that which I alone know.

What have the astronomers discovered on the laborious roads of mathematics about the great starry firmament, which every night displays above their heads an ocean of wonders for the human spirit? Only a small number of planets orbiting around your sun; apart from that, they know nothing. Despite their best instruments, the nearest sun orbiting outside of .cur solar system remains for them a small star and a great mystery.

What do they know about the vast stellar or solar complexes that you call nebulae? Nothing! Your telescopes do not reach them and you have no data by which to express the distances to suns full of splendor and wonders with beings loving Me, still circling around each other singing a continual hymn of praise to Me, the Lord, whereas your friend accepts My existence only of necessity, and all this in your, to you, infinite shell globe. What are they supposed to know about that which lies beyond the envelopment o: cite same, compared to which this entire, to you infinite, shell globe is merely an atom in the universe?

What do the scientists of your world know of the animal kingdom or how the animals see the world and man? Look, an ox is for you a totally alien world. You do not know whether he sees you as gray, red or blue, short or tall. Its spiritual-intellectual life is for you and all scientists forever an enigma, and so is the life of every animal.

The scientists can only externally classify the animals according to their species, dissect them, prove their physical structure and its similarity to the animal nearest to them, and spy out certain peculiarities in their way of living. But despite all their research, they fail to know why the animal exists. And when they can no longer extricate themselves from the Labyrinth of riddles into which they have enmeshed themselves, they begin to accuse Me, believing that they, with their book learning, could have done everything better than I Myself.

What do your doctors and anatomists know, who incessantly dissect corpses (and even vivisect) and chemically analyze the elements of which the human body is corn posed?

To Me they all appear like a tailor who tries to determine from the garments he is expected to repair the character and the spiritual qualities of the one who has worn them. The material, indeed only the coarse material, is visible to them. The quiet energy, endowed with intelligence, which builds these receptacles to the last detail with equal perfection, animates them and from the moment of begetting builds them and sustains them until death, this intelligence they do not know, for it cannot be found through dissecting.

Look at a human brain; what is this tissue of diverse mass, segregated in its membrane, with its convolutions?

Why are these convolutions? Why not one single mass, why the gray and why the white mass? Some scientists believe to have discovered where this or that ability is Located. Yet what is ability or passion? Is it a fluid, or an electrical or magnetic current? What is the thinking process? What goes on in the brain mass during the same?

Look at all this; even if the brain was exposed and all this accessible for observation, these scientists would still see nothing, for a thought has no body.

It is exactly here in the hemispherical, whitish-gray mass of the brain that two worlds meet, which, despite all denials, still exist.

Many a materialist may still want to deny this with some sophisticated nonsense, but in his very denial, in his own person, it proves its existence.

You see, your dear friend has imbibed the sweet poison of human wisdom from these books. Following these scientists step by step. He has often in his life found their arguments seemingly proven and has thus fallen victim to pseudo-knowledge.

This, however, neither satisfies nor consoles, but condemns hint to share with them the sad fate these scientists have

allotted to man in creation. This is, to wait patiently until, after much misfortune and suffering of human life, finally also his hour comes which carries him off this vale of tears, turning him perhaps into a bit of water, or ether, or nitrogen (according to their idea). It is this horrible prospect that depresses him, and since no one has as yet come (to him) to enlighten him, he is sick and tired of his life and existence.

Yes, My dear child, you are certainly right to see the world as you do, as it were, wanting to curse the day when you were born and thinking with a shudder of the day when you will return to the unconscious void from which you believe to have come. This prospect is surely sad and hopeless after so many calamities, sufferings and illnesses accompanying man on his earthly path, finally to be without the prospect of a reward, not even knowing why one has lived!

It really does not redound in God's honor to have created human beings who torment each other all their lives only to finally cease to exist without, so to speak, having had a purpose for coming to this earth or leaving it. One would have to assume that there is a God, who wants to delight in the torment of human beings, whom He created merely for His pastime, since He had nothing else to do.

However, if you, My dear child, in hours of solitude will scrutinize this matter earnestly, I ask you this: Has it never struck you as strange that, despite all the calamities of human life, other sentiments, other emotions often asserted themselves within you, which did not always express disgust and despair, but which revealed more gentle, more consoling aspects of spiritual life to you?

Have you never felt compassion, never an urge to look upward? Have you never felt the gentle sentiment of love in your heart with which you, forgiving the whole of mankind, could still love them?

