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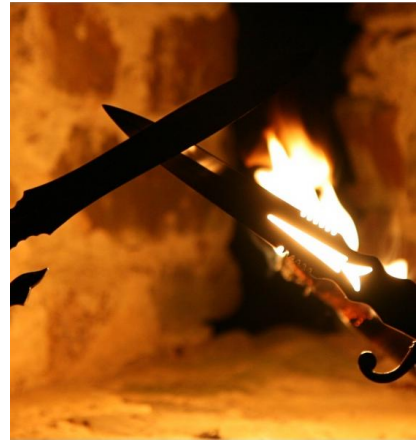
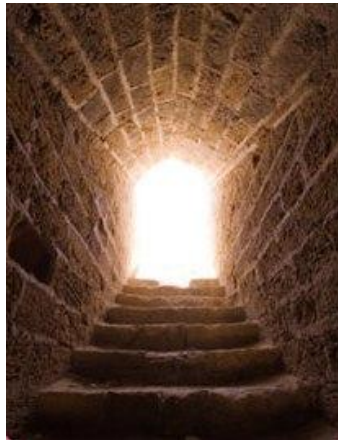
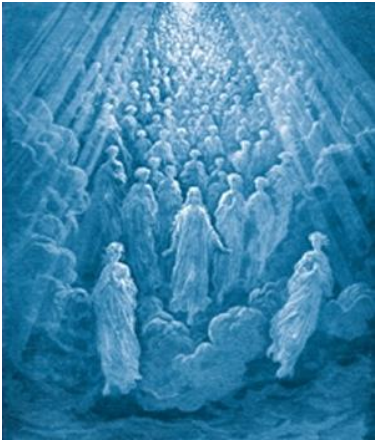
LIFE after DEATH

HEAVEN and HELL

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

www.new-revelation.ro



THE NEW REVELATION

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

The truth seeker can find many other revelations concerning life in the great beyond in the works written through Jakob Lorber): **From Hell to Heaven (Robert Blum)**, **Sunsets to Sunrises (Bishop Martin)**, **Deathbed Scenes** –which are all depictions of life after death, but also in the main work of the New Revelation: **The Great Gospel of John**, in **Earth and Moon**, **The Spiritual Sun** and others.

“But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” (Matthew 22:31-32)

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5:24-25)

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The destiny of God's creation – men, matter. In the name of God

“In His spirit, God is eternal and infinite. Everything goes forth and exists out of Him; everything is within Him and is the eternally abundance of His thought and ideas, from the smallest, to the greatest. He thinks them in the clearest light of His self-awareness and wills them to become reality and then, they already are what they have to be in their primal beginning. In addition, He places the germinating sparks of His love into the thoughts and ideas set out, as it were, from His personality, animates them so that they may exist like independent beings and guides them to the highest possible stage of indestructible independence through a constant and ever growing influx out of Him.

[9] These beings are then full of creative power themselves, because they are guided and preserved by the divine love within them. They reproduce themselves and can endlessly multiply and all that goes forth from them is- like children to their parents – not only similar to their progenitor, but also endowed with the same qualities. These make it possible that procreator and procreated, thanks to the easily enhanced divine love within them, can finally make the transition from matter into the pure spiritual and fully godlike state and yet remain forever independent individuals.

[10] Thus, the thoughts and ideas that once had gone forth from God fully return to and into God, yet no longer exactly as what they originally were, but as fully active, self-conscious, independent and active beings that can exist, act and create by themselves, as if quite independent of God. This is why I said to My disciples: “Be ye therefore perfect, even as your Father in Heaven!”

[11] I am now doing great things before your eyes and ears, but you yourselves will be doing even greater things in **My name, which is the love of God in your hearts**, without which no one can do anything of benefit toward everlasting life, because the love of God is the actual, indestructible life within God Himself, as well as within every being that has gone forth from God.

[12] However, every temporal created thing as such must one day come to an end when, by perfecting the divine love within it, it will gradually have made its transition into the spiritual. Thus, also this earth will not exist forever, but will gradually pass into the spiritual. However, by your earthly concepts of time and your present understanding, a long time will yet pass, until the fire of divine love will have dissolved all matter into its original spiritual state.

[13] The dissolution of a world will happen in the same way as it does with every earthly being, that is, external death will gradually and visibly be setting in. Looking at a tree, you will notice how it gradually dies. It becomes old, rotten, with only a few branches still showing some life, while others have become rotten and gradually break off. In time, also the trunk becomes rotten and dead in parts, until finally, the whole tree is rotten and dead; but even as an already completely dead tree, it still contains some live spirits. Therefore, when it is lying in the forest, thrown down by a storm, you will see mosses and other little plants growing out of it, inside it there will be all kinds of worms and as many insects will be nibbling and eating away the tree's flesh and marrow, until in perhaps hundreds of years, there is no longer any trace to be found of the tree.

[14] Thus, on a larger scale, it will also happen with a dying and, finally, quite dead world. However, where a tree dies, another one soon grows in its place. Also when a world disintegrates, one or even more others take its place and take over the still remaining living spirits of the decayed old world, for their further care and development. And behold, thus the actual creating never ends because God, too, can never cease to think, will and love in His forever boundless love and wisdom.

[15] I think this should be well comprehensible for everyone. However, for the one who still does not fully understand it, I add: Imagine yourself living immortally in a world, in forever youthful energy. Will you cease to think and will? Will you one day become quite inactive, no longer wishing to enjoy anything? Surely not, but instead, you will become increasingly active and will make every effort to gain more and greater comforts for your life. For it is a characteristic of love and the true life of love, that it can never rest, but has to be active, because life itself is nothing else but a succession of activities.

[16] Therefore, let no one imagine that he will one day in the beyond find himself in a forever inactive, sweet repose, for this would be true death for the spirit or soul. The more spiritual a person becomes in his within, the more active he also becomes throughout. If this is so evident and clearly recognizable already in this world, all the more so will it be the case in the beyond, where the soul is not impeded in its activity by a heavy body." (THE GREAT GOSPEL OF JOHNVI, chap. 226)

The immortality of the human soul

"It has already been said that each soul, after the death of the physical body, comes first into the company of angels, whereat their evil company must yield in the twinkling of an eye. It happens in this instance as well. But such a soul does not remain permanently in the company of the angels, but instead is placed in a position whereby she may restore herself completely. In other words, she is brought to a place where, through free activity, she may regain the necessary specifica for her restoration that she squandered on this world." (Earth and Moon)

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"[1] BUT of the fact that the souls of all human beings, good or evil, continue to live after the death of the body, certain persons of all nations on Earth with a better insight have more than many thousands of thousands of times experienced the most vivid and convincing examples, because they

often for years have had contact and an instructive relationship with the souls of people whose body had died.

[2] But if merely and completely material worldly people do not want to believe that, because they never saw anything like it, can God be blamed for that? Indeed, these worldly people never search for it and thus do also never find it. But those who search for it will also find it among all nations on Earth.

[3] These Romans related to Me about such appearances which they experienced themselves. Are they to you therefore untrue because you still have not seen and experienced anything like it?

[4] Behind the highest mountains of Asia in the far east there is a big empire that is called Sihna or China. Does it maybe not exist because you have never seen it? And still further to the east, entirely surrounded by the big world sea, there is still another big empire with the name Jhipon (Japan). Does it maybe also not exist because until now you still have never heard anything about it? Yes, friend, on this Earth there are still very big empires and continents besides the 3 continents that you know. But, even if you do not know them, I know them and can tell you that they exist, and men will also discover them in the future.

[5] Human beings live everywhere and they do not lack revelation from above and from the side of the spirits who have once also lived there in the flesh. However, that such souls of men, at the time of transition to the kingdom of spirits cannot come immediately in a perfect light of life is certainly easy to explain from the fact that also here the human beings whose souls have become very world-loving can difficultly and laboriously be brought on the right track of the light of life. The body of man cannot believe or will something. It only serves the soul for a short time as instrument for the activity to the outside, and consequently also for his development. The thinking, loving, willing and acting according to the truths that someone has come to know is a matter of the soul.

[6] However, how difficult and laborious it often is for a world-loving soul who is inclined to laziness to understand the purely good and true and decides to act accordingly, you can notice in your own children. And a soul who is neglected here will surely fare still much worse in the great world in the beyond, because during the life in the body he has lived on the foundation of all kinds of wrong ideas, resulting in that which is false and evil. Such a foundation of life is however the same as a hardening of the love and of the will of the soul of which both actually constitute the life and the individual existence. If I then, from such a soul, would take away in one time his love and his will, then by that, also the whole soul would be taken away.

[7] Therefore, such souls should be handled very cautiously to bring them gradually – without them noticing it – on the right track. But for this, surely a supreme godly love, wisdom and patience is needed, because such a soul has always to be only influenced, as it were from the outside, by bringing him by his willing, striving and acting into such situations in which he will become aware of the fact that he will find himself to be in great errors. Once a soul becomes aware of this in himself, then also the desire will be awakened in him to know why he in a way did not end up on green grass, but only on a rather dark and unfruitful wilderness.

[8] Well now, in such a situation it is only then the moment to let such a soul meet a wise spirit who looks alike and who can then talk with him about one or the other thing. By that it will become light in such a soul who went astray, and now he perceives as if completely by himself that he ended up in great errors and he desires more and more for the true light.

[9] You can see now quite easily that a soul who is in such an already better situation begins to think quite differently, and his love and his will, as his actual I, life and existence will take spontaneously another direction. Once this happens, a soul – even if he was still walking in the dark before – will also soon come without much trouble to the true light of life.

[10] But according to you, a very sudden change of the soul would nearly mean his total destruction. I also could have acted – instead of here with the Jews – with you Romans or also with another gentile nation as the One who I am here, but what would be the result of that with the blind and very superstitious people against which also the most wise teaching would have no effect? Look, the people would take Me for one or the other god and would worship Me and bring Me great sacrifices, and My disciples, who also can do already a lot of things in My name, would be looked at by them with full of amazement as half gods and they also would have build offering altars and even temples for them, and so, with a pagan nation I would only have strengthened paganism instead of bringing it to ruin.

[11] But the Jews who, especially in this time, have for the greatest part become totally unbelieving – although they have the Scripture and the promise of My coming to this Earth, and by tradition also know how God has guided the people, even if they doubt it – are still the most suitable to bear My personal presence, because they cannot commit idolatry with Me. Because those who know Me, know also from the right source who I am, but the unbelievers take Me for a magician, and the middle class take Me for a prophet. Consequently, by My presence, not a single soul's individuality and free will are endangered, and therefore the light has to go from the Jewish people to the whole world.

[12] If you will examine carefully with your sharp intellect what I have said to you now, you surely will become aware that you have approached Me with a totally wrong opinion.

[13] If God would not have needed mankind for an ever increasing satisfaction of His love, He also would never have created them, but since He has created them, He also cares about their eternal preservation and by that He shows that mankind is very important to Him. Therefore, also God should be very important to mankind. Have you, My friend, well understood this now?"

[14] The captain, who was seized with deep respect and had listened to My lesson, said: "Lord and Master, as You have spoken now, no wise man has ever spoken to a human being. Only now You have shown to me who You are. I thank You for the great mercy that You have given me now, but I ask You also with all my heart to forgive me for the fact that I have dared to speak so brutally and foolishly to You."

[15] I said: "For him who has spoken as you have spoken, the truth is a serious matter, and therefore I gladly give him a true light, but he who is neither cold nor warm, but lukewarm, he deserves not My light of life, and will also not receive it before he will not take it in full earnest seriously. However, I know that for many gentiles among you it was already considered serious for a long time, while the Jews have become more and more lukewarm. Therefore, the light will now also be taken away from the Jews and will be given to you gentiles in all abundance. But do take care and watch that later it will not turn into a new paganism, for that would be still worse than your present-day paganism. You will indeed take care of it, but you will not be able to prevent the appearance of false prophets. Thus, watch all of you and guard yourselves against the false prophets who you will easily recognize at their works." (THE GREAT GOSPEL OF JOHN, Book 19, chap. 77)

The true life - only after the physical death

“[12] (The Lord) I also knew that My Word would find a good soil with you, and that is why I came here to bring comfort to all of you. But let this be the greatest comfort to you, that in Me the kingdom of the God, Whom you do not know as yet, has come to you and with it eternal life of the soul.

[13] For behold: What use are all the treasures of this earth to man, since he has soon to leave them behind forever? Is it, therefore, not incalculably wiser for man to gather such treasures that last forever and secure for the human soul and everlasting, more blissful and happy life, and that man, already during this earthly life, gains the clearest and undoubted conviction that his true, most perfect and free life actually commences only after the death of the flesh?” (THE GREAT GOSPEL OF JOHNVI chap 131)

The inner awakening. Continuation of soul's life after physical death

“[1] MY disciple John told you already, and I confirm this to you, that in the 2 commandments: ‘Love God above all and your fellowman like yourself’ are contained the 10 commandments of Moses and all the rest about what man should do to awaken the spiritual spark that abides in him and to unite more and more with his soul. For it is only in the right way of living according to God and in the right deeds of love for your fellowman that you will find true satisfaction, inner peace and the right victory over your passions and death. The one in whom the conviction is awakened, which makes it impossible for him to sin against those commandments, will already discover true Heaven on this Earth, for he became untouchable for all the attacks of evil, became by that a real ruler in him, and out of him a ruler over nature.

[2] For since the soul of man contains everything from all the beings that the Earth carries, as you know, it is very natural – once the spirit will rule in his house which contains everything – that he also must be able to rule over the various images of his I. Just like a king who worked himself up from the rank of slave to the throne will rule without resistance over all these ranks to which he belonged. But it is obvious that this is only when man has found the binding link of the chain, which is My teaching, and has connected both chains to only one unbreakable chain. He is completely powerless as the last link of the material chain, which is only the highest form of the soul, forming by that some human form, and is actually nothing but a very intelligent, well developed animal.

[3] I think that you understand now why you live, and how you can come to the right understanding.”

[4] Being amazed and listening attentively, they all said: “Yes Lord and Master.”

[5] And I continued: “Now there is still the third question to be answered, namely: What happens to man after death?”

[6] If it is as I told you, it is also obvious that the spiritual man, who develops himself only imperfectly in the earthly life because his heavy body is a big burden to him, must continue to live, for nobody will claim in himself that he can reach a perfection in this short earthly life that can

bring him already very close to God. He has to deal with various obstacles in his body and with temptations of all kinds, so that his character will be hardened and his will be trained to do violence to himself and to attract more and more what is good and remove the bad tendencies out of himself.

[7] Once in the beyond he will come into a new world which will ever more reveal to him the wonders of God and the universe where he will be able to see with his spiritual eye and not with his weak physical eyes that only show him the material world. While looking at the great works of wonders he now understands that the real bliss can only be found in the activity, and that God Himself is the most active Being. According to his progress, a suitable working sphere can be given to him that he zealously takes at heart. And in this activity and at the sight of his useful work he will experience true joy and the highest bliss." (36. THE INNER AWAKENING AND THE CONTINUATION OF LIFE AFTER DEATH, THE GREAT GOSPEL OF JOHN Book 25)

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"What distinction does the grave make between great and little, between rich and poor, beautiful and ugly or young and old? You see, none at all! Everything decays and becomes the *filth* of worms and, finally, insignificant dust.

As the body fares in the realm of the so-called natural forces, the soul fares in the realm of the spirit. Whether it was a beggar or an emperor on earth, in the realm of spirits this is completely irrelevant. No one is given special treatment. In this way no one's pride is nourished and the great man is no longer blinded by his greatness and the poor man – having suffered much hardship in the world – no longer by his claim on the Kingdom of Heaven, nor the pious by his expected reward of the Kingdom of Heaven. As often mentioned, in the beyond – mind you – **in the beyond nothing but the purest love is of value.**

Everything else is like rocks thrown into the ocean, where the diamond sinks down into the eternal, stinking slime, just like the most common sandstone. In themselves they remain what they are and what they were outside of the ocean, but their fate is the same, only with the difference that the sandstone is dissolved sooner than the diamond.

This applies in the beyond also to the worldly nobility or to the worldly lowliness. In the ocean slime of the inexorable eternity they will continue for a long time, fancying to be what they once were in the world. There the emperor will fancy to be emperor and the beggar, with the claim for compensation, a beggar. In spite of that, in the great Reality both will share the same fate in the ocean slime of eternity. Only the poor man should go through fermentation sooner, where his nature will be filled sooner with the true, innermost little bubbles of humility, which will then pull him out of the mire, carving him up to eternal light and life, than the emperor or some other great man of the world." (Beyond the threshold¹, Introduction)

¹ This whole booklet is a great guide based on examples for the life in the beyond

Important meetings of souls in the beyond

Meetings with angels

“On this side, the mortal remains now sink into the dust, but in the beyond a blind soul is rising!

But the angel steps up to him and says: “Brother, why are you blind?” And the newly awakened one says: “I am blind. If you can, make me seeing, so that I may learn what has happened to me, for all of a sudden all my pains have left me!”

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

Answers the angel: “I am a messenger of God, of the Lord Jesus Christ, destined to lead you on the Lord’s paths, if you desire it. You, however, are now bodily forever dead for the outer, material world and are now in the spirit world.

