

New Revelation's compatibility with the Paranormal Records

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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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.

We present here some of the revelations that touch issues studied by the science of paranormal activity decades and even more than 150 years after they have been transmitted to Jakob Lorber. A lot of other important stuff can be found in the books of the New Revelation, especially in **The Great Gospel of John, Earth and Moon, Pathiel** (A Gospel of Mountains) etc. Some of the books, such as **Deathbed scenes, Sunsets to Sunrises, From Hell to Heaven** deal entirely with the life in the beyond (life after death), and thus may constitute very interesting objects of study for any researcher of paranormal.

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“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 JOHN vol. 1, chap.152)

The apparition of the spirit of a mentor

"[1] Said the Minerva priest: "Lord, as much our present insight allows us, there hardly can be anything else which we could ask You about for our current state of recognition, since You already have shown and taught us too much; but there is something which You could do for us women, and this consists therein, that You show us the soul of our mentor, so that we could thereby even be deeper convinced in advanced about the afterlife."

[2] I said: "This is a somewhat imprudent request from you - since firstly you do not have the ability to see a spirit, for a spirit can only be seen with the eyes of the spirit but never with the eyes of the flesh, and secondly has the soul of your former mentor not yet reached the life state, that his appearance could be of any benefit to you -; however, since you insist on it and are of the opinion that it could strengthen your faith, also this can be granted to you. - Isma kore! - come and speak!"

[3] Thus I called upon the mentor's soul. And a great noise occurred in the hall, from the ground rose smoke upwards as if there was a fire below, and from the center of the smoke the spirit appeared with a very angry face and said to the women: "why do you unbelieving women disturb

my rest, where I have to do with my perfection and where I am in the sweet company of those spirits resembling me and where among us no arguments and quarrels can be thought of?

[4] Long since I already have made good my promise to you and have clearly indicated to you how trifling the teachings of Diogenes are and causes the people, who accept it, the greatest harm, because they are nothing than wretched lies to the travesty of the highest wisdom of an everlasting and almighty God! But you regarded this only as a dream and as a play of your fantasy!

[5] Did not your mind tell you that man is a wondrous creation of a great and most wonderfully almighty Creator and that in Him nothing can take place without reason and a wise destination?! This I already told you many times when still living on earth; but you did not paid any attention to it, and you were only concerned to be admired before all the world for your stoic wisdom. Nevertheless, your hearts were always plagued by doubts, which I was supposed to eradicate by my re-appearance.

[6] However, now a higher spirit has come to you and taught you. Why don't you believe Him completely? Why do you demand me as a witness for Him, whose name I'm not worthy to speak? O you evil foolish women! Truly, if it wasn't for this great Spirit, you all would have been served badly by me! But remember this, that, if you disturb me again in my rest, real evil will come over you!"

[7] Hereupon the spirit suddenly vanished and the women were not allowed to speak to him and also did not have the courage for it.

[8] However I asked them and said: "Now, are you content with your mentor?"

[9] Said the Minerva female priest: "O Lord, he surely could have stayed in his stupid rest! If in the beyond his society resembles him entirely, they will still have a very long time to work on their life's perfection. He is then terribly coarse and rough! During his life on earth in the house of our parents he was the most modest and gentle person and now as spirit he is full of glowing rage! How is this possible? Did he have on this earth another soul?"

[10] I said: "O, not that. However, on earth his soul hid her own I for outer cleverness and with the assistance of his body limbs portrayed herself completely differently as she really was internally; but now in her nakedness this is absolutely not possible anymore. For in the beyond no soul can show herself differently from what she really is in- and outwardly; and as such your mentor could not do otherwise then show himself as he is and what his actual attitude was towards you all along. His modesty and gentleness was only a charade of his outer expression, however, internally he was completely different!

[11] Therefore, subsequently do not ever demand any spirit for your teaching, but live according to My teaching, so that you become able to enter in a full life-relationship with My spirit, – it then will be easy for you to do without the hard teachings of such spirits!"

[12] With that the women were fully content and lost all desire to ever meet with such a mentor spirit ever again.

[13] Hereupon I recommended to all to go to rest, which all in fact did. I and the disciples did the same and we occupied our resting chairs.

[14] The night was soon over and we were up on our feet. When leaving the hall Jored came to us and asked Me to wait for the morning meal which was nearly finished.

[15] However, I said to him: "Just give us some bread and wine and we will move on immediately, so that the priests with their wives, who will be here soon, do not meet up with us!"

[16] This happened