Have you never, when witnessing a great natural phenomenon or gazing in the stillness of the night up into the starry heaven, sensed a holy foreknowledge which, had you responded to it, would have lifted you up into higher spiritual spheres where the human bustle would have disappeared, making way for a more beautiful, gentler feeling, the feeling of forgiveness and love!

Did not in such moments your God appear to you in a better light than as the dead science taught you, saving He ruled as an implacable tyrant? I know only too well that there were many such moments that seized your heart; only you did not want to listen to them.

However, now that I want to lead you onto other more promising paths, I must remind you of them. You see, these moments were the solemn hours when My Spirit spoke to you, a lost child. They were moments of My spiritual proximity; I wanted to console you, heal the wounds your philosophical over-subtle reasoners and book authors had inflicted on you. I wanted to show you that, far beyond all the so-called scientific investigations, there lives and moves something else, which can dissolve even the worst disharmonies and cruelties of the human- earthly life into harmonious hymns of praise for Him, whom despite your seeking you have not found as yet, or whom you have at least not understood as He wants to be understood by you human beings.

Much still lies in the dark for you; you demand miracles, at the same time thinking there are no miracles.

Now I ask you, what does miracle really mean? You see, many inventions that now the smallest child among you understands, would have been termed a miracle some centuries ago. What actually were they?

They were natural laws or forces that people hitherto did not know or, if they did know them, did not understand how to use! Do you think the land of discoveries is fully explored? Is not most of it shrouded in darkness, particularly the Spiritual? And if here and there I allow people to find access to the spiritual life so that they should come to know Me, the most pure Spirit, better, does it have to be a miracle, which would coerce them into believing?

As you write in your letter, if your steel pen were suddenly changed into a pencil, you would believe. However, if I allowed this, what would happen? Look, you would be forced to believe at least at the first moment in the possibility of such a transformation, but I do not know whether within a few hours you may not have denied this miracle, perhaps thinking the two objects must have been confused in your thoughts without your being aware of it.

My dear child, there are no miracles! For everything depends on the laws long ago decreed by Me.

Do you actually know what a miracle is or would be? Look, I will tell you: a miracle would be if, contrary to the immutable laws ordained from the beginning of creation, I were to allow or effect something diametrically opposed to these laws, thereby having to accuse Myself of a contradiction. For you must know – My laws are made so as to make an action contrary to them impossible, at least on My part.

Surely you often act contrary to My laws, but their transgression is always immediately followed by punishment.

However, it is a totally different matter where My laws begin and end, and how many there still are of which your researchers and philosophers have no idea and which they will not ever discover.

So you see, My child, you are reading here what I, as your God, am speaking to you. You fail to understand this event. It has never occurred to you in your life that God, who claims to exist, the Creator of all these immense worlds, should want to talk to you, and despite your astonished shaking of the head this is what I am doing. For I love you, My created being, too much to want to see you lost, a victim of materialism and unbelief!

Realize that you carry a divine spark of My divine self within you, which has been laid into you at birth. You have a totally different destiny from the one that so far you have considered your only one, one that is higher. So as not to lose you, I allowed your (seemingly) incidental contact with a man (My present scribe), who is already nearer to My heart and has often clearly heard My voice within him. You see, this man, who is on the road to become what all people should at some time become, has facilitated your road to Me through a more direct contact. In this way, words are reaching you from a region of the existence of which you have never had an idea.

Well then, try to spiritually digest this, to you, new food. Perhaps you will find there what you did not find in the philosophers and other authors, namely, a better philosophy and a better concept of Me, your Creator.

Compare My words with those of the book-worms! Which ones can one read more often without becoming bored? And you will gradually find that He, whom you imagined to be beyond all the stars, was often so close to you, with a compassionate look full of fatherly love, pitying you because of your spiritual aberration.

Every beginning is difficult. It is an effort for many a person to discard an old, comfortable garment in favor of a new one. Do try it too; perhaps the future will show you that you need not repent the change of garment. This, your Father tells you, who holds together everything in His creation not with the claws of a tyrant but with the bonds of love, and who wants not even one atom be lost, let alone a human soul such as yours. Amen.

32. THE ALCHEMISTS

6 July 1871

PRELIMINARY remark taken from a letter: "And so you must be induced by words coming from the Lord to make known secret desires and doubts, so as to receive me detailed explanation of this desired topic from the Lord Himself and so listen: "My dear son, when in those days in these works (by the alchemists, etc.), you sought Me, your Father, you did not realize what was true and what was wrong in these books, and fared like many people nowadays, who likewise fail to understand the Bible because they cannot find its spiritual meaning.