Two paths are open to you: the path to the Lord in the heavens or the path to the realm of hell. Now, it is completely up to you as to what you will do. For you see, you are here completely free and can do what you like. You will fare well if you let yourself be guided by me. However, if you prefer to be your own master, you are also free to do so. But this much know, namely, that here there is only one God, one Lord and one judge, Who is Jesus, the One Whom they crucified in the world! Adhere to Him alone, and you will attain to the true light and to life. Everything else will be deception and illusion of your own fantasy, in which you are now living hearing this from me².” This applies in the beyond also to the worldly nobility or to the worldly lowliness. In the ocean slime of the inexorable eternity they will continue for a long time, fancying to be what they once were in the world. There the emperor will fancy to be emperor and the beggar, with the claim for compensation, a beggar. In spite of that, in the great Reality both will share the same fate in the ocean slime of eternity. Only the poor man should go through fermentation sooner, where his nature will be filled sooner with the true, innermost little bubbles of humility, which will then pull him out of the mire, carving him up to eternal light and life, than the emperor or some other great man of the world.”

(Beyond the threshold, Scene 1)

The location of the spirit world. Kingdom of Heaven (of God)

"AGRIPPA said: “Lord and Master, this is now clear to me, as it certainly will also be for the others, and I thank you for this light. But I still like to make a small remark, and that is if You would like to indicate where in relation to the Earth, the actual spirit world is located. Although there was a little spark in Your words about it, but I still could not completely make it out. If You think it is right, I would like to ask You to give me also in this respect that which is suitable.”

² this probably meaning – in this time of hearing me, but not because you hear me (this is true)

[2] I said: “Even though the whole spirit world – as I already have explained a few times – has absolutely no longer anything to do with space and time of this material judged and therefore not free world, the space as an exterior cover is finally still the carrier of all Heavens and all spirit worlds, because they cannot be found in any other way somewhere outside the endless space of creation. And so, in order to speak clearly and for you understandably, there also must be spatial places in which the spirit worlds are as it were, located at a certain place, although the place of the area is as little interesting to namely a perfect spirit as now this Mount of Olives is interesting to you when you want to imagine Rome or Athens, because for the spirit in that form, there is no certain space nor measured time.

[3] But concerning the so-called individual being of a spirit: he can still not – as little as I can – be completely outside of space and time. And so, also the souls of those who have died in this material world are in a certain local space, although, namely the souls whose life is not completed, have no notion of it, just as little as when you are in a dream in which you are perhaps really feeling comfortable and even active now in this and then again in another region, without changing a hair’s breadth the material-spatial place where you as personal individual are present.

[4] However, you want to know from Me the actual, as it were fixed place where especially the souls are living who after the death of their body did not complete their life, and I also want to tell you this faithfully. So listen to Me and understand well what I will tell you about this.

[5] When a man during his life has felt a special love for this or that place on the material world, then as a deceased soul he will also stay in that place, often for many hundreds of years, and he also will inwardly become aware of it by way of the spiritual correspondences, although it still will be not clear.

[6] Thus, wherever on this Earth you have a place, you also will have a place for the world of the spirits, which in fact is of course not a material but a spiritual place, for it exists out of a certain fantasy of the spirits by means of their will.

[7] So you can travel all around through such a world that is created by you. However, as individual you will stay invariably on one and the same material place.

[8] Let us take for instance a person who has a great desire to know better the moon, the sun and also the stars. When the soul of such a person lies off his body, his material place is already there where his love has drawn him towards it and placed him in it. There he soon will come in contact with the spirits of these worlds and will think very actively and deeply about the ideas and studies that are common there.

[9] However, if a soul is already here completely permeated with the love for God, then his material-individual place of existence in the vicinity of the Earth as nurturing place for the education of the children of God will not change, but through My intervention he will nevertheless – according to the continuous needs of his intelligence and the by that resulting happiness – be able to travel throughout the whole of infinity without having to change a hair’s breadth the material-spatial place of his individual being, just like Me also am not changing in the spirit and am still present everywhere at the same time in the whole of infinity.

[10] More and profounder things I cannot tell you about this now. However, when you will be reborn in the spirit, more things will come clear to you as bright as the sun. Did you understand this well now?” (THE GREAT GOSPEL OF JOHN, Book 18, chp. 81)

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[9] I said: "I think that this should not be so difficult to understand for you since you yourselves saw Moses and an angel at his side this morning here. Besides, this part of text of the prophet has also another meaning which is actually the only completely true one.

[10] Look, the Kingdom of Heaven, which is actually the Kingdom of God, does not exist in its outer splendor for men, but it is inside man. And those people who have accepted this Kingdom of God within themselves – the Kingdom which I brought to them Myself – are in their heart, which is full of love for Me and their fellowman, firstly Heaven itself that is now open, and secondly the angels themselves, who ascend and decent between Me and them, serving Me in their love.

[11] Because what you call Heaven is as such no Heaven but completely world and was created by Me for the period in which the people must bear their test of freedom, but when you will have taken off your own world together with your flesh, this outer, now visible world will practically not exist anymore for you. Then you will be inhabitants of a much different world which not I created for you out of Me or out of yourselves, but which will be created for you out of yourselves, and this for everyone according to the kind of love that he has for Me and his fellowman. Just like you, My dear friend and supreme judicial city officer, have heard yesterday evening from the mouth of your father who died already 10 years ago and whom I let appear before you." (THE GREAT GOSPEL OF JOHN vol. 10-, chap. 197)

Signs from the spirit world

Interaction of Lord's disciples with departed spirits. Satan and devils are banished to enter in the spirit world. The departed spirits not yet reborn in spirit perceive only what correspond with their innermost

3. To begin with, there was the extremely delightful wide view which kept the eyes busy all through the day. Then,. When the sun had set, I allowed people's inner vision to open up, so that they could look into the great spirit world.

4. How surprised they all were to see above the earth a vast world full of living and acting beings and very vast, partly most delightful regions and areas, but looking very desolate and melancholy towards midnight.

5. I, however, secretly bade all the spirits be silent about Me.

6. Many disciples discussed with the spirits life after physical death, and the spirits gave them very obvious proof that after the death of the body there is still another and more perfect life and what it is like.

7. Also Kisjonah said, 'Now all my wishes are fulfilled. By all I possess and by this mountain which is standing on my earthly property, I would give one half of all I possess if I could only have some of the principal Sadducees and Essenes here who do not believe in a life after the death of the body. How beautifully these wise people would be knocking their noses against the spirit world.

Once I myself was quite captivated by their doctrines, but eventually gave them up again as fortunately a rather weird apparition of my deceased father set me right.

8. It is extraordinary! One can of a truth deal and converse with these beings as with the like of us! But what astonishes me is that among so many spirits, of whom I personally recognise some very well, there is to be seen no patriarch, prophet nor king!

9. Say I, 'My dear friend and brother, these are alive in the spirit world just as truly as these; but in order for them to not be accorded a kind of divine adoration by the millions upon millions of spirits, they are kept isolated from the other spirits in a special location called the pre-infernal, where they tarry in their expectation of being, in this very time, freed by Me and then installed in the heavens of the primordial dwelling place of My angels - which also shall indeed take place shortly.

10. Besides that however these spirits of the patriarchs, prophets and righteous kings constitute a kind of watch between hell proper and the world of spirits, to prevent hell from darkening, polluting and leading them astray.

11. Satan indeed from time to time is permitted to walk abroad in the natural world to cause mischief; but entry to this spirit world is blocked off to all devils everlastingly. Because where life proper has taken its actual inception, death remains far away forever. 'Satan', 'Devil' and 'Hell' are judgment and hence death itself and have therefore nothing further to do in the kingdom of life. Do you really comprehend this?'

12. Says Kisjonah, 'As well as I can and Your grace permitting it. I understand it, oh Lord; but there probably is an immense amount behind it which I probably shall not be able to comprehend until once a dweller myself, of this rather gloomy than friendly world. Towards the East and South this spirit world truly has a most beautiful and friendly appearance; but toward the West and North it looks more miserable and sad than the wide desert where the great Babylon once stood. Such sight then spoils the charm of the East and South.'

13. Say I, 'You are right; it verily is as your feeling tells you. But the spirits whom you are beholding now by the hundreds of thousands do not see the West and North the way you do, for a spirit can see only what at any particular time corresponds with his innermost.

14. Since however neither the West nor North seen here correspond to their innermost, they see neither West and still less the North. Only after they shall once become equal to My angels, shall they be able to see it all the way you do now.'" (THE GREAT GOSPEL OF JOHNI, chp.152)

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"[4] I said: "Friend, that what, in your opinion, you would like to exist, has been always the case with every nation – as long as they lived according the always faithfully revealed will of God. But when the people let themselves gradually be captured too much by the lusts of the world and their flesh, also their spiritual sight darkened, and the people began to despise, fear and escape the admonitions of the beyond. And so they lost their ability – in an awakened state of mind – to be in contact with the souls who continue to live and work in the big beyond. Only the better people were visited and taught in clear dreams by the blissful inhabitants of the beyond, and this partly for their

own personal benefit and partly also for the benefit of other people who were standing at the brim of a too deep abyss of destruction, and by that they were mostly saved.

[5] Just go to a really worldly person and tell him that this or that spirit has appeared to you and has told you this or that, do you perhaps think that this worldly person will believe you? O, absolutely not. He will laugh at you and call you a fool and a dumb fanatic.

[6] When on Mount Sinai the laws were given to Moses among all kinds of signs of My full presence, the people were dancing in the valley around a golden calf. Why did they not heed Me? Look, the cause was their worldly attitude. Now I Myself am visibly acting in this world – but why does the worldly people not believe in Me? Look, the reason is again their worldly attitude. And that evil attitude drives the priests on, so much so that they persecute Me, yes they even want to grab and kill Me like an ordinary criminal, as they already have tried several times.

[7] Did not an angel appear to Zachariah and to all who were in the temple, visibly and audibly, when Zachariah was offering and praying in the temple? And for that he was strangled by the worldly Pharisees who are lusting for power. This was also the fate of many wise men and prophets who came to meet the worldly attitude of men with the most lightened truth.

[8] The praiseworthy wish that you expressed in your question has always been permitted, and the simple people of the first times, who were morally still pure and unspoiled, were taught by pure spirits in all things because they were continuously in contact with them. The spirits showed men how they could dig up the metals from the Earth and how they could make all kinds of useful instruments and tools by means of the fire, of which they also learned from the spirits how they had to produce that. Because from whom else could the first men – who, as far as their insight was concerned, were still completely like children – learn it other than from those beings who are filled with wisdom, to whom everything is clear from God's light in them?

[9] Let those for whom this is not clear just imagine a newly born child who would receive from his parents only physical care but not the least resemblance of education. Not from the parents, neither from anyone else. Although he will grow up, but in using his limbs he will be much dumber than from nature the stupidest animal.

[10] Now imagine a faraway country on this Earth that is inhabited with such people without teaching and education. In 1.000 years they hardly will come to an intellect, and they will not even have another language than the animals in the forests and in the wilderness, as there are such men on Earth in this time, who really exist and who will still exist for a long time as proof for the fact that man without education and learning cannot know nor discover anything out of himself.

[11] But when men possess now all kinds of knowledge and skills, which they learn now of course from each other, then logically it must also be true that they had to be taught – at least in the first basic principles – by higher spirits who have knowledge of all things.

[12] Yes, the first men, who were also called 'children of God', were at first taught from the Heavens in everything. But men became aware that they had become wise and intelligent, and because of that, they became vain, arrogant and proud, and because of that, also more and more concentrated on the world, and selfish. They did not need the teaching from the Heavens anymore and were even ashamed of that, and they were hostile against those who reminded them.

[13] They established schools themselves and appointed all kinds of teachers and priests who slowly had more and more only their own worldly benefit in mind instead of the benefit of the people who in their blindness considered them as some kind of gods, and worshipped them, and who are still now very often worshipping them as such.

[14] When this is now happening before the eyes of everyone, and worldly man does not believe anything anymore which is purely spiritual, then is it surprising that the pure spirits are less and less appearing before the worldly minded people? O friend, the permission is still the same as ever, only men are not the same as before, who were in constant contact with the pure spirits from the Heavens.

[15] If men will become again pure and spiritual according to My teaching, then they also will come again into communication and contact with the spirits or souls of people who have left this world. But for worldly minded people such contact can actually have no use because they do not believe in it and they call it foolishness of the one who dares to remind them to the possibility of it.

[16] You yourself had already such visions and appearances, but were they useful to you? You say by yourself: 'Very little, because I myself did not believe that they were real and true, and considered them just like the other worldly people to be the result of a vivid imagination and a product of my fantasy.'

[17] But if you yourself, who are a rather pure human being, have already this kind of opinion about such occurrences, then what will the opinion be of the totally wrong and throughout worldly minded people?" (6. Contacting good spirits - THE GREAT GOSPEL OF JOHN Book 21)

The destiny of man after death depends from what he carries within

„There is no place anywhere called heaven or hell, for all this every individual is for himself, and none will ever enter into a heaven or a hell other than those he bears within him." (Spiritual Sun II 118, 12)

„No one can be condemned but by himself. A free being can only 'accuse' itself, i.e., separate itself wholly from the godhead." (From Hell To Heaven I 29, 3 and 5)

"What a dreadful thing it is thought to be on this earth if someone gets killed. Yet in the next world it is considered many thousand times more disastrous if a free soul sojourning there is forced to return again into a mortal, stinking and cumbersome body." (THE GREAT GOSPEL OF JOHN V 136, 6)

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"Truly, in the whole of eternity, there is not a single case where even one spirit had been condemned by God! But I can show you countless cases where spirits, owing to their freedom of will, scorn and blaspheme the Deity, not for all the world wanting to be dependent on Its endless love, since they fancy themselves to be lords even over the Deity!

"However, as the Deity can only bestow the abundance of Its endless love on those who wish to enjoy it, it becomes clear that those who hate and scorn the Deity and its endless love above all, and blaspheme it, cannot partake of this love because they stubbornly refuse to do so.

"Such beings love only themselves and hate everything that does not whole-heartedly appeal to their selfish ego. For them, the love for God and the fellow man is a destructive abomination, a curse within their heart, and God merely the insipid fancy of a spoilt zealous heart, a folly of an utterly stupefied intellect, and fellow man not worthy of any consideration.

"If free spirits, obdurately clinging to these ideas, cannot be healed of their pernicious delusion by any means afforded to their freedom, and prefer to suffer forever all their self-created bitterness and misery, rather than submit to the most gentle commandment on the part of the Deity - say, can in this case, the Deity be denounced for such a self-condemnation? And if, through Its omnipotence, love and wisdom, the Deity lovingly segregates such apostates from their blessed friends, yet leaves them in their segregation the fullest freedom, can It be called hard-hearted and unloving" (From Hell to Heaven I/24, 5-9).

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"If the Deity were to judge the spirits, who must become absolutely free, with Its omnipotence, this would mean an end to all freedom forever. Instead of free spirits, the Almighty would merely create puppets under judgment, but not ever self-determining spirits who are free and independent from the Deity and destined to become gods themselves, once they reach perfection. Therefore, divine wisdom decrees such conditions for depraved human beings, so that they can be brought back onto the right road. Although this is also a judgment and, as it were, a coercion, it concerns only the outer man, allowing the inner man to awaken more speedily and easily, and thus return to his true destiny." (From Hell to Heaven I/25, 4 on).

The nature and inclinations of the human heart (soul's heart)

"Through your heart you will, after death of your body, step out into God's endless space and, depending on the nature of your heart, you will find this to be either heaven or hell.

For there is nowhere a specially created heaven or hell, but all that goes forth only from the human heart. And thus, everyone prepares for himself either heaven or hell in his heart, depending on whether his actions are good or bad, and he will be living according to his belief, his will and actions, since his will was nourished by his belief, thereby passing into action.

Let everyone examine the inclinations of his heart, and he will easily discover what kind of spirit prevails in his heart. If his inclinations draw the heart and its love towards the world and he feels within him a longing to become great and respected in the world, if the heart that is inclined to become proud feels discomfort with poor mankind and has the urge within to dominate others, without having been chosen for it by God, the seed of hell is already lying in the heart and, if not

overcome and nipped in the bud, will obviously prepare for such a person nothing but hell after the death of his body.

However, if a man's heart is full of humility and he feels happy to be the least among men, to serve all and disregard his own self because of his love for his brothers and sisters; if he willingly obeys his superiors in all things, for the benefit of his brothers and loves God above all, then, in his heart, the heavenly seed grows to a true and eternally living heaven. And this man, who thus has already all heaven in abundance in his heart, which is filled with true faith, the purest hope and love, can after the death of his body not possibly get anywhere else but to the Kingdom of God which he has already carried in his heart in all abundance for a long time." (Great Gospel vol. 2/8, 6 on; vol. 8/18, 2 on; vol. 10/197, 10 on; xol. 6/244, 7).

Reunion in the Great Beyond

(31 May 1852)

"Many people, who otherwise have their head and heart in the right place, are, if they are somewhat weak in faith, bothered by the fateful question as to whether there is another life after this short earthly one, what sort of life and whether man will recognize himself as that which he was here? Furthermore, whether he will be left with earthly consciousness and the full remembrance of all his earthly conditions or whether his awareness as well as his remembrance are not rather like that in a dream, where the dreaming person recognizes himself as exactly the same as he was when living his conscious earthly life, clearly aware of his own subjectivity, only under completely new conditions; where all aspects of his objective earthly life, apart from a few impression which are deeply imprinted onto his consciousness – like the nearest relatives and often-seen, vividly discussed and loved localities, and even those almost always under other conditions and in other forms – lose almost all existence. And is there in the vast beyond among such spiritual conditions of life, which resemble a prophetic dream, a reunion among friends, who recognize each other?

And I, the Lord, say and reply to this comprehensive question: Yes, in such and such a way! Depending on whether man has lived through his earthly probation life more or less perfectly in accordance with My order, revealed to all mankind.

Whosoever has already here attained to the true and full rebirth of his spirit, which everyone can easily achieve, lives as one fully reborn in such a way that the spirit world with all its conditions and also in its effect exerted on the material world is fully visible, like the material world. The shedding of his physical body, which is anyway incapable of a living awareness and memory, cannot possibly effect any change in his thinking, volition, memory and in his living subjective and objective awareness.

Since life and all its mutual effects have already here passed into the spirit, which is forever always in the highest and purest self-awareness and forever superior to all matter, which only manifests as a thought or an idea fixed for a certain time, I say: It should be quite obvious to anyone capable of clear thinking – particularly since he has access to a thousand proofs from the life of the somnambulists and of many seers and prophets – that the pure-spiritual life in the beyond must be a much clearer life in full awareness of itself and of all subjective and objective events, conditions

and arrangements of life, in keeping with the superiority of spirit over all matter - which, as shown, is nothing but a fixed expression of its thoughts and ideas – and stands forever as itself light, life, energy and fullest awareness.

However, since not only one, but all human beings living according to My order pass into the same most perfect life, the question about the ultimate reunion is idle, for, since people have already in this imperfect life as pupa the capability of mutual recognition and natural reunion, which they cannot possibly deny or doubt, they will all the more possess this capability in the most perfect, pure-spiritual life, where their whole nature is the imperishable expression and the basic principle of all life and of all its conditions and events! To be sure, in this world the soul recognizes through the body by way of its spirit the familiar and related people, can befriend others and form intimate bonds and is thus able to recognize them at any time as to form and character. If the soul and the spirit can do this through the thousand prison walls of the as such dead body, how much more will it be able to achieve this in its completely unfettered condition, as has only too often been observed with many somnambulists, who often with firmly closed eyes quickly and precisely recognized not only those surrounding them to the core, but also the people in distant lands about whom they were asked questions, and whom they quickly and reliably recognized! And yet the soul of an ever so advanced somnambulist is by far not in the free state of that of a still more imperfect soul after the shedding of its body!

It is due to their evil volition that unperfected souls after their liberation from the body only too soon become more and more dark. Of course, such souls no longer see anything of the world, which is quite essential, for in a seeing condition they could inflict considerable damage on the world, and particularly on those whom they consider their enemies. Such souls and respective spirits then see only what develops from their fantasy, like a lowest dream world. In such a fantasy world such souls often remain for hundreds of years, oblivious of the continually arriving souls, although they were their relatives who recognize them at once. They see only their long-lasting fantasy world and are therefore only accessible for instruction to angels by way of correspondences, which the angels are capable of introducing into the fantasy world of such blind souls.

If they accept instruction and thereby a betterment of their volition, their fantasy world disappears gradually, and they come more and more to the true light and are then able to see everything around them, as well as their relatives and friends. They soon recognize them as such and are very happy to be with them.

If there is no betterment, they remain in their continually worsening dream world for an immensely long time. There is then no question of a happy reunion and recognition. Just as a physical human being in a very realistic dream is unable to remember his life in every detail, seeing only that which his imagination leads him to believe is true, just as little, and even less so, a dark soul in the beyond can remember or recognize anything within the sphere of its dream. For then it is never in an active, but always only in a passive state, from which it can extricate itself spontaneously only after an almost endless time, speaking in earthly terms.

Unless a person is here at least by half reborn, he reaches in the beyond more or less the above mentioned state, about which he can do nothing by himself, just like an embryo in the womb, whose movements depend on the necessary external condition of the mother. However, it is still a totally different matter with such souls, and unlike the condition of an embryo in the womb. Plainly speaking, it consists in that the embryo in the womb, as a nascent creature, is throughout passive, whereas the dark soul is quite active spontaneously and at the same time suffering, unable to become inactive because it refuses to do so thereby trying to spare itself suffering.

How is that? If a human being in this world has done very little or often nothing towards the reviving and development of that which is hidden in the heart of the soul; if it employs all its faculties for the external intellect, using it to acquire all sorts of worldly treasures and thereby offering the best luxuries and tastiest morsels and the most pleasurable sensations. When such a soul arrives in the beyond, its divine light chamber is tightly closed and inaccessible. But when the person dies the light of reason, which is really only a combination of the earthly material photographs, which are visible to the soul in the many millions of facets of the brain tablets and from which the soul always, in the way of the silly astrologers, makes its calculations and in its superstition feels coerced to act accordingly, stays in the world, like the picture gallery of an art lover. As a consequence, such a soul must arrive as totally dark in the spirit world, only with the awareness or the manifestation of life and only remembering its earthly conditions and circumstances inasmuch as they are recorded in the brain chambers of the soul (which correspond to the physical brain) in corresponding types, which the sensitive soul feels and becomes aware of, although it cannot clearly see them owing to its own darkness.

It is easy to understand and feel that such a condition only too soon becomes unbearable for a soul conditioned to all the pleasurable sensations of life. Soon such a soul is assailed by great fear and anxiety and, finally, by a great anger and rage, whereby a kind of glow develops in it.

For, wherever one sees a great activity in the material world, which is under judgment – such as the heavy gale, a strong ocean surf, a strong friction between two objects of a similar and dissimilar kind, a mighty pressure exerted by two hard objects on each other and so forth, he will, particularly at night, observe also the development of a fire or light, or at least of a glow. This is denoted by the scientists with the general, but not always appropriate, term electricity. It is actually and in full truth nothing but an incitement of the nature spirits more or less firmly imprisoned in all matter. These can be all the more easily incited, the harder their imprisonment. If they are imprisoned less severely, as for instance in the air, in the water, in clay and in other liquid and soft bodies, it requires a relatively more vigorous movement, so that the nature spirits, which cannot dodge it so quickly, can be incited and through their fast movement within their light and very transparent envelopment become visible as a light or a glow.

Any keen observer can easily deduce and recognize from a thousand manifestations in nature that the incitement of the nature spirits consists in vibration. Whenever some human being or an animal is very upset in his nature, a trembling is noticeable in him which stems only from the incitement of the nature spirits imprisoned in the flesh and blood. A chord on a musical instrument vibrates when it is moved or struck because the spirits imprisoned in the matter of the chord are incited by the blow. The flame of every light is nothing but an act of liberation of the nature spirits imprisoned in matter and consists in increasingly more visible vibration, brought about by the activity of the nature spirits liberating themselves. There are thousands and thousands of manifestations where the same process can be observed.

It has been said that the soul by losing its worldly light and all pleasures stemming from it passes first into a great fear and anxiety and, finally, into a great anger and rage, whereby a kind of glow is engendered in it. This glow develops in the nature of the soul in the same manner as in the world of nature.

The first incitement of the innumerable spiritual soul specifics present in every soul is fear. As all specifics pass into an ever-increasing vibration, the space allotted to them in their form soon becomes inadequate. Since the outer form within which all the innumerable specifics are united to one life soon becomes too tight, for it cannot and must not be so readily enlarged, the

natural consequence is an ever increasing pressure in all directions, engendering in the concrete or rather individual life a feeling of fear.

If the urging and pushing increases and lasts for some time, a spiritual fermentation called anger develops. As already in nature the result of an increasing fermentation is a full inflammation, the end result of the great fermentation of the soul specifics is a full inflammation, and this is called rage. Such rage is then the cause of the glow which, if it increases, finally turns into a full conflagration, which as the worst manifestation of life is called rage and is actually called, and is, hell.

Now if a departed soul thus begins to glow, it begins to dimly recognize the spiritual stigmata (imprints) present in its brain and soon realizes that there is much evil and little that is good in its nature. In this dusk it often confuses the gnat with an elephant and conversely the elephant with a gnat. Such contemplations then give rise to all sorts of airy and transparent, one might say formless, forms, like the castles in the air of a young man in love in the world, which with a vivid imagination not seldom suddenly materialize, only to again disappear into nothing with the next excitement.

Since the soul is unable in this way to achieve anything of a lasting reality, being more incited and angered by the momentary fleeting pictures, which are more caricatures than well-ordered pictures, so that even its innermost begins to be affected, this inner nature develops an activity which is, however, of quite a different nature.

Through this activity (of its primordial spirit out of God) the erratic activity of the soul is calmed down, so that in the end the soul enters as it were into a sleep state, thus reposing, and in this repose, more united with its primordial spirit out of Me, it enters into a dreamlike state where it remains, feeling quite comfortable in it, a condition which the ancient soul-and-life philosophers used to call THE SOUL SLEEP. The primordial spirit, which is now active contrary to the soul's desires, then creates more and more of such pictures, which on the one hand always contain what the selfish tyrannical and pleasure-seeking soul enjoys. But as soon as it tries to avidly grasp it in its dream, which it takes for reality of course, it either dissolves or flees. On the other hand, the soul is also given what is good for it, and if it seizes it and uses it for its true best, it lasts, and thus out of the dream a firm and permanent world (for the soul) begins to develop.

The more the soul grasps what it is offered by its primordial spirit, the more it unites with the same and thus passes suddenly into its primordial spirit and together with the same merges with the primordial light and all truth out of it. And it soon fully recognizes itself and all its acquaintances and relatives and is then usually turned by them to Me personally, where then according to the degree of the perfection and unification with its spirit it is given more and more light and wisdom and the full capability to see into the natural worlds and be active beneficially. It requires no further proof that, in this case, a general reunion is quite a natural consequence of its spiritual perfection.

But what happens later to those souls, whose selfish, pleasure-seeking mind cannot be rid of the illusory pictures and manifestations of their dream life in the beyond by the good apparitions? I ask, what happens to such a soul, who flies more and more into a rage, because it cannot reach and hold on to the objects conjured up? Is there in this case also a reunion? No, say I, there is no reunion!

SUCH A SOUL'S OWN SPIRIT WILL THEN BECOME ITS MOST IMPLACABLE JUDGE. In the end it allows the soul to reach the pretended things and objects and find its own evil pleasure in them, but such pleasure always results in the greater and most burning pain to the soul and again turns it for

a long time quite dark.

The spirit then allows a thus darkened soul, who is in the greatest rage which glows through it, giving it an evil light by which to become aware of its own kind, really to meet such souls.

This results at once in unions and banding together of those who talk about their anger to each other. In their dream life, which such souls mistake for reality, they fortify themselves against the enemies, with whom they have been confronted against their will and, glowing with revenge, they vow to kill themselves rather than putting up with the slightest divine order.

In such a fortification, the material for which they take from their imagination – provided they are capable of any imagination in their glowing rage – they often remain for a very long time, thereby becoming again only angrier and more raging, break through their own fortification and begin to search for the enemy in hordes, because none of them tried to penetrate their fortification so that they might quench their revenge on him. But their search is in vain. They only come upon other hordes looking for the enemy and, ganging up with them soon, they go with all haste to look for the enemy without, of course, finding him.

Once there are several thousand such miserable souls together which are seen in the spirit world by the pure spirits similarly to the glow in the air caused by the conflagration of some house burning on the earth – they choose as their leader the one who gives most, considering him to be the most courageous and wisest. He then leads them over a terrain which usually corresponds to the imagination of such souls – either in the form of a dark sandy grassland or an immense plain where nothing is seen but dry moss. After wandering for a long time on such a terrain, suffering great hunger and thirst, they usually find nothing but another similar horde under a leader glowing with rage. And it then happens that in their great thirst for revenge, they either attack, mutilate or tear each other to pieces, or they unite under two leaders. This leads at once to friction, since each of the two leaders wants to be the first, resulting after a short while in a war between the two hordes.

When in such wars, such most unhappy souls have torn one another almost into small pieces – of course only in their imagination – they again, as it were, calm down; and their spirit shows them, as in a clear dream, the futility of their foolish, blind endeavor and points out to them the better road, namely A CHANGE OF HEART.

Occasionally, some follow this direction and convert. But in most cases they rave even more and fall back into their spiritless pure soul condition, which is then by far worse than the former. And such conditions are then already hell, from which it is difficult to escape. **WHOSOEVER DOES NOT TAKE THE NARROW PATH THROUGH HIS OWN HEART WILL NOT EVER SUCCEED AND MAY REMAIN FOR TRILLIONS OF EARTH YEARS IN SUCH A HELL.**

Thus it has been shown how the life of the soul in the beyond develops in two main directions diametrically opposed to each other: either upward or downward. All this is not meant to comprise all the manifestations in the spirit world, but, as mentioned, only the two general main trends, thus the crassest for and against.

Hallway between these two main conditions there are still an immense number of manifestations, which do not have to be discussed here, since they have been sufficiently demonstrated in the works “The Spiritual Sun”, “Earth and Moon” and in “Scenes of the Spirit World”, as well as scattered among other writings and revelations about nature. However, all the manifestations

described there have as their basis the main rule shown here, and the main roads either upward or down are as such the same.

THE ACTUAL TRUE REUNION OCCURS ONLY IN THE DIVINE REALM THAT IS IN HEAVEN, WHICH FILLS THE SPACE OF THE WHOLE OF INFINITY AND IS THUS OMNIPRESENT, BUT WHICH CAN BE REACHED BY EVERY HUMAN BEING ONLY THROUGH HIS HEART.

However, since there are many people in the world, who are so materially inclined as to know nothing at all of the spiritual arrangement of things, and who are here reading of “nature spirits” without understanding anything about them, a brief supplementary explanation is given as follows.

The entire material as well as the purely spiritual creation is nothing but an idea fixated by the almighty will of the Deity and, coming from the heart or the life of the Deity Itself and - because out of God – in actual fact spiritual. Now, if the entire so-called material creation were no longer fixated, which would be easily possible to God, it would again take root spiritually in the heart of God, as a great idea only visible to the Deity, and the independence of countless beings would come to an end!

But God wants forever His great thoughts and ideas to be realized in the freest independence everlastingly. And this is why God has taken this alone effective way, thereby ensuring the immutable fixation of all the divine thoughts and ideas.

The countless thoughts and ideas must be rendered successively freer and freer as it were in the minutest spiritual particles, at the same time being attracted and fixated for a long time by some principal idea of God, floating as a visible world globe in the endless space of thoughts and ideas. The homogeneous particles then unite more and more and pass into an ever-greater being up to man.

Such particles more and more released from the total principal idea (the world globe), as well as the not yet released particles, which are still fixated in the principal idea, up to man are called “nature spirits”. These freer nature spirits – or natural forces as the worldly scientists call them – are present in an actively independent form either in the air, in the water or in the more pliable soil. There they coax the still firmly imprisoned spirits into freedom, uniting with them. Clothing themselves with the more unfree spirits, they create all sorts of life forms; at first plants, from these animalcules and animals of a larger and largest kind. This continues up to man, where they, as soul and also, according to the more unfree, still coarse part, as his body, sufficiently mature for a fully free independence, are then seized by God’s primordial Being itself and are literally – initially still as from without – educated and trained for the subsequent pure-spiritual, everlasting condition.

THOSE WHO SUBMIT TO SUCH AN EDUCATION AND VOLUNTARILY ACCEPT THE ORDER IN WHICH ALONE THEIR FOREVER INDEPENDENT, FREEST LIFE IS POSSIBLE, ACHIEVE THE GREAT REUNION WITH HIM, from Whom they have gone forth. They will realize how and from where and through Whose might and wisdom and immutable determination they have passed from actual non-existence to the fullest, freest and independent existence and cognition.

At the same time, being of one and the same nature as their first Cause, they will spontaneously, out of their now inherent wisdom, which is equal to the divine wisdom, effect new creations and thus, fully within My order, BE THE CREATORS OF THEIR OWN HEAVENS, WHEREBY THEY WILL ACHIEVE THE ACTUAL REUNION WITH ALL THEIR THOUGHTS AND IDEAS.

All this will then be a great, everlasting, actual reunion in the endless fullness of all that a divine spirit contains in its eternal abundance. And only this is then the perfect, great reunion!

I reckon, whosoever has eyes to see and ears to hear, will derive indescribably much from it to his own eternal advantage for the full recognition of the spiritual life.

But he who will only read it out of a kind of curiosity, applying the file of his worldly intellect to it, will fare as it can be read in this description. For My mercy can and must never reach beyond the boundaries of My immutable order shown from its foundation. And THIS ORDER AS SUCH IS ALREADY MY ETERNAL MERCY.

Whosoever transgresses the boundaries of this order will only have himself to blame for an extremely long, distressful condition in the beyond. For every one must do his part, if he wants to be what he is meant to be. Whosoever does not want to go to this trouble, must remain in the eternally necessary judgment until such time when he will begin to change himself, and this will be a hard battle for the soul!

Therefore, let every one of you beware of (selfish striving for) worldly possessions, wealth, splendor and status, but be with all his might charitable towards his poorer brothers and sisters, and his battle with the darkness will be an easy one. Amen.

This, the Lord of all life is telling you. Amen. Amen. Amen."