Those men, who since time immemorial have concerned themselves with the dark side of science and were called magi, astrologers, alchemists, all those men had a vague idea that something greater, more sublime was hidden behind that which nature visibly revealed to man.

In the stillness of the night they watched the course of the stars, studying mostly at night, because at night the spirit could concentrate better than during the day. In the darkness of night the quietly working great Spirit, which permeates My entire universe, surrounded them. They surmised its influence, but they did not know the Spirit itself, and why? Because they themselves were only worldly orientated, only intent on their own advantage and on using everything they could find towards the enhancement of their own influence and position.

This is the reason why they all found nothing (worthwhile), neither "the philosophers' stone" nor "the arcanum longae vitae" (elixir of life). They did not become more enlightened and, like all people who are born, had to die.

That which these erring children denoted, sometimes in Latin and sometimes in Greek terms, as the universal spirit, is, was and remains nothing else but My will or the forever active power, which sustains everything, then destroys it and creates everything anew, in order to lead everything back onto the spiritual path to Me on a gamut of intricate processes and transformations.

Sometimes an inspired thought flashed through the brain of such a nocturnal student. However, he tried to grasp with the intellect what was not of the intellect, calling it by an unknown name and giving it a mystical semblance only to render what was silly even sillier, and tried to make other people believe what he himself did not believe, namely that he knew more than others. So he assumed a mantle of high learning and no one saw that out of his mystical apparel as magician, alchemist or astrologer a pair of tremendously big donkey's ears were sticking out.

What the pseudo-philosopher mentioned by you termed saltpeter, as active force which the wind had carried in its belly and which was the spirit he was looking for, is nothing but the active life force which every wind and every breeze contains. For what really is saltpeter, what is salt? And what is the active vital spirit in creation?

Look, My dear son, this is all one and the same, only you must examine it a little more closely. Comp. The word: Sugar, Salt and Vinegar). Saltpeter, or salt, is a substance resulting from the breaking up of other elements that, in turn, breaks up everything with which it is mixed.

What does breaking up mean? You see, breaking up in My language is nothing else but stimulation, the developing of life activity, the freeing of bound substance.

When saltpeter precipitates in crystalline form from other decayed elemental substances, it is, out of the whole substance, the finest Spiritual and, compared to the former, on a higher level. Then, as it combines with other substances, it develops a higher life and, thus spiritualizing itself and liberating everything else through the breaking up, paves the way for spiritual progress.

Its corroding property, like that of salt, is the awakener, the stimulant to higher life and thus nothing else but My mighty will, which drives everything created along on its course.

If your philosopher says that the wind carries the sought-for spirit in its belly, it means in other words: The created movement in the air that stimulates the metabolism is the mother of active life. For just as the live animal and the woman carry the future fruit in their belly for maturation, also in the air everything is ready for further conveyance, noticeable in a faster movement, a faster process of precipitation, as wind or air movement, and urges on towards a decision. It is the spirit, which I laid into My nature and which, stimulating everything, must break up and create everything anew.

And when the alchemists of former times had a foreknowledge of an eternal, indestructible life, it was not their earthly-physical life but the life of the spirit laid into them which, however, in their nocturnal inspirations by a higher spirit-world they did not understand and interpreted wrongly.

The earth's father or mother is neither the sun nor the moon. The Father of everything created am I, and the mother who constantly gives birth and incessantly works, stimulates, sustains and newly creates is My will. It is expressed through all the substances in the ether, all of which carry within them the impulse like the salts to stimulate, coerce to new forms, to embody them and again break them up as salts. Thus, in new combinations, they draw nearer to the spiritual cosmic edifice from where they came and to where, driven by My will, they must again return on their circuit.

These substances, My son, have been, and still are, the actual carriers of My creation.

It is My will as "active force", which as magnetism attracts, as electricity repels, as light stimulates, as warmth develops, and as fire destroys. Finally, as the great awakener, it coerces what has been changed by the salts and acids to go into new forms, but more spiritualized than before, through another cycle of creations.

And what is your own life? Is it something different?

Look, My child, the various ramifications on the road of life are the salts, the stimulants, the awakensers. They stimulate you into feeling, thinking, acting.

They break up the impressions absorbed from the outer world.

From this process emerges the character or the actual spiritual physiognomy of man.