Eternal punishment, death and fire, wrath of God, the worm that never dies

In Lorber's work 'From Hell to Heaven', a spirit in the beyond says this to the Lord: "There is one thing I still need for my heart to be completely at rest, namely, enlightenment concerning the concept of a so-called eternal punishment, occurring in almost all Christian sects. Is there such a thing, or is there not? For if man is to receive an eternal reward for the earthly minutes he conducts himself properly, it stands to reason that there must also be an eternal punishment for a time of bad conduct. I find this assumption quite logical."

The Lord replies: "You do, but not I. Since I Myself am eternal life, I can certainly never have created a being for eternal death! A so-called punishment, wherever it may occur, can therefore always only be a means for the attainment of one main, fundamental goal (i.e. the blissful perfection of the beings), but not ever of an, as it were, hostile anti-goal."

Says the one thus instructed: "Yes, O Lord, I do understand this now. But in Scripture, in words coming from Your own holy mouth, it is only too clearly indicated that there is an 'eternal fire which never goes out', and a 'worm that never dies'! Indeed, it is written: 'Away with you, who are accursed, into the eternal fire prepared for the devil and his servants!' - O Lord, I know many texts which vividly portray hell and its eternal fire. Yet, if there is no eternal punishment, I absolutely fail to see how an eternal fire which never goes out and a work that never dies can be mentioned in scripture."

Says the Lord: "My dear friend! It is true that an eternal death is mentioned, which is like an everlasting judgment, and this judgment is caused by My eternal, immutable order. The latter is the so-called fire of wrath, or rather fire of zeal, of My will which, of course, must remain forever unchangeable, since otherwise all creation would suddenly come to an end. (From Hell to Heaven)

The prison and the prisoner

"Whoever allows himself to be enticed by the world and its matter (which necessarily must be - and remain - under judgment, or it would not be 'world'), must be considered lost and dead for as long as he cannot forsake the judged matter. Thus, for the sake of the created beings, there must be an eternal judgment, an eternal fire and an eternal death. But from this it does not follow that a spirit imprisoned in judgment must remain imprisoned for as long as this judgment can last - any more than on earth, if you had built a strong prison, the prisoners would be sentenced to remain there for the whole time the prison would last.

Is it not obvious to everyone that 'prison' and 'imprisonment' are two different things? Of course, the prison is - and remains - forever, and the fire of My zeal must never go out. But the prisoners remain in the prison only until such time when they have changed and bettered themselves.

By the way, in the whole of Scripture you find not a word about an eternal rejection or condemnation of a spirit, but only about an eternal condemnation of the non-compliance with My eternal order. Truly, depravity or anti-order is forever condemned, but the depraved only as long as he is living in depravity!

Thus, truly, there is also an eternal hell - yet no spirit who, on account of his depravity, would be condemned to eternal hell, but only until his betterment. Surely, I said to the Pharisees: "Therefore, you will be all the more condemned (or, for a still longer time condemned!) - "but never: Therefore you will be condemned forever! - Can you now understand your so intimidating Scriptural texts?" (From Hell to Heaven II/226, 9 on; I/24, 5 on; The Great Gospel of John vol. 6, 243:6 on)."

Cause of hell and the torment of hell. Secrets of possession

5. "Says Robert: "Indeed, this is totally right again! But if the Deity is filled with the greatest love, which It is bound to be, as I begin to comprehend gradually, then the question begs itself: 'how could the Deity have arranged such most tormenting place or condition, where a spirit has to first bear indescribable pain before he potentially nears perfection, and through that pass over to milder circumstances? Has there to be a hell? And do such spirits have to be capable of pain? Could not all this be arranged in a less cruel way?"

6. Say I: "Hearken, my dear friend, do you think that God set up hell in that way? Oh, here you are much mistaken! Behold, this was done by the spirits themselves, from antiquity. God merely permitted it in order not to curtail their freedom in the least. But that He should ever have created a

hell, that no being in all the heavens can even remotely imagine. For if God could create a hell, then He would also have to be imbued with sin and evil, which would be an impossibility for God, for it is not possible for Him to act against His own eternal order. And so it is unthinkable that God out of Himself, in the actual sense of the word, could create a hell. But He can and must allow it to the freest spirits, if out of their completely perverted original order they prepare circumstances for themselves which indeed are most evil and wicked!

7. You shall not however, throughout all infinity anywhere find a place which had already been founded by God as hell. For nowhere is there a hell outside of man himself. If however man of his own free will, by total disregard of God's word develops hell, not turning to the easy keeping of God's commandments: how can God be blamed if a spirit voluntarily abandons, mocks and blasphemes Him?

8. Since God alone however is the true life and also the light of all lights, and hence also the only complete blessing of all beings, - it then also is understandable that a state of godlessness can have nothing pleasant, - since there can be no life, light or goodness without God!

9. A man who abandons God, casting Him out from himself and not taking Him up again, necessarily must create a true hell within himself, which must be bad and wicked in everything. If such human spirit then, from such godless state, necessarily fares very badly - getting worse with time, then the Deity cannot be blamed. Because if the Deity were to nonetheless take over such being omnipotently in spite of the being's most stubborn resistance then this would instantly annihilate such being, which would be against all divine order.

10. For were the Deity to destroy even the smallest being that had once been set free out of Itself, then this would be the start of the destruction of all beings. Since the Deity however unchangeably established Its order for the non-destruction ever of whatsoever being of any self-development, the everlasting enduring of every being is thereby assured, and therewith the possibility of becoming an exceedingly blessed one, or remain unhappy, if desired!

11. If someone owns a vineyard into which only precious vines are planted, the owner eradicating all precious vines afterwards, setting thorns and thistles in their place, finding more pleasure in such wild growths rather than in simple vines, - say, is the Deity also to blame, if this foolish owner takes in no wine harvest, becoming thereby a miserable person without means?

12. Behold, such is also the case with all spirits who will not put up with God's order, not wanting to nurture the splendid divine vineyard within themselves! If then harvesting thorns and thistles in place of superb grapes, can God be blamed as the Creator of such disaster? " (From Hell to Heaven, chap.30)

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"Most of you have read about peculiar cases of possession, but you do not have the particular knowledge of how these possessions come about, whence and under what circumstances. For your information, here is a dramatic portrayal.

Satan, who has a multitude of evil followers, has his cohorts come among human beings at certain times. They are given the task of leaving no stone unturned so as to entrap any soul for the court of

the prince of all evil and lies. The evil ones thereupon proceed on their secret path upwards to the upper world. They mask their intentions as adroitly as possible, so that any good spirit which they might encounter will not become suspicious. Should such a good spirit ask for a reason, the evil ones will give a respectable answer and implore their mighty keeper to let them ascend, so that they may find the opportunity to remedy many of their past evils and better themselves.

In the kingdom of good and evil spirits, nothing is more respected than free will, provided that the intentions of these spirits be not too evil. They will be allowed to ascend, of course, under constant secret observation. Since this permission is mostly abused, they cannot object when they return to more unpleasant conditions than those in which they were before.

What do these evil ones do when they ascend to the upper world? Some of these spirits of human beings, which, during their earthly life, were very haughty and rich landowners, proceed to their castle, if it still exists. There they haunt, because they want to make people aware that there is a treasure hidden in the castle. When these people become aware of this, they implore the evil spirit to show them where and when to dig in order to find the treasure.

Then the evil spirit shows them all kinds of signs, indicating where the treasure is supposedly buried. The people dig, but find nothing. They continue their search with the greatest of zeal. And that is when it happens that such a hellish spirit chooses a victim, and causes him to be possessed. **And the easiest way whereby this can occur is when food and drink are taken in and it is forgotten to ask Me for My blessings.** Once such a haunting spirit has achieved his purpose, then the haunting in the old castle is usually at an end. When a haunting spirit has entered a human being, he immediately explores that person's heart. The spirit soon knows his weaknesses, and begins to breathe in his evil inclinations, wishes, and desires. When these are accepted by the heart with approval, the evil one remains quietly as an observer, to see how such a human being gradually, in accordance with these hellish inspirations, begins to act. When a human being has sufficiently fulfilled the will of the inherent evil spirit, then this spirit usually causes a deadly ailment in the flesh. Through this the evil spirit seeks to wrench the corrupted soul as quickly as possible from the physical body and deliver it as booty to his lord and master.

However, the outcome is never in accordance with the plan of such a spirit. As soon as the soul leaves the flesh, be she good or evil, she will always be received by angels. The evil spirit will be severely disciplined and returned to his master, where he will receive another very severe punishment. And such a failure will not be sent up too soon again.

The soul, with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a **trial run into Hell**. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since **Hell is filled with all kinds of promising enticements**. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. **When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire.** Through this torment, the soul is removed

as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is **the difference between bliss and damnation**: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as **an inextinguishable fire; that is the worm in the soul that never ever dies, and whose fire never becomes extinct**. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil.

From this description, you may form the proper idea of the nature of Hell and of Satan's practices. It is, of course, not the only method by which Satan attempts to capture souls for himself through his cohorts. Should these spirits be of a better kind, they will not be interfered with to take into their possession the flesh of innocent human beings, and even the physical bodies of children. But the souls of these human beings are carefully protected, and are guarded in the heart from insinuations. If an emigrant of Hell who is less wicked wants to do something good, then he may partake of the grace and mercy which such an innocent human being enjoys. Should such a spirit behave improperly and carry on all kinds of foul play in the body which he causes to be possessed, he will either soon be cast out or will be quieted in this body. At times, several spirits are permitted to take possession of one body. But they must promise beforehand that they seek only their salvation in this body, and their wish will be granted. Such spirits do not follow the advice of the angels; rather, they turn directly to the Lord. They insist stubbornly that only in this manner can they reach the Lord. Thus their wish is complied with, because the angels let those spirits with which they are entrusted learn through their own experiences.

Upon the path of taking possession, the desired results are not achieved most of the time. That is why such permission is only granted once, and very seldom for a second time. Then another path is taken, namely the path of judgment, punishment, and pain. A proud soul can endure much; however, when it becomes too unbearable for her, she turns back for a while.

The main evil of the soul consists of the reproaches which she makes against herself as soon as she feels better, which arise from Satan's insinuations. They are not of repentance, but that she lets herself be intimidated and driven back by torment. If she had endured the pain, she would have become one with Satan's might, and the magnificence of the Lord would have come to an end. Through these delusions the soul usually returns with even greater wickedness. In lower Hell, there really exist those that will not give up these delusions for a continuous, ever-increasing torment and pain, and find, in a way, a triumph in this, when they resist the Lord even in the greatest of torment. Their obstinacy is so great that even the full force of the fire of wrath will not make them turn back. But in days to come, after their spirit has been taken away, they will have to tolerate, with their center, the voyage into eternal destruction. (Earth and Moon, chap. 58)

Hell or heaven should not serve as motivation. The 'pious people'

"If you believe that either hell or heaven should serve as motivation for keeping men from evil and turning them towards the good, you are still grounded in a basically wrong belief. For the totally depraved man ridicules your hell and your heaven, and the really righteous man is good without your hell and your heaven.

According to your understanding of the matter, hell and heaven would have a particularly depraving effect on every human being. For he who does the good only for the sake of the reward, lends his money at high interest; and whoever does that, has no love for the fellow man and even less love for God. However, let us leave our heaven and hell and cast a look at your 'pious people'! Look, they will begin to rage even worse than the most greedy money lender whose debtor has absconded with the borrowed money. Since they no longer have to fear any punishment in hell, such people can then only be restrained by ratified secular laws.

Right from the beginning, people have done the wrong thing when they implanted in their children an excessive fear of hell and described to them heaven with all its pleasures, appealing to the human senses. Thereby they did achieve a kind of fear of God which, however, because it was so easy to end in hell and so hard to gain heaven, never developed into true love for God and the fellow man, but with the weaker hearts developed into an ever-growing fear and with the stronger ones, possessing more inner light, into complete indifference concerning God and the fellow men. For these stronger people had no faith of their own but merely pretended to believe, so that the common people would stick to their faith and not rebel against those for whom they had to work.

A further consequence of this is the almost total godlessness prevailing among men who, had not the secular laws restrained them with the force of the sword, would long ago have risen in anger against their masters and, by the use of violence, challenged their right to suppress them.

Look, all this is the result of such a false concept of justice in men who, at all times, preach in the harshest terms that God forever rewards the good in heaven, yet owing to His inexorable justness, metes out everlasting punishment to the wicked, making them suffer unheard of eternal, relentless torment in the most horrible hell." (Great Gospel vol. 6/243, 3 on).

The worm that never dies, and whose fire never becomes extinct

"The soul (note: of somebody who's possessions lead to his death), with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a trial run into Hell. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since Hell is filled with all kinds of promising enticements. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire. Through this torment, the soul is removed as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is the difference between bliss and damnation: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as an inextinguishable fire; that is **the worm in the soul that never ever dies, and whose fire never becomes extinct**. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil." (GM – Secrets of life, chp. 58. Phantoms and possession)

Confirmation of ghostly apparitions and manifestations

"[13] I said: "Oh My friend, it is not always what you think, but mostly something much different. Let such infamous strongholds and farms be surrounded by a group of courageous soldiers, then I can assure you that by such occasion your otherwise so dangerous looking appearances will retreat in such a way that no soldier will in the least notice their eventual existence.

[14] Although, here and there are places where souls of people are residing who have deceased a long time ago, and now and then they are catching the attention of bypassing people in one way or another. These are souls who during their physical life were too much in love with their earthly possession, and in order to increase it, they also committed many injustices. Such souls who have become at the same time very materialistic, remain therefore after the falling away of their body on these places that they have loved above everything else and were precious to them during their physical life, and this often as long as every trace of their mostly so precious possession has become lost. Only then they come more and more to their senses in the beyond because they begin to realize in themselves that all the earthly and timely possession and idle thing is and was an empty illusion.

[15] But such souls can never degenerate into a too tangible malice, and their extremely limited and powerless existence cannot inflict any moral injury to anybody. On the contrary, the fact that now and then they are manifesting themselves, often works very well on the unbelief of many worldly person, who because of this, becomes a believer and changes his worldly life, because he becomes aware of an existence of the souls of men after the death of the body, which to him does not seem to be so particularly good and blissful." (THE GREAT GOSPEL OF JOHN, Book 18, 85)

The Lord explains the nature of possession

[1] I SAID: "Your experience is true, and I Myself have set several people free of such diseases in the land of the Jews and also with the Greeks. Indeed, there are such people who are possessed for a certain time by evil spirits, but only for what their body is concerned without being able to harm the soul of such a possessed person in the least.

[2] The evil spirits who possess the flesh of a person are actually souls of deceased people who once lived a wicked life in this world, and this while they knew very well that their actions were bad.

[3] Possession only happens with people whose faith in a God and in the immortality of the soul has disappeared.

[4] These incidents which are happening during times when faith is continuously diminishing and which look very serious, are allowed, so that the unbelievers are receiving by that a strong warning to show them that their unbelief is useless and that there exist a certain continuance of life of a person's soul after the falling away of the body, and certainly also a God who is also in the beyond very well capable to chastise the wickedness and the foolishness of the people.

[5] Despite his evil resistance, the wicked spirit who possesses the flesh of a person, experiences humiliations that he can hardly bear, and then it becomes gentler and lighter within himself. Those who witness such conditions are as it were pulled away with force from their all too materialistic and dark behavior. They begin to think about the spiritual, and their way of life improves." (THE GREAT GOSPEL OF JOHN Book 18, chap. 80)

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Satan, who has a multitude of evil followers, has his cohorts come among human beings at certain times. They are given the task of leaving no stone unturned so as to entrap any soul for the court of the prince of all evil and lies. The evil ones thereupon proceed on their secret path upwards to the upper world. They mask their intentions as adroitly as possible, so that any good spirit which they might encounter will not become suspicious. Should such a good spirit ask for a reason, the evil ones will give a respectable answer and implore their mighty keeper to let them ascend, so that they may find the opportunity to remedy many of their past evils and better themselves.

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treasure hidden in the castle. When these people become aware of this, they implore the evil spirit to show them where and when to dig in order to find the treasure.

Then the evil spirit shows them all kinds of signs, indicating where the treasure is supposedly buried. The people dig, but find nothing. They continue their search with the greatest of zeal. And that is when it happens that such a hellish spirit chooses a victim, and causes him to be possessed. And the easiest way whereby this can occur is when food and drink are taken in and it is forgotten to ask Me for My blessings. Once such a haunting spirit has achieved his purpose, then the haunting in the old castle is usually at an end.

When a haunting spirit has entered a human being, he immediately explores that person's heart. The spirit soon knows his weaknesses, and begins to breathe in his evil inclinations, wishes, and desires. When these are accepted by the heart with approval, the evil one remains quietly as an observer, to see how such a human being gradually, in accordance with these hellish inspirations, begins to act. When a human being has sufficiently fulfilled the will of the inherent evil spirit, then this spirit usually causes a deadly ailment in the flesh. Through this the evil spirit seeks to wrench the corrupted soul as quickly as possible from the physical body and deliver it as booty to his lord and master.

However, the outcome is never in accordance with the plan of such a spirit. As soon as the soul leaves the flesh, be she good or evil, she will always be received by angels. The evil spirit will be severely disciplined and returned to his master, where he will receive another very severe punishment. And such a failure will not be sent up too soon again.

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Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is the difference between bliss and damnation: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as an inextinguishable fire;

that is the worm in the soul that never ever dies, and whose fire never becomes extinct. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil.