These experiences further your spirit and purify, liberate and tie together life's impressions into a whole.

My will, as a spiritual wind, wafts through your soul, there to give birth to new thoughts, new ideas turning into actions which guide you onto better roads, thus shortening your road to Me considerably.

This is the saltpeter and the salt of life that you find everywhere, on mountains and in valleys, in caves and also in your own home. It is the stimulating principle of coincidence (a linking together of events), just as in the whole of creation the incessant attraction and repulsion of like and unlike substances.

Thus the world faces its change, and thus you face yours.

Here you have in a few words your images from your ancient books elucidated, spiritualized.

From time immemorial the thinker had a need to unravel the unknown, and the less he could reach or unravel it, the more it fascinated him, be it in the material or in the spiritual-psyche realm.

This is where all the aberrations of the human spirit originate, so that today only a few people see and recognize their mission quite clearly.

You, My child, have now stepped from darkness into the bright light.

Follow My tenets and My words and you will, not with the intellect, but with the heart, read from the whole of nature surrounding you and realize that it is your Father, who from all objects and from all the corners of your heart calls out to you:

There is only One God, One Creator and One Lord! But also only One Father, who with His will, as the universal vital salt, awakes, inspires and guides everything, so that it may ultimately, as an entity originated in the spiritual SELF of His Being, be able to return to that source! Amen.

33. THE Latter Day Saints

(Received through Jakob Lorber)

24 November 1840

QUESTION: Oh Lord, what about the sect in Great Britain which calls itself "The Latter-Day Saints", and whose members (who are said to possess miraculous powers) for the most part are emigrating to America?

Answer: So write: As far as the so-called sect is concerned, which calls itself "the Latter-Day Saints", there is not so much in it as you may think. For it calls itself holy, and yet only I am holy. However, even if someone is sanctified in My name, he is still not holy. And even if he became completely at one with Me through the purest love, he would be only in a general sense holy; but in particular only I remain holy, while he is through and through sanctified through My living image in him.

You see, the one who calls himself holy, even for the sake of My name, does not glorify My name, but he does it only so that his name may be glorified through Mine. And even if he praises My name, he only praises it for the sake of his own honor and holiness, which praising the holiness of My name would bestow on him.

Look, I do not like such saints! And besides, the question arises: Where is it written that someone for the sake of salvation shall emigrate to America, there to live more comfortably and freely on account of the greater lawlessness? I always say: "The Kingdom of Heaven suffers force! Those who do not grab it by force will not possess it," and have never said: "The Kingdom of Heaven suffers ease, and those who grab it with ease will possess it."

Whoever wants to come to Me need not go to America, but only into his own heart, and once he has cleansed it through true love and living faith, he is sure to find Me, and that much nearer than in America.

But those who, believing to have found Me and for this reason calling themselves "Saints", emigrate to America so as to retain Me better, so to speak, truly have little stability and will find it even less in America. For how will he who fears already in his accustomed, uninteresting homeland to be turned away from the spirit by worldly influences, prove himself in an alien continent where a thousand curiosities and needs will await him?

Therefore, this "holy sect" is not as great as you think. Look, this sect does not relish being obedient towards their monarch.

Therefore, they want to immigrate to America where there is a republic, which is an abomination in My eyes, since there almost everyone wants to rule and no one wants to obey. For every republic more or less always resembles hell which, in the strictest sense, is a republic.

As for (the title) "the latter day", the sect is quite right. For to them, this time will truly be the last of their holiness once they will set foot on American soil. I will always be a Father to the righteous on all his roads, provided he walks them earnestly in My name; but rather at home than in America, although thereby I do not wish to say that I am less a Father to the Americans than to you. But no one need travel there in order to find Me, since I am much closer to everyone than America! Besides, every man lives anyway in the latter time and will henceforth and in eternity no longer live in a time, but according to how he has lived in his last time, he will be either forever dead or living in My Kingdom forever. An end of all times is here out of the question. How it will be, no one in the whole of infinity apart from Me knows and need know. For he who lives to the end of all times will be living as before in the bosom of his Father. But he who will remain dead until then will also remain dead afterwards.

Now look, for this reason you have nothing to do with the end of all times, but only with the time in which you are living. For that is the latter time for every one of you. Therefore, be watchful in this time, and be diligent in love, so that it will be your share forever. Amen.

Do love, trust and believe firmly, for therein lies the great secret of all success for you.

Amen, say I the alone Holy One. Amen. Amen. Amen.