From this description, you may form the proper idea of the nature of Hell and of Satan's practices. It is, of course, not the only method by which Satan attempts to capture souls for himself through his cohorts. Should these spirits be of a better kind, they will not be interfered with to take into their possession the flesh of innocent human beings, and even the physical bodies of children. But the souls of these human beings are carefully protected, and are guarded in the heart from insinuations. If an emigrant of Hell who is less wicked wants to do something good, then he may partake of the grace and mercy which such an innocent human being enjoys. Should such a spirit behave improperly and carry on all kinds of foul play in the body which he causes to be possessed, he will either soon be cast out or will be quieted in this body.

At times, several spirits are permitted to take possession of one body. But they must promise beforehand that they seek only their salvation in this body, and their wish will be granted. Such spirits do not follow the advice of the angels; rather, they turn directly to the Lord. They insist stubbornly that only in this manner can they reach the Lord. Thus their wish is complied with, because the angels let those spirits with which they are entrusted learn through their own experiences.

Upon the path of taking possession, the desired results are not achieved most of the time. That is why such permission is only granted once, and very seldom for a second time. Then another path is taken, namely the path of judgment, punishment, and pain. A proud soul can endure much; however, when it becomes too unbearable for her, she turns back for a while.

The main evil of the soul consists of the reproaches which she makes against herself as soon as she feels better, which arise from Satan's insinuations. They are not of repentance, but that she lets herself be intimidated and driven back by torment. If she had endured the pain, she would have become one with Satan's might, and the magnificence of the Lord would have come to an end. Through these delusions the soul usually returns with even greater wickedness. In lower Hell, there really exist those that will not give up these delusions for a continuous, ever-increasing torment and pain, and find, in a way, a triumph in this, when they resist the Lord even in the greatest of torment. Their obstinacy is so great that even the full force of the fire of wrath will not make them turn back. But in days to come, after their spirit has been taken away, they will have to tolerate, with their center, the voyage into eternal destruction. Do not be too dismayed about being possessed, because almost every human being has such guests in his body. Why and how, we shall learn to understand from the description which follows." (G. Mayerhofer – Secrets of life, chp. 58. Phantoms and possession)

Possessions and human types

"[3] The earth is the carrier of two kinds of people. The one - and better - kind come from above, already originally, and are to be regarded as the children of God. The other, really evil kind, originates solely from this earth. Their soul is as it were a compound of single life particles which, taken from Satan, are incarcerated in matter in the mass of earth globe. From there, they pass through the plant into the animal kingdom and then, having passed the many gradations of the

animal kingdom, finally, as a potency consisting of innumerable primal soul particles, form an earthly human soul and during the particularly unblessed acts of begetting take on flesh in the bodies of women and are then, just like the children of the light from the spiritual sphere of heavens, born into this world.

[4] Now, as their whole essence stems from Satan, such children are always more or less exposed to the danger of becoming possessed by some evil spirit, i.e., by the evil soul of a human devil who has once lived on this earth in the flesh. This can happen particularly and most easily when such a young soul, taken from the satanic part of the earth, begins to take a good and heavenward direction. As thereby a life-particle is torn away from the sphere of hell, this causes an unbearable pain to the hell as a whole, and this is the reason why it does everything to prevent such injury.

[5] You may well ask how this could cause such a pain.; for such a soul should, in comparison to hell, be infinitesimally smaller and lesser than a hair on man compared to the whole man. And I am telling you, that this is by all means properly judged. Yet seize the smallest hair on your body and tear it out, and you will become aware that you will, not only in the spot where the hair was, but in your whole body, feel an unbearable, stinging pain which would drive you to despair if it lasted but for an hour.

[6] From this explanation you can see a little better why possession occurs on earth and will occur until the end of this earth.

[7] However, this possession has also its decided benefit for the one possessed, for such a soul whose body has been taken over by some devil becomes evidently purified through the torment of its flesh and prevented from the harmful merging with its body. But the rescue from above comes at the right time, and a worldly soul is then totally won for heaven." (THE GREAT GOSPEL OF JOHNII, chap. 169)

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"However, sometimes it can happen with such people (*coming from the moon*), that their body in the region of the more coarse intestines is possessed by another free roaming soul of the earth's atmosphere, yes, even by several, and this mostly by such souls who already have gone through a flesh trial life on this earth, but because of their great sensuousness and selfishness did not only gained nothing for their life's welfare in the beyond, but in fact have lost a lot.

[2] Normally these souls, according to an inclined property for betterment, are again allowed another flesh life trial at a proper and suitable opportunity. However, there are some who cannot wait to be placed in a mother's body and say: 'What does it matter, flesh is flesh! We are going to possess the flesh of the next best person and castigate it as much as possible! Once the flesh perishes because of all the castigations, we can leave it as completely purified souls and enter eternal bliss!'

[3] Such souls however are greatly mistaken, for such manner of backdoor possession of the flesh is not only of no use but is only harmful, because they then have to wait for a very long time until again being procreated into a mother's womb. However, such backdoor possessions of the flesh of other people are nevertheless allowed, because each soul destined to become totally life free can in the end only be bettered and consolidated by its very own, most free will; and this will can

impossibly otherwise than only by all kinds of most bitter experiences be brought to the necessary modest sobriety, by which it finally submits to the enlightened will of a better spirit and only then be truly bettered out of itself." (THE GREAT GOSPEL OF JOHN Book ,14 chap. 92)

Phantoms and possession

"Most of you have read about peculiar cases of possession, but you do not have the particular knowledge of how these possessions come about, whence and under what circumstances. For your information, here is a dramatic portrayal.

Satan, who has a multitude of evil followers, has his cohorts come among human beings at certain times. They are given the task of leaving no stone unturned so as to entrap any soul for the court of the prince of all evil and lies. The evil ones thereupon proceed on their secret path upwards to the upper world. They mask their intentions as adroitly as possible, so that any good spirit which they might encounter will not become suspicious. Should such a good spirit ask for a reason, the evil ones will give a respectable answer and implore their mighty keeper to let them ascend, so that they may find the opportunity to remedy many of their past evils and better themselves.

In the kingdom of good and evil spirits, nothing is more respected than free will, provided that the intentions of these spirits be not too evil. They will be allowed to ascend, of course, under constant secret observation. Since this permission is mostly abused, they cannot object when they return to more unpleasant conditions than those in which they were before.

What do these evil ones do when they ascend to the upper world? Some of these spirits of human beings, which, during their earthly life, were very haughty and rich landowners, proceed to their castle, if it still exists. These they haunt, because they want to make people aware that there is a treasure hidden in the castle. When these people become aware of this, they implore the evil spirit to show them where and when to dig in order to find the treasure.

Then the evil spirit shows them all kinds of signs, indicating where the treasure is supposedly buried. The people dig, but find nothing. They continue their search with the greatest of zeal. And that is when it happens that such a hellish spirit chooses a victim, and causes him to be possessed. And the easiest way whereby this can occur is when food and drink are taken in and it is forgotten to ask Me for My blessings. Once such a haunting spirit has achieved his purpose, then the haunting in the old castle is usually at an end.

When a haunting spirit has entered a human being, he immediately explores that person's heart. The spirit soon knows his weaknesses, and begins to breathe in his evil inclinations, wishes, and desires. When these are accepted by the heart with approval, the evil one remains quietly as an observer, to see how such a human being gradually, in accordance with these hellish inspirations, begins to act. When a human being has sufficiently fulfilled the will of the inherent evil spirit, then this spirit usually causes a deadly ailment in the flesh. Through this the evil spirit seeks to wrench the corrupted soul as quickly as possible from the physical body and deliver it as booty to his lord and master.

However, the outcome is never in accordance with the plan of such a spirit. As soon as the soul leaves the flesh, be she good or evil, she will always be received by angels. The evil spirit will be severely disciplined and returned to his master, where he will receive another very severe punishment. And such a failure will not be sent up too soon again.

The soul, with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a trial run into Hell. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since Hell is filled with all kinds of promising enticements. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire. Through this torment, the soul is removed as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is the difference between bliss and damnation: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as an inextinguishable fire; that is the worm in the soul that never ever dies, and whose fire never becomes extinct. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil.

From this description, you may form the proper idea of the nature of Hell and of Satan's practices. It is, of course, not the only method by which Satan attempts to capture souls for himself through his cohorts. Should these spirits be of a better kind, they will not be interfered with to take into their possession the flesh of innocent human beings, and even the physical bodies of children. But the souls of these human beings are carefully protected, and are guarded in the heart from insinuations. If an emigrant of Hell who is less wicked wants to do something good, then he may partake of the grace and mercy which such an innocent human being enjoys. Should such a spirit behave improperly and carry on all kinds of foul play in the body which he causes to be possessed, he will either soon be cast out or will be quieted in this body.

At times, several spirits are permitted to take possession of one body. But they must promise beforehand that they seek only their salvation in this body, and their wish will be granted. Such spirits do not follow the advice of the angels; rather, they turn directly to the Lord. They insist stubbornly that only in this manner can they reach the Lord. Thus their wish is complied with, because the angels let those spirits with which they are entrusted learn through their own experiences.

Upon the path of taking possession, the desired results are not achieved most of the time. That is why such permission is only granted once, and very seldom for a second time. Then another path is taken, namely the path of judgment, punishment, and pain. A proud soul can endure much; however, when it becomes too unbearable for her, she turns back for a while.

The main evil of the soul consists of the reproaches which she makes against herself as soon as she feels better, which arise from Satan's insinuations. They are not of repentance, but that she lets herself be intimidated and driven back by torment. If she had endured the pain, she would have become one with Satan's might, and the magnificence of the Lord would have come to an end. Through these delusions the soul usually returns with even greater wickedness. In lower Hell, there really exist those that will not give up these delusions for a continuous, ever-increasing torment and pain, and find, in a way, a triumph in this, when they resist the Lord even in the greatest of torment. Their obstinacy is so great that even the full force of the fire of wrath will not make them turn back. But in days to come, after their spirit has been taken away, they will have to tolerate, with their center, the voyage into eternal destruction. Do not be too dismayed about being possessed, because almost every human being has such guests in his body. Why and how, we shall learn to understand from the description which follows" (chap. 58, Earth and Moon)

Teaching of Apostle John about Hell

(Spiritual Sun)

Translation of a few chapters from "The Spiritual Sun 2"

"106. Consequences of lewdness

[1] **John:** "After our disciples are well trained in patience and return from their duty in this outer world, usually after the decease of one of their entrusted persons they protected, they must stay near them as long as the natural spiritual condition of a person's deceased soul lasts here. At the moment of the unmasking or emptying by which each spirit is simply left on his own, they return to the spiritual sun. Only from there they go to a new destiny. But where? This is very easy to guess when one considers that our disciples had sufficient opportunity up till now to practically observe and recognize the breaking of the law, first as disciples spiritually, scientifically and then as spirit protectors.

[2] The fact that after this understanding there is still a third, and after the third a fourth *understanding*, should be clear to everyone who knows that the goal, that is reached with each evil, brings along certain consequences, and it is only with this goal that the basis or main cause of the evil is recognized. For if one is still not aware of the consequences of sin and completely realizes the cause of sin, then he is still not so free and firm to sufficiently abhor sin. But once he realized that the consequence is the result of an unchangeable law and if he recognized the cause that is behind it, only after that, by his free insight and his free will, he will entirely become a firm adversary of all the evil.

[3] But where must our disciple go to realize this? They must travel through the Hells escorted by mighty and very experienced spirits, and this from the first up to the last or lowest one. In the first

and second one we can see the consequences of evil and it is especially in the second one that the cause of evil becomes more and more obvious within the still very visible consequences. Only in the third, lowest Hell they come to know the basis or main cause of all evil.

[4] Many can say: 'The consequences and the cause are two points of a circle that come together in one and the same spot, for no one will perform an action without wanting to realize the intended goal.

[5] For if someone wants for instance to steal somebody's money, then the love for the money and his selfishness urged him to this action. This was certainly the reason of his actions. Once he stole the money, then this is certainly the result of his action. But this was and is only the initial reason for the action itself that was carried out.'

[6] I say however: if you consider the matter from this point of view, then one will only commit treason regarding his own understanding and by that he shows that he never understood the inner wisdom. That is why we will immediately give a counterexample from which it will become clear that the consequence and the actual cause of the action can be very different.

[7] Before we give the example, we should make known a few principles that come from the divine order and in which the consequence of every action has been determined from eternity, and in this the cause becomes visible in accordance with the action.

[8] The principles are as follows: every action has a correspondent consequence which is determined and sanctioned by God Himself. This consequence is the unchangeable judgment that is connected to every action. So it is determined by the Lord that every action will finally judge itself.

[9] However, as only the Lord can be considered as the cause for every good action, so it goes for every bad action. Every bad action has thus also always one and the same cause. These are the doctrines.

[10] Now we will explain these with examples. Let us take a fornicator¹. As long as he lived he committed unrestrained and ruthless lewdness². Externally no one could see the consequences on him of the evil, for this cannot always be seen on the body. Nevertheless, by his sinful actions this man degraded his spirit entirely as a coarse fleshly material love and by that he materially and spiritually wasted his life's forces. What is there still left of him? Nothing but the life of a polyp for his soul. He will come into the beyond with nothing else than his sensual, fleshy lust for pleasure. His striving is the same as that of a polyp, meaning continuously lusting in his own way. There is no question of a spiritual guided reaction, because during his life in the flesh the spirit was united with the sensual soul and this up to the last drop.

[11] Question: Will such soul in the beyond be still accessible or capable for a higher form of life? He who really wants to know should take out a polyp from the sea and see if he can make it jump in the air. Such task will certainly not succeed, for as soon as he picks up the polyp out of its mud-element and brings it in a dry place in the pure air, the polyp will soon die off, shrivel up, decay and finally dry up and become a loamy clump.

[12] See, this is exactly how it is with such lascivious, lustful soul. He is a mud polyp who has only one life awakening desire, namely lusting for pleasure. His whole intelligence is directed towards acquiring this pleasure. What is the consequence of this? Nothing but the miserable and very pitiful condition of the soul himself, namely to ever fall back into a most ordinary and lowest animal

condition. And it is now exactly this condition which is called the first Hell. So this is the very natural consequence that has been obtained according to the just order, so that by this forbidden way of acting the soul will finally return to the lower, animal condition from which he was led by the Lord in earlier times along so many stages upward to a free human being.

[13] This resulting condition is however kept very miserable by the Lord in view of the lust for pleasure, so that the spirit that is still present in the soul would be able to detach itself more and more from the lewdness. This is the only procedure by which such soul with his spirit can possibly still be saved, for if the soul would be more and more fed, his desire would become ever stronger and then eternally there can be no more question for the spirit to be saved.

1 Fornicator: 1) An unmarried person, male or female, who has relations with the other sex; 2) A married man who has sexual commerce with an unmarried woman (adultery). (Christian Post Dictionary).

2 Lewdness: unlawful indulgence in sexual lust.

[14] In the worst case, what is the second consequence of this necessary way of treatment?

[15] Listen, since the spirit of such soul was completely one with him, also his entire love has turned to the lust of his soul. Now if he becomes free through the fasting of the soul, he will be offended and hurt because he had to languish by the deprivation of food to restrain his very own soul.

[16] Since he is offended and hurt, the spirit becomes furious and demands compensation. But where can it find this? In the second Hell.

[17] Now what is this second Hell? Only the consequence of the first one. And by this consequence the real cause of the first action becomes already visible.

[18] Because the anger is nothing else but a fruit of the excessive self-love and this has its roots in the lust for power which is the motivation of all evil, and its home is the third or lowest Hell. How finally a third Hell will develop from the second one and how our students will see and experience all this in practice, we will see next.

107. In the second Hell

[1] Do you know why people on Earth are obedient? The answer is very easy to give. Perhaps out of great respect for the person who rules? O no, because the one who is honored is usually not secretly shout at, and even less cursed and damned. Nevertheless, this is what citizens do to their kings. But the one who is not obeyed out of respect, is even less obeyed out of love. Therefore, we can find no other reason for obedience than fear.

[2] Fear is based on what? It is firstly based on personal powerlessness, secondly on the superior power of the ruler and thirdly on the fact that in certain circumstances the king will not be too cautious with the lives of his citizens. A ruler who is often equipped with a million of instruments to kill and who does not have to give an account to anyone for killing one or many people is certainly not very trustworthy, for the wrath of a dictator can mean the death of many thousands.

[3] When we realistically look at the matter then it appears that the main reason for obedience is the fear of death.

[4] Imagine a country in which there are only fully reborn, spiritually awakened people. Then it would be quite different regarding the fear of the death penalty. The ruler will then have to take quite different measures if he would like to remain the leader of his people.

[5] But then, the fear of death is based on what? I tell you: solely and only on the uncertainty whether there is or not another life after the loss of this life (disbelief). Who of you is afraid before going to sleep, even though the sleep is only a periodical death of the body? Why is there no fear to go to sleep? Because it is known from experience that there will be a waking up in the same life, even if it seems to be a new life. Take away this experience and everyone would, before going to sleep, be afraid in the same measure as he is afraid of physical death. There are actually people on Earth who believe that their life lasts for only one day and perishes every day, and that the next day another person will live in their skin.

[6] This belief comes from a people in a certain part of Asia that believe in the migration of the soul, believing that every day their soul passes from one animal into another and that they mostly live for only one day in a human being. When on the next day another soul remembers the past, then they think that this is because of the body's system. Every following soul must by necessity be placed into the consciousness, awakened by the body's system. So this is their philosophy and the result is that they are terrified to fall asleep, because to them this is only the means with which the old soul is pushed out of the body to make place for another. For this reason, these people try to drive away the sleep as much as possible and with all kinds of means. All this resembles the fear of the common earthly people for the physical death.

[7] If the spirit of men were awakened, then he would not be concerned or afraid for the falling away of his body, as little as a common person is concerned or afraid to go to sleep, for experience tells the spirit that there is an eternal life which is indestructible, and experience tells the soul that the sleeping body will awake the next morning, for which reason he is then also not afraid to go to sleep.

[8] So the fear of death as a possible destruction of existence is thus within the soul as long as the spirit is not awakened in him, because it then would awaken a totally different awareness.

[9] With this foreknowledge let us go back to our first Hell. There the soul is only a pleasure seeking and food swallowing polyp, and this out of dumb selfishness and self-love, because when he cannot accomplish his lust for pleasure he constantly visualizes a possible destruction.

[10] In the second Hell, as we know, the serious fasting of the lusting soul shrivels more and more and the spirit that merged with him became freer by this means of isolation. In the best case, which is rare, a spirit changes, strengthens himself and elevates his soul more and more. In the most frequent, worst case the spirit is awakened, but since he is awakened he feels very hurt and offended because of the neglect of his soul and also he feels neglected. By that he becomes angry, and in his anger he more and more lets the idea take root in him that the deity needs to give him an immeasurable compensation for this injustice.

[11] The more the spirit is fixed on that idea the higher his demands are and he also becomes more and more dissatisfied about every proposition that is made to him for eternal satisfaction.

[12] As his demands are ever higher, caused by his ever greater dissatisfaction, the more and more awakened spirit thinks about revenge out of self-satisfaction. Because of this feeling he becomes more and more a despiser of God (devil). He also realizes more and more that he cannot be destroyed and strengthens himself with the idea that the spirit can infinitely grow stronger by intensifying his ideas and by making higher demands. From this feeling comes then the satanic idea that the deity would be afraid for the ever growing power of such spirits and would therefore hide Himself and would secretly spy on the actions of His mighty enemies by certain fearful and weak spiritual spies. When the situation becomes alarming the deity retreats further and tries to protect Himself in all kinds of ways against the superior attack of such powerful spirits.

[13] By this idea, the all-dominant feeling of superiority of the spirit becomes ever stronger and the feeling of revenge regarding a supposed cunningness of the deity grows. Then *he thinks* that the deity must of course become less powerful. Yes, the spirit abhors now the deity, despises and bitterly hates Him and considers himself a superior being.

[14] Once this has happened, the third Hell is already a fact. How it will further develop along this line, our disciples must secretly observe with us on the way of divine, protecting providence, and will then have to learn in the lowest Hell to perceive everything by experience up to the actual basis of evil. But how finally the actual cause of evil will reveal itself in this lowest and most malicious of all Hells, will be shown in what follows.

108. Nothing is destructible in the whole of creation

[1] Many will ask now: 'How can one think and believe that it is possible for some very inferior life's power to rebel from the sphere of its awareness against an infinite, absolute perfect life's power? Because the low life's power must certainly know and be aware that a minimum of life's power can never stand against the infinite and that a victory can eternally not be possible.' Good, I say, this objection does not sound bad but is mostly based on ignorance. In an exceptional case this *objection* can approximately be mentioned, but since in the pure spiritual kingdom there are no hypotheses and thus also no approximates, but only truths, it can thus also not be worth of an answer.

[2] A spiritual answer is a full truth, but if it (*the truth*) is not contained in the question, it cannot be answered. The one who asks the question will receive an answer but never a proper direct answer to his question, but only as an indirect truth. This is also the case here. When the answer is there, the mentioned objection will be solved by itself.

[3] So whether a lower or as here a very inferior life's power can rebel or not and if it can be destroyed by the infinite life's power, will soon be shown from a few small examples.

[4] How heavy a mountain is should not be further explained to someone who has carried a few smaller stones. A small mountain consists of what? Of only atomically small parts that stick together through the mutual power of attraction. If we dig from down the mountain upwards, up to the place on which the highest, thus heaviest top rests, then by that we discover well preserved and very strong stony walls. If we only take a small part from these strong stony walls, put it on a steel plate or on a stone and hit it a little with the hammer, this part will become dust.

[5] Question: why could this part not stand against the pressure of the hammer while for a period of thousands of years it could stand the immeasurably great pressure of the heavy weight of a whole

mountain? One will say: 'Under the mountain it was a real part of the whole mass and therefore, with the help of the other parts, it could stand the total pressure. But alone, without help, it already had to collapse under the minor pressure.' Good, but did this minor pressure completely destroy this part? Certainly not, but it divided it in much smaller parts.

[6] Could one then not use such pressure to destroy these parts completely? Also this is impossible, neither under pressure neither by no matter what means of power, for in the one way it can only be divided into smaller parts, but in the other way it can be changed into a simple and then even less destroyable element.

[7] So also, the whole weight of the Earth is resting on its small, insignificant center. How can it resist this force of attraction that acts upon it from all sides? For the simple reason that according to the eternal divine order in the whole infinite creation there is nothing that can be destroyed and the very smallest can continuously maintain itself against the very biggest, if not in this, then certainly again in another form.

[8] If we now attribute a complete awareness to these small parts by which they can realize that they can eternally not be destroyed, the question is: which power can restrain them and which can overcome them? Or can a whole mountain lose something if its smallest basic parts are indestructible? Certainly not, for if one atom could be destroyed, then it would also be the same for the others and in the same way it would also have happened to the mountain.

[9] This would also be the case for the Earth, and even God Himself would finally not fare better if in His whole infinity there would be something that could be destroyed.

[10] So, according to the unchangeable, eternal divine order, the very smallest can exist next to the very biggest. As a result, when the smallest life's power in his spiritual sphere is aware that he cannot be killed or destroyed, he also has no more fear for the supreme life's power. And then this awareness gives to the lowest life's power a feeling of lust for power by which he says: 'I am so necessary and indispensable to the highest life's power who sees Himself as deity, that He cannot exist without me. If we, as different, yes numberless many low life's powers unite to one unity, then we can work from the center and make the supposed highest power the lowest. Then He can also worship us just like He is asking now from us. If we possibly can turn the inside of a world to the outside, then this must also be possible with us, life's powers. If we, little powers, unite and cause great disturbance towards the outside, then the deity, as the little life's power, will be at our feet.'

[11] Look, this is pure hellish philosophy and also the actual cause of all evil, and its name is lust for power.

[12] With this understanding we also have come to know the whole nature of the lowest Hell, and this nature corresponds to the outer appearances of a celestial body. On the surface the first degree of Hell in the polyp-like seeking for pleasure can clearly be recognized, for everything that you can see there is based on gluttony. In the more inner crust of the Earth the fasting and meagerness reveals itself. There is nowhere any vegetation. Everything lies there as in a rigid death that plans for revenge. At most you will see here and there some places of fire and hot water springs as corresponding images of the already visible anger of the spirits of this Hell.

[13] If we go to the inside of the Earth, we can only discover a continuous, terrible chaotic confusion. The one fire ignites the other and suffocates it again. Every drop of water that ends up in here changes immediately into a glowing hot vapor.

[14] The greater action here the greater will its reaction be on the surface and this will always weaken all these internal reactions with great ease. And in this manner, everything is wisely guided so that also all these Hells, despite their great abhorrence, must serve Him for the eternal preservation of things. And this forced servitude, which is well known to the hellish spirits, is their greatest torment, for they clearly can see that despite their unwillingness, all their activities must generally be in accordance with the divine order.

[15] But this is also the eternal love and wisdom of the Lord, for it is only in this manner that it is possible to restrict the imperious actions of these evil beings. For if they see that the Lord can always turn their most evil plans to good, they become angry and do nothing anymore till they make a new plan to act against the Lord.

The Lord knows how to use these also of course, just like the previous ones. This is rhetorically speaking the activity and the nature of the lowest Hell.

[16] How this will reveal itself in an image, we will see more closely, and this in all of the three Hells.

109. Images from the first and the second Hell

[1] When you received information about the sun you saw what the image of the first Hell looks like, as well as the different ways by which one comes into the first Hell. I only have to add that the zeal of the hellish spirits that you saw in the first Hell is firstly set on pleasure and gluttony. This condition seems to be the same as the one on Earth in which men do also everything possible to – as you use to say – bring bread on the table.

[2] Some set up different businesses, others look for a job as public officer, some look for a good marriage. They do not do all this for the sake of what is good, but exclusively for their own sake and the daily bread. In this condition they do not care much for one or the other glory but they are mostly interested in a certain livelihood.

[3] In the heavenly manner one is solely concerned about love and to know God. The Lord will take care of all the rest. But in the hellish manner, one is particularly concerned about the opposite. They want to have a certain wellbeing, and at best they think: as long as I am first of all assured of all the external necessities, then I will see if the spirit is satisfied with this wellbeing. When he then possesses such external wellbeing, which usually goes together with some modest possession, he will soon become haughty, which is related to his possessions and which he continuously strengthens with a certain splendor. For this reason, also the young employees and new managers, each one of course in their own way, boast more and more. Soon they do not know anymore how to sit, stand, walk, look, listen or speak to immediately show and let recognize from their face how rich they are and what kind of important job they occupy.

[4] Once such people are in this way provided with everything, they do not have to take care for anything anymore, for they have their fixed income and their daily bread. Now they can begin to take care of what is spiritual. But the opposite happens. Now, together with this wellbeing, the boasting and the lust for power come forward. That is why they strive more and more to move to the top and become even richer than the managers. In this situation they become filled with jealousy and inner hate towards those who stand somehow in their way.

[5] Their neighborly love goes so far that many subordinate employee longs fervently for the death of the employee that is above him, so that in such situation he can take the place of the one who stands above him. The manufacturer's most fervent desire is the bankruptcy of those who are in the same business, so that in this way he can draw the whole business to himself. Yes, his neighborly love goes so far that, if possible, he would like to drown all his competitors in a drop of water. He also undertakes everything, no matter where and how it can be done, to bring his next competitors to ruin.

[6] If you look at this worldly behavior a little closer, you can see the first Hell with all its gluttony already completely before you, and you can also see very clearly represented how this changes into hate, anger, envy and lust for power in the second Hell. You only have to take away the outer moral and civilian laws of the state and you have the first and second Hell literally and figuratively before your eyes.

[7] That which on the Earth still testifies of a certain civilized society under the protection of moral and civilian laws will degenerate here when those laws will fall away, and turn immediately into war, lust for robbery and murder. Here you have the perfect image of the first Hell.

[8] If you want the image of the second Hell, do the same. You will discover hidden cunningness everywhere and you nowhere will see people or spirits together who are not each others mutual deadly enemies. Even if they outwardly treat each other with kindness, great politeness and also hypocritical mutual love, this love is only pure hate, for this is only politics to bring the opponent in a peaceful mood and to nicely unarm him in order to then, without resistance, overtake him and bring him to ruin.

[9] Look at your Earth at the so-called crawlers and bootlickers. These are usually the worst enemies of those for whom they crawl. They lift them up for the same reason as the vulture picks up the turtle in order to, once he has reached the right height with him, drop him down in a shameful manner and win in this way even more by their fall.

[10] Look, this again is literally and figuratively the pure hellish love of the second degree. That is why in this Hell all kinds of deceitful arts are worked out in order to catch each other and bring them to ruin in the foolish supposition that they can win more and more with the fall of others, no matter in what way.

[11] In this manner our disciples are thoroughly learning about the Hells, first theoretically and then practically. And so, in a very short time we took a closer look to the images of the first two Hells. He who will somehow think about this description, will have everything clearly before him. For what concerns the image of the third Hell, we will describe this separately, for this must be very well understood because it is the cause of every evil.

110. Every person carries Heaven and Hell in himself according to his personality

[1] You will certainly think, and many others even more if they were present on this information: 'It is praiseworthy and from a moral point of view also useful to hear such information by which the fundamental evil is as if visually represented.

But there are now on Earth so many descriptions of Hell. They all seem to have the same origin, but how different they are from each other. For the one person, Hell is a pool of fire and sulfur, for the other a gnawing glowworm, again for another a raging fire, an eternal darkness, an eternal death. According to some the damned are tortured, cooked and fried, to others they are simply barons. Some see Hell as a terrible cold, again others as the fire of boiling anger. Some see in it miserable, malformed and starving human forms, again others a collection of the most strange, hideous forms that could have originated from a human form. And so, the notion of Hell became a real Proteus which cannot be compared to any form.

[2] For the pure human reason this is a very acceptable and for this time very understandable image of Hell, but who can tell whether in the course of time this image will not be pushed aside by again a different one? For nothing was represented in so many multiple forms than actually this place of horror under the name of 'Hell'.

[3] Good, I say to you, my dear friends. Your worrisome objection has its good reasons, for it is completely based upon the reality of the common notions about Hell. Therefore, I want and must show you Hell in a general light in which every up to now common imagination of Hell, no matter where on Earth, becomes completely justified.

[4] If we only look at Hell from the outer and superficially, it is understandable that it appears as a true Proteus with an ever changing image. But it is quite different when one wants to thoroughly understand it.

[5] In order to make this more understandable to you, we will, with the means of little examples, bring this difficult question into the light so that it will become very clear for everyone.

[6] Let us take a country where thousands of people are living. All these people, with the exception of those who are insane, idiots and infants, have all kinds of multi-colored ideas about the secret politics of the country. He who wants to know them more closely can speak with different people about this. The one sees only war, the other only secret treason, again another secret national deception, again others sheer wisdom. Some cry aloud about injustice, others lack words to praise the constitution and the secret politics of the country.

[7] But only these are sheer opinions of the more developed part of the people about the secret political government. But whoever wants to hear foolishness should go to the dark chambers of the farmers in the countryside. Then he can be assured that he will hear anything that can come up in an undeveloped, rough human fantasy. For instance that the emperor is planning to poison his city or that he wants to contaminate a certain part of the country with the pest, or that he made a covenant with another king to kill in one night the people of another region with the sword to take possession of the goods of the citizens that he would kill, not to mention other stupidities, like for instance that the king personally sold his soul or the souls of his citizens to the devil in return for a great earthly advantage. It should not be proven any further that all this is true, for everyone is free to daily convince himself of this.

[8] That this is so cannot not be doubted, but the question is: who among these thousands of people who expressed their political ideas has the right understanding of this and has thereby expressed the true meaning of the basic principles of the secret government of the country. How can one have a basic idea of something which he does not understand himself?

[9] Look, the reason lies partly in the outer image, as well as in the personality of the one who looks upon the image. The less the observer himself is innerly awakened, the more senseless will be the ideas that he forms about the images.

And look, this is precisely also the case with the ideas about Hell.

[10] It was only granted to very few seers to receive a deeper notion in the nature of this place, but it was permitted to a lot to see one or the other image of this place. And so the idea of so many images always exceeded reality. For this reason the so many different forms about Hell have multiplied and nobody knew and knows precisely up to now what to think about that place.

[11] Next question: who in the country could set up the best basic principles for the secret government? Certainly no other except the wise monarch himself.

[12] When the matter is irrefutably so, then this question will also apply to the dark relations in the beyond. So the answer can only be: that only the Lord over all Heavens as well as over all Hells can set up the right and generally valid basic principles over this place.

[13] But as someone who is initiated in the secret basic principles of the government will very easily perceive the cause of all the ideas that are spread around in the nation, so also will the one who knows from the Lord the true nature of that place that is called Hell, understand the cause of all the other foolish ideas about this.

[14] Every person carries Heaven and Hell in himself according to his personality.

[15] If he becomes aware of his own personality by a certain situation, then he only becomes aware of his own developed Hell or his highly imperfect Heaven. Numberless different ideas can develop along that way.

[16] However, can this be already considered as the cause? Certainly not more than if someone would come and claim that the sea is only a half shoe deep because he measured it along the coast with a walking stick. The same is here also the case for all the seers who claim: I saw Hell in this or that situation. And also not more than if someone would take the shallow shore, although it also belongs to the sea, for the actual bottom of the sea, and neither can this visualized image be considered as the actual Hell.

[17] But how the actual Hell can be found and thoroughly seen, we will see next.

111. Body, spirit, principle of life

[1] If one wants to actually see the real true Hell, one should start to look at the impressions that catch the eye, and from that viewpoint make the corresponding conclusions for the spiritual by means of a spiritual turn. But if this is what one wants, one should accept beforehand the fixed unchangeable fact and understand that the life's conditions and its effect are always the same under one and the same eternal, unchangeable Lord. In other words:

[2] Man lives on in spirit exactly the same as during his physical life here on Earth which is only a life that lives along with it and in between.

[3] Now one will say: 'This sounds strange, for it seems that this is not completely correct, because the spiritual life must certainly be different and must be seen in a quite different perspective than the natural life.'

[4] But I say: the one who speaks like this has certainly no idea how he lives physically. Question:

[5] What is it that lives during the physical life, the body or the spirit? What is most important in life, is it the body or the spirit? I believe that if someone is capable of thinking more clearly, will not look for the most important in life in the body but only in the spirit, for if the most important in life would be in the body then the body would be immortal. But the body is mortal, thus it cannot carry the basis of life in itself, but only the spirit can do that, for this is immortal. So the life of the body is therefore dependent on the life of the spirit. The whole body behaves passively and completely negative in regard to the spirit. Therefore, the life of the body is only an awakened life that lives with it, just like some tool in the hand of a craftsman lives passively with it as long as the man directs it with his living hand, but if he drops the tool or if he puts it aside, it has no more life with it and its effective activity stops.

[6] Which foolish and dumb person will claim that he has to adapt to his tool, while one can clearly see that the craftsman provides himself with the necessary and proper tool. So when the craftsman has determined which tool he needs for his work, then it will also be clear that the actions of the body that lives with it depends on the living spirit, but not the way around.

[7] And so, the spirit lives always out of his own life's principles and in his own life's conditions to which the body cannot change anything, as little as the dead tool to the work of the craftsman.

[8] But when someone watches how a craftsman uses his tool and understands the design that the craftsman wants to make, can he then still seriously assert that finally by using the tool something very different will appear and a quite different work will develop than the foreman had visualized according to the original plan? Would that not be a senseless statement? Certainly, because what is accomplished is surely the result of the work of the living foreman but not of the tool.

[9] So, also the life's conditions of the spirit are constant, whether he makes use of his body or not as a tool. And thus, if someone wants to actually see Hell here, he can observe it here in the physical life under the same conditions as one time in the pure spiritual, because Hell is on Earth always the same as can be seen in the purely spiritual condition. Nothing more or less can be seen here than there, and in this image we can view it very clearly and very effectively.

[10] But in order to make the true image of Hell even more clear and visual for everyone on this Earth, we will first explain the very little difference between the natural and the purely spiritual life's conditions of men, and this, as much as possible, in a very obvious manner.

[11] Take for instance a carpenter who has to make a box. For this he needs the tools that you know. He works diligently and will finish his box within a few days. The urgency was mainly the reason for his zeal. Then why was he so zealous, responding to his inner urgency? Because he wanted to finish the box as soon as possible for his use. Further question: where does this urgency come from? This urgency comes from the creative power of the spirit. How? The spirit carries the quality in him to immediately realize it as an object that he created in his mind.

[12] He can do that in a pure spiritual condition because whatever he thinks is also there. But connected to his hindering body he cannot do that with outer matter. For this reason he must urge

his body as an instrument for this activity in question in order to gradually realize his idea. This is how it was determined by the Lord, so that in this life, in all kinds of opportunities, the spirit can practice a most necessary quality of life. This quality as mother of humility is called divine patience. Each one who possesses a more mature way of thinking will understand that patience is very necessary for eternal life, because this life does not end. It is already the basis for all good and great achievements for the natural life while this life is only a transitory life.

[13] If our carpenter could create his box immediately as he imagined in his thoughts, that would have been more preferable to him. But where would be the very important exercise in patience and where the mutual outer natural reliability if in this material world, where the spirit is still connected to his body, he could make unlimitedly use of his original, creative ability?

[14] Although, every spirit receives this ability back after the laying off of the body, but only the good spirit will work in reality, the evil one in fantasy and illusion, because as *his* nature is, so will also be the result.

[15] See, in this given example, the difference between the natural and the purely spiritual life is clearly explained, and from this you can see that in physical life the spirit can only realize his ideas slowly and never completely because the coarse matter with which he is covered hinders him in this while in the purely spiritual condition he wants to realize his idea immediately. The will is always the same, as well as the idea, only its execution is limited in the physical life. This limitation is the only difference between both lives. There is no further difference. The fact that this difference is due to the matter must hardly be mentioned. Since this is now completely clear and evident to us, we will at once show very actual images which are the foundation of Hell.

112. Earthly images of the lowest Hell

[1] Firstly, let us take a rich speculator as example. Look closer at this eternally insatiable one. What was the goal of his love and will? Only to acquire – although somehow lawful and permissible – the possessions of a whole country and finally of a whole kingdom, in no matter what way. And once he is successful in this, take also several kingdoms or the whole surface of the Earth. Although he will not completely succeed in such plan and he probably will not realize his idea completely, but he nevertheless does not let it go and he secretly thinks: ‘If I only had an army of at least a couple of million invincible soldiers, then I would gather all the gold, silver, and all the noble stones and pearls of the whole world and pile them up.’

[2] Also, many have the following wish: ‘If only the pest could break out in the country that would kill everyone except me, then I would be the natural, universal heir of the whole country. And if then people would come from another country who would dispute my inheritance, the pest would immediately grab and strangle them at the border.’

[3] Look, this is an image of the lowest Hell which you can daily notice among the people of all classes, starting with the simple stallholder to the greatest speculator. What prevents them from realizing such so-called praiseworthy ideas? Only the fatal matter. If we take that away and if we consider then the absolute spirit with the same qualities, then we have the lowest Hell in top condition before us.

[4] Secondly: There is an officer with a lower rank before us. What is the most important thought which abides in his heart? Perhaps the thought to prove helpful services to the country? O no, that is the last one. 'To promote', that is the most

important thought. If it were possible, climbing every hour one step higher. Be at least a general in one year and as such be promoted as soon as possible. Suppose he reaches the highest degree, then his plan will be, or at least his most important thought: 'And now let us go out with great armies to conquer all nations. Once they are conquered and I have the power, then all emperors, kings and monarchs must tremble for my sword.'

[5] The one who will not have recognized the lust for power in our officer must surely be struck with a sevenfold blindness. And also here, for what reason can our officer not make it happen? The same as above, the material, natural, limiting conditions. Matter restricts our hero and he must accept his subordinate degree as an officer, whether he likes it or not. That is why he scolds once and awhile and tries to let his subordinates feel his lust for power as much as possible. The least of offences of a subordinate is punished with tyrannical mercilessness. Take away the material obstacles from this officer and you will have the second, perfect image of the fundamental Hell in an unsurpassed form before you.

[6] You also will find this image very often, especially in those categories of people who are entitled to carry a sword and also with those who have the privilege to lead a caricature of a so-called noble weapon for their insignificant name. There you will see the lust for power everywhere in a form that really stands out. And this is now precisely the nature of the lowest of all Hells which is insatiable and which wants to extend its imperiousness and lust into infinity. More examples will follow.

113. Another image of the lowest Hell

[1] Let us take a look now at a real illicit lover, just like a female illicit lover. What is such flesh-lusty person continuously thinking about? If it were possible, and nature would permit it, he would like to continuously have sex with the most beautiful and lavish girls in all possible ways. When such person sees a somehow attractive female being, anyone can read from his eyes that he would like to use her on the spot for his pleasure without taking into account for what reason the sexual act was established and created by God. If civil laws would not hinder him a female being would not even be safe in public places against his lust.

[2] But this does not change anything because he still sinned out of his lust. Let us assume that such sensual person would have a fortune that would be sufficient to provide him with almost every pleasure he wants. What does he do? He travels to all countries in order to provide himself with several, special pleasures, because despite his great fortune his own place could not offer him anymore enough pleasure for which he stills feels a so-called passion, since he tasted of everything that was in his reach.

[3] When our sensualist enjoyed everything, and his nature begins to refuse him its vile service, he uses artificial means to breathe some new life into his dull nature. When these do also not work anymore, he provides himself with shameful sex of healthy boys and young men. By this his nature is again a little activated.

[4] Because of this, his nature changes completely, he has a disgust of women and tries to only satisfy himself with the firm flesh of the manly youth, till this also will disgust him. Then his powerlessness makes him angry about the supposed inadequate arrangement of nature.

[5] His faith in God was already sacrificed a long time ago, because the sin of the flesh will first kill all the spiritual. By this sin, man becomes a blunt material egoist, loves no one except himself and is of the opinion that everything that he wants in his lust must serve him only. He is excessively in love with himself and therefore he hates everything that does not honor his lust. For this reason he becomes, as said, a purely selfish, hard materialist and already for a long time no trace can be found in him that can be recognized as divine or spiritual.

[6] Therefore he is also a pure atheist, and the nature – the outer, visible, coarse nature – is his god. He gives offerings to this god of nature, this as long as he can experience with the given power of his own nature that this god can give him these delightful and enjoyable pleasures, thanks to the arrangement of nature. But woe to that god once he will refuse his service to our hero. Anger, revenge, wrath and furiousness are then his extra gifts or coat of arms. You can believe it, the secret anger of such real arch sensualist, when he cannot commit his illicit love anymore goes beyond all human understanding. A pyromaniac, a murderer and a street robber can have more human feeling in them compared to a greedy sensualist whose body refuses its service.

[7] Are there only few of these men of pleasure on Earth? O no, I can assure you that for every money miser there are a lot of such persons who are addicted to flesh. The father who has a daughter with a charming appearance can be sure that she will often be looked at with lusty eyes, especially in the city.

[8] One will say now: this does not matter, thoughts and lusts that cannot be executed are tax-free. But I add here: indeed, for the blind of spirit who is not capable to look even one hair further than matter. However, what would a father say when his spiritual eye would be opened and would see all those with lustful eyes before him who dishonor his daughter in all possible ways?

[9] Her body can be protected, but who will protect her spirit and its radiating sphere of life with which these lusty people come in contact with and influence with their shameful lusts? Do you think that this will not have a negative influence on that daughter? Then you are seriously mistaken.

[10] If you will often take your daughter to places where she is looked at by lustful eyes, then in a short time she will be sensually changed and secretly mock and ridicule the moral warnings of her parents. Her senses will be more and more directed to places of which she suspects that sensual men will be there. Many will say now: 'No, this is too extreme, this too exaggerated. What kind of harmful result can an innocent lust or secret lustful thought have on a strange person without any touching?' I only say on this: for men with such views and such spiritual attitude this announcement is as less intended as the sun for the centre of the Earth. Then I will ask those who have experienced in the so-called clairvoyant mediums and seen for themselves the disturbing effect on such persons at the arrival of lusty people, where this effect comes from and what its cause is? Even when such uninvited guest does not touch the medium, he nevertheless feels a convulsive and often painful effect when such guest comes in.

[11] Look, the reason of this is that the spiritual sphere of the medium is immediately brought down. This has no bad moral results for the medium because his sphere is more closed up and because every medium will immediately do everything to get rid of such guest.

[12] Question: does this also happen under the natural circumstances where the sphere of every person is more extensive and wherein he does not perceive the harmful influence? Truly, the reaction under the natural circumstances is much worse than under the mediumistic. And therefore, for such unchaste thoughts and lusts a separate commandment has been given in which it is stated that everyone should abstain from them and reject them.

[13] So he who observes the behavior of such lusty person will see again a perfect image of Hell. He only has to take away his matter and look at him purely spiritually, then he will see astonishing things. First a lecherous person in every respect and besides that a furious person who wants to avenge himself in a shameful manner and with all furiousness on his Creator, as well as on the whole creation because of the supposed imperfection of his nature. I do not have to say more, for he who has eyes can see for himself. In the next female image we will see the image of this Hell even more clearly.

114. Lust for power and vanity – the seeds of Hell

[1] There is generally only little psychological knowledge needed to discover that with the female gender the lust for power is a dominant characteristic, but lust for power and vanity are twins and originate thus from one and the same root. Where can you find a woman who does not possess a certain kind of vanity which shows from the manner of dressing or from the manner she arranges her room or from still many other things.

[2] Examine the background of this vanity and you will find only the living grain of seed of vanity and the resulting lust for power.

[3] Now one will say: 'No, this is a very strict approach. One should rather praise a certain degree of vanity with the female gender instead of mercilessly criticizing or greatly rejecting it. Because a certain degree of vanity is certainly only a child of the female sense of shame and together with this the sense of cleanliness which is obviously only a praiseworthy virtue, but never a vice of the female gender.' Good, I say, it unfortunately went so far in the world to think that the sense of shame is a virtue, crowning humanity with this honor, and this is the best harvest for Hell, for in this manner people have to fall, while they hardly could fall in another *manner*.

[4] One is asking: 'Then why?' But I ask: the honor of man is based upon what, on his humility or on his vanity? The humble one strives for the lowest level, where no more honor or homage exists, as the Lord has shown with His great example by which He put His honor in the deepest humility and in that which is actually the greatest shame on Earth.

[5] A similar honor was already given to His first followers. I ask however: what matters the sense of shame when one is persecuted, scorned and finally slain naked on the cross? How much sense of honor will someone still have in his body and how much sense of shame when he is hanged? I think that in such situation those two esteemed human characteristics will be moved to the background.

[6] However, if one wants to come forward with an honor, then in some point he should at least refer to Christ as the center of all virtues. Then I ask: did He ever praise the sense of shame or honor as a human virtue? On the contrary. He actually forbade His disciples and apostles to strive for another honor when He said to them that they should not let themselves be greeted and honored like the Pharisees who like to see when they are greeted on the street and called rabbi.

[7] Consequently I really cannot understand why the sense of shame and the lust for power that is connected to it can be considered as a virtue, which comes very strongly forward with the female gender.

[8] Now one will say: 'Take away the sense of shame from the female gender and soon we will have only whores before us.' Oho, I say, do you think that? Then I add very firmly: in this respect there is no better stimulation for the female gender than the sense of shame. Only a little occasion is needed and every female being is as a result of this feeling ripe for lewdness, for nothing is easier ignored than precisely this feeling which has no other foundation than vanity. The little feeling of honor which stands opposite the feeling of shame is such weak support for that virtue that it will immediately be blown away at the lightest breeze.

[9] However, from this it is clear that in this kind of female virtue a very fatal contradiction lies behind it. To immediately put this into a clear light, I will give you examples from your *daily* life.

[10] Imagine you accidentally end up one morning into a dressing room wherein a few young girls are still present in morning dress. They scream loudly and the young girls will flee to all corners and behind curtains, of course only of sheer sense of shame. And on this occasion what did you actually see of all their female charm? At most a head with tangled hair, an unwashed, sleepy face, an arm that was hardly naked up to the elbow, and at most a half naked breast. But now the girls dress themselves. The arm will often remain naked up to below the armpit, and also the neck and bosom remain uncovered, as far as a certain decency will permit, or it will at most be covered by transparent lace in order to increase the attractiveness of the naked parts. With this came an end to the sense of shame of that morning.

[11] Question: is the sense of shame only about the young girl or about her morning dress? Let us go further. It is precisely this same very virtuous lady, who almost had a stroke of sheer shame during that morning visit and who at that time did not allow to be touched by a man, who is taken almost half naked to an evening ball and she lets herself unashamedly be grabbed by her dance partner and often let herself be caressed on every part. Question: where is now that sense of shame of the morning? Probably also left at home in the unattractive morning dress. Let us go further.

[12] On some occasion at the ball, that same virtuous girl has a nice company or had eye contact during a nice, innocent walk with a man she finds attractive. The sense of shame is at each opportunity as much as possible set aside for him. Soon our virtuous one will follow the looks of her chosen one and pay attention to where his looks are directed. Then our virtuous lady will soon take care to really let those parts *of her body* come out as much as possible.

[13] However, when the chosen one will meet our virtuous lady in a company where she wants to show herself from her most honorable side, he will have to be satisfied when at a good opportunity she will give him a few hidden looks, but in the company she will try even harder to show her qualities to him. Woe to him if he would forget and come too close to her. But if they would come together, especially in a place where the sunlight is not shining and where the sound waves from the worldly noise are hardly coming through or not at all, then the sense of shame has been overcome completely. And our so virtuous lady of the morning let herself be admired from head to toe. And on such opportunity the free touching is not considered as an offence at all to her virgin sense of shame.

[14] In this manner the highly praised feeling of virtuousness is lost completely, and my question is: where is now the effect of this highly praised sense? It is gone and it has shown its true face when

the mask was taken away. And so every sound minded person can see that it is nothing else but a snake in the breast of the woman, or the first grain of seed of the lowest Hell from which, once it has developed itself, all possible female vices can come up as from a cornucopia. And how this happens, we will further make clearly visible to every eye, just like before.

115. Fruits that ripe for Hell

[1] Let us return to our virtuous lady and follow her once more in the company where she, based on her female charms, acts like a queen. Her beloved joins the company also. But what does his favorite lady do now? Does she welcome him? O no, she welcomes a lot of other visitors and let herself be admired now from head to toe. Why actually?

[2] Since I know very well the world I say: she does not do this to be unfaithful to her chosen beloved, but only to show him how extremely valuable she is. In a certain way she indirectly says to him: 'Be well aware what kind of invaluable treasure you have in me.'

[3] But her lover, who does not understand this, takes the matter quite differently. He soon becomes dismayed and turns his eyes away from where his beloved let her be admired. If moreover he takes a sneaky look to that fatal spot, then his looks are already filled with burning jealousy.

[4] Our young lady sees that, but does not improve her behavior in the least. But she moreover intensifies the game to take revenge on her lover who just started to underestimate her great value just at the moment when she wanted to display it to him mostly. At this opportunity the lover tries to withdraw himself as much as possible from the company with the intent in his heart: 'Just wait you mean lady, when we talk to each other again in private, I will tell you what I think in a manner that you will remember, because now I only want to take seriously revenge for your unfaithfulness.'

[5] They meet each other and the fruit of this encounter are angry lectures. The result of this is mostly a separation of the loved ones, only seldom a reconciliation which will however not last, just like the first love did not last. Separation or reconciliation, it always comes down to the same, because if they come together again, it is usually for the purpose to show each other their individual value even more. If they will not continue their relationship, they both will use every means to make each other's life bitter.

[6] Out of sheer revenge the young lady will soon exceed all boundaries of the sense of shame and becomes showy. If the old beloved one does not crawl back, then out of that same sense of revenge she becomes a whore after which the lover will ban out every former feeling from his heart. And once our former virtuous lady has tasted the sweet prickle of lewdness, then it is as if no god can bring her back to virtuousness. If she becomes unhappy by that, then with a heart full of grudge she will mostly put all blame on that first lover who shamelessly underestimated her motives and her former virtue.

[7] And when we look back, what does all this mean? Only the already completely developed fruit of the first so highly praised female sense of shame. The name of the fruit is called: lowest perfect Hell, or also: perfect ripe Hell, when the outward cover falls away. For what would such unhappy girl do to the one who is, although unjustly, the cause of all her unhappiness?

[8] If it were possible, at that moment that she gives free play to her anger, she would like to see him be torn by a thousand fiery snakes, and this would hardly be a quenching dewdrop on her enraged heart.

[9] He who cannot believe that, should visit such unhappy young lady and speak with her about that certain person who made her unhappy. At best he will see from the mouth of the woman as if a volcano that is spitting fire. In the worst case, she will say: 'Please do not talk to me about that anymore.' If you heard that, you can imagine what will happen. Now we have shown the fruits that ripe for Hell. In what will follow, we will show this into more detail.

116. In the spiritual condition all secrets come to light

[1] It happens that such offended young lady will, from sheer revenge regarding her former lover, marry another person for who she does not feel any love. With this deed she wants to punish her former lover in a hurting manner, for he underestimated her. Yes if possible, she even would kill him for this insult. But what happens?

[2] The first lover does not feel offended at all but cheerfully seeks another lover, and often a better person than the first one. What is the result of this to his first love who is married by now? She becomes moody and silent. Her husband asks her for the cause, but in vain. What suppresses her is too big, too difficult and too suspicious in front of her new husband so that she does not dare to tell him.

Although she does not undertake further steps to bother her old love or to trap him, she buries the cause of her wrath all the deeper in her heart. Several years pass by, and since, as usual, time is the best plaster to heal so many wounds, also this one heals. Such people can often still become good friends.

[3] One will say: 'Well, in that case, Hell will have received its last part, for when an old enmity is changed into friendship, then Heaven will certainly replace Hell in a proper way.' This is how it seems from the outside, but this is like a soldier whose body was wounded in many places. His wounds were healed through medicine and time. When the weather is nice our soldier walks around happily and hardly realizes that his body is full of scars. But now the bad weather comes. His scars are breaking out and when the weather gets worse his scars become more painful. He desperately turns around in his bed. He curses the war, all generals, the emperor, yes even God, his parents and the day on which he was born.

[4] Look, here we can see now a good image of such morally patched up friendships that are the result of the earthly time which makes man to forget. But once the weather turns bad, that means: let the spirits of such friends come together in the beyond at the moment on which they sinned against each other on Earth.

Then at the moment on which they can see, through the clear vision of their spirit, the harm that was caused which is the result of their mutual sins, and besides that, also the advantages which they could have had if they had not sinned, we will see that they will treat each other with the greatest contempt and terrible curses. This is then also not a proper Heaven as it seems to be but pure Hell at its lowest potential.

[5] That is why it is also stated in the Scripture that everyone should carefully examine himself, and if there is something no matter how hidden and secret in man, once it will be loudly proclaimed from the rooftops. That means: no matter how deep man will hide something, it will come out and will be visibly revealed in an absolute spiritual form. Therefore, everyone is explicitly advised to carefully examine every friendly and hostile relationship in which he ever was and to view what reaction it will have on the mind if he will be brought back into that same situation. For every living person here on Earth should be prepared to be lively placed back in the beyond in an absolute spiritual condition into all fatal situations which are here for him the greatest offenses. The Lord Himself gave us an example in this.

[6] He once was condemned by His enemies and crucified between criminals. After that, His actual soul did not immediately ascend to Heaven but descended to Hell where His worst enemies waited for Him, although there were also many old friends like the old fathers and a lot of prophets and teachers.

[7] If someone in this world will not have paid back every last cent, he will not be capable to enter the Kingdom of Heaven. That is why it is so important here to zealously go through every old book of debts. Especially those which carry the word 'love'. Debts of love are the hardest. A robbery of millions will be more easily erased from the spiritual memory than a debt of love. Why? Because such robbery of millions is only an outer great debt which does not affect the spirit, but the debt of love is mostly related to the whole spirit because all love is the actual nature of the spirit. Therefore, nothing is as dangerous in this world as the so-called 'falling in love', for this condition seizes the whole spirit. If there are then obstacles by which the premature sexual love between both sexes is not accomplished, the offended spirits retreat and let the inflicted wounds be superficially cured through all kinds of worldly pleasure, but they are not healed in the least.

[8] When later the bad weather comes up again, these wound will open again. This second condition will be much worse than the first, as the Scripture shows where it is written about the 7 spirits that were driven out. Also in this case the house is cleaned up with outer means after which the evil enemy wanders around through dry deserts and steppes, but since he cannot find any accommodation there, he takes another 7 spirits who are worse than him and moves again into his old, cleaned house.

[9] The old, cleaned house is the spirit in this world that is cleaned by outer means. The evil spirit is the bad condition in which man has ever lived on this Earth. This is cleaned completely by outer means. Now he wanders around through dry deserts and steppes. That means: the spirit of man heals his wounds and they become scars, so that his wounds dry up and do not bleed anymore. But the evil spirit returns with 7 others. That means: in absolute spiritual condition all wounds become visible again and open again with much greater intensity, and this is the condition which is worse than the first one.

[10] And everywhere where you can see the one person acting against another in the fiercest, vicious anger, there is also already the lowest Hell completely present.

[11] Therefore, I, John, as very experienced, eternal servant and helper of the Lord, advice everyone, but especially the parents to warn them most of all against the so-called falling in love. How much the spirit suffers from it, you can already notice in a natural way from every young student who prematurely fell in love, because the life of such young man is certainly degenerated and he is not capable anymore to develop himself spiritually. No matter what kind of passion he otherwise may have, they all can be controlled with good guidance, and so one can still make a

decent person out of him. But a certain lively fantasy image, once it has fixed itself in the spirit, is more difficult to remove from a young mind – male or female – than moving a mountain.

[12] And the basis of such premature falling in love is precisely the greatest spiritual lewdness, for lewdness and harlotry are those things that target the deceit of the spirit.

[13] Since love is mainly a matter of the spirit, the deception of love or a clear offence against it is the true spiritual lewdness of the worst and lowest degree, or the actual lowest Hell.

[14] Everyone should well and very consciously take at heart what has been said up to now. After this will follow more and similar observations.

117. Heaven and Hell – Polarities in man

[1] Now one will say: 'It is indeed very probable that the matter will finally take such course and that each wound inflicted to the spirit, will become visible in its absolute condition and will react. But after the thorough explanation about the fundamental Hell we still cannot see how such memories of offended loves in this world will then manifest themselves as fundamental Hell in the absolute spiritual condition, for it will be hard to find someone on this Earth who did not personally

experience such offences or caused them. But suppose such lively memories will manifest themselves in the absolute spiritual condition as fundamentally hellish, then we really would like to know how many people will come in Heaven after they lived a century on Earth.

[2] Why can such cursed judgment come over man when he actually has to sin in a highly passive condition against a divine order which he can impossibly maintain because he completely lacks the power which one can only acquire after very long experiences.'

[3] Good, I say, whoever makes such reproach to me, I kindly ask to consider the following a little closer. There he will find proof that I really did not describe who will come into Hell and how many there will be. I only indicated to everyone what appears as purely Hell in man, for not one person on the whole Earth is that perfect that he does not carry the whole Hell in him, as he also carries the whole Heaven in himself.

[4] As I sufficiently explained before what Heaven is in man, how it comes into effect in him and how it increases, so I also have to show you how Hell comes into effect in man and how it increases.

[5] It would be sad and very merciless if man, since he carries the perfect image of Hell in himself, would also immediately become an inhabitant of that Hell. If that were the case then also all angels would be hellish spirits, for also they carry the perfect image of Hell as image in themselves. Would that not be the case, then it would not be possible for any angel to penetrate that place to calm down the revolting spirits. I myself could not show and reveal Hell to you if it were not completely in me. Besides, it would also be very dangerous for the inhabitants of Heaven if they had not the corresponding image of Hell in them, because then they would not be able to see what Hell is planning against them.

[6] So no spirit in the whole Hell can plan something against us which we cannot immediately see in ourselves.

[7] Also, Hell and Heaven are in man as two opposite poles without which no existing object can be imagined.

[8] Therefore, it is useful that everyone be informed that there was absolutely no question as to who comes into Hell, because that would mean that humanity on Earth is already judged, but only as to what Hell really is.

[9] But everyone can understand that such unfaithfulness in love is actually purely hellish from the fact that such unfaithfulness comes basically from self-love and lust for power.

[10] Because what is jealousy? Only the awakening of self-love, selfishness and lust for power. A jealous person is not jealous because the chosen one has too little love, but only because the person's desires become limited, thinking that the chosen one, from whom actually the highest respect was expected, underestimates the person's value.

[11] Question: is this not actually the complete opposite pole of the attitude wherein one – male or female – should totally forget oneself out of neighborly love to be completely ready for the wellbeing of one's neighbor?

[12] But how can man suppress this fundamental Hell in himself and not make it active but purely passive?

[13] This is very easy: the one who offended as well as the one who was offended should, in the name of the Lord, forgive each other wholeheartedly, and the one who offended as well as the one who was offended should bless each other, in the name of the Lord – it is obvious that this should be done in all seriousness. Then the whole Hell in man is already under control.

[14] Truly, I say to you: a remorseful glance to our good Father is sufficient to escape Hell for all eternity. Look at the criminal at the cross. He was a robber and a murderer, but then he looked up to the Lord and spoke with a deep and grievous remorse in his heart: 'O Lord, when You will come into Your Kingdom and will judge great criminals, think about me and punish me not too heavily for the great crimes that I committed.'

[15] And see, the great, almighty Judge spoke to him: 'Truly, even today you will be with Me in paradise.'

[16] From this true happening every somehow believing Christian can conclude how little there is actually needed to have the completely lowest, mighty Hell under control forever.

[17] The example of the Samaritan woman at the well of Jacob can be compared to the former one, for the Lord spoke to the woman who had a relation with seven men: 'Woman, give Me to drink.' And further: 'If you would know who it is who says to you: women, give Me to drink, you should say to Him: 'give me to drink from the living water, so that I will thirst no more forever.' These are the true words that were exchanged at that place.

[18] Who cannot see the small thing that the Lord asks in return from this sinner for receiving the Kingdom of Heaven: only a drink of water. So will also every Christian, who is somehow familiar with the Scriptures, know what happened to the adulteress and the life of Mary Magdalene. The Lord writes the guilt of the first one twice in the sand and Magdalene was allowed to anoint His feet and was the first person to whom the Lord came after His resurrection. Also *the story* of the lost son

and the search for the hundredth lost sheep, how little He asks from a sinner to receive mercy and compassion.

[19] That is why we did not mention who will come into Hell, but only what Hell actually is.”

The life of worldly people in the beyond

THE LORD: “After a man dies, the soul is taken from the body and prevailing as an isolated spirit man, comes to a location corresponding to its complete living being; and here nothing will help it other than its free will and love. If the will and the love are good, then the location also will be good, which the soul itself shall prepare for itself in accordance with its God-implanted strength and authority. If the will and predilection are bad, then its effort also shall be bad – just as on earth a bad tree bears no good fruit and a good tree no bad fruit. Go and adorn a thorn bush with gold and precious stones and see whether it shall bear you grapes as a result! A vine however shall nevertheless bear sweet grapes full of flavor, whether you adorn it with gold or not. (THE GREAT GOSPEL OF JOHN Book 13, chap. 60)

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[1] (The Lord) – Now there are, however, people on this Earth who as children of extremely rich parents have enjoyed every possible upbringing and education. But when they became older and achieved great posts and high positions of honor, the devil of arrogance rode into their hearts. They began to rule, to hate their fellow man, to deceive and to oppress and give in only to the desires of their senses. Their heaven, for which they strove with all greed, was called external well-being in all softness, splendor and luxury. Whatever would not serve them was often persecuted in the most terrible way and destroyed without any mercy.

[2] But now the time and the hour is coming in which such human souls will have to leave their so beloved body according to the ordinance of the all-mighty God. What now?

[3] You see, this type of souls have then made themselves punishable, which every only somewhat correctly thinking person must admit! And nonetheless they will not be condemned by Me, but instead placed exactly in such a condition and in such a life that is just the same as the one they had on Earth, only with the difference that far and wide their neighbors have, are and want quite the same as those who have just arrived. And then it is not long at all before the very bitterest war; for each considers himself to be the highest and most powerful, wants to rule over everyone and considers everyone who does not want to follow his orders and laws to be a punishable insurgent.

[4] If only one, two or even three think and feel thus, but the others were humbler and more obedient spirits, then there would be a sort of monarchy in the kingdom of the spirits, where one orders and millions obey him. But it is not so there; for there everyone wants to be a monarch and rule over his just as domineering neighbors quite tyrannically. And such terrible passion then bears an almost inextinguishable mutual hate, a constant argument, conflict, persecution and a positive war, at which indeed no one can be killed – but the mutual unlimited hate and anger transforms

itself like a furious destructive fire, which burns out of the fighters, with which fire they then torment and fight each other.

[5] Now it all depends, if such an evil club should ever achieve a sort of rest again, that a powerful spirit from the heavens will be sent out to them and creates rest through an even more powerful fire which spreads well tangible, indescribable pain, partly only for a moment, but partly also lasting for a longer time. If such souls have achieved a complete rest through this, then more and more their foolish passions are muted, the fire that torments them is extinguished and the angel spirit then teaches them about their great blindness, stubbornness and foolishness.

[6] If one or the other unhappy and certainly miserable soul turns towards this, it will immediately cross over into a better condition; but if as the result of its inner, secret arrogance it does not want to, well, then it remains the same old fool and will receive just the same again to tackle at the earliest opportunity. And one can then say with the Romans: *Volenti non fit iniuria* – even if such almost incorrigible souls were to torment themselves thus for eons of Earth years! (THE GREAT GOSPEL OF JOHN Book 13 , chap. 21)

Heaven, Hell, Earth

"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 everyone 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^[1]. 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 son”, 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^[3]. 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." (Secrets of life, chap. 3)

About praying for the deceased

"THUS, such spirits – although they are not of a good and pure kind – cannot become dangerous for man, and it is good to pray for such souls. Because the prayer of a soul who is filled with love and compassion and in full trusting love in Me has a good influence on such truly poor souls in the beyond, for it forms a certain element of life's ether around them in which they can see as in a mirror their faults and shortcomings, are improving themselves and by that they can come more easily to the light of life.

[2] And I am offering you this possibility Myself, so that you can truly benefit your deceased brothers and sisters.

[3] But then how should you pray for them?

[4] This is quite easy. When you are praying, you should not be of the opinion that by that you can stir Me up to greater mercy, since I truly am endless more merciful than all the best and most loving people of the whole world together. But submit faithfully the gospel to them, out of the true foundation of love of your heart – thus in your heart. Then they will hear it and will also conform themselves to it. And in this way you will also announce the gospel to those who are truly poor of spirit, which will be a great benefit for them.

[5] All the other kind of prayer and rattling off of prayers does not help a deceased person in the least, but will rather harm him, because he only will be offended when he hears it, since such prayers for the souls of the deceased have to be paid with great offerings, especially as this is the custom with the Pharisees according to the law.

[6] The manner of praying for the deceased and the caring for their spiritual poverty – like I have shown you just now – is certainly a fruitful blessing for them. On the other hand, a costly paid-for prayer of the Pharisees is for them a curse, from which they quickly are fleeing away and which they deeply despise.

[7] Do remember and observe this well as My good advice given to you, for by that you will acquire true, great, mighty and grateful friends in the great world on the other side, who will not ever leave you, neither on this nor on the other side if ever you would be in need. Such friends will then be your true protective spirits and will always be concerned for the well being of their benefactors.

[8] But you can only acquire them when you are caring and are anxious about them in the manner that I have indicated to you. For that, you do not have to wait for old strongholds and farms, but you always can do that for as many deceased souls as you can think of, because your faith, your true

love and compassion and the truth out of Me are reaching still endlessly much farther than the great spheres of the great Cosmic Man that was described to you.

Because you are not only My created beings, but you are for Me – your Father – endlessly much more, and the great Man of Creation is not even a tangible point of life of existence in the smallest nerve of life of your little toe. All this is of course only spiritual or from the point of view of the deepest truth.

[9] Truly, I say to you: a great influence is intended for you of which even you yourselves will only perfectly know the scope of it when you will live and work with Me in My eternal Kingdom in one Father's house. Because now, all this is only a wonderful dream to you, just like with children of pious parents. However, what I am telling you here is deep and godly truth.

[10] As I am possessing all power and sovereignty in Heaven and on this tiny Earth, so also all of you who believe in Me and love Me above all should perfectly possess it, because the children of a Father may not be less than endlessly perfect, just like their Father is." (THE GREAT GOSPEL OF JOHN Book 18, Chap. 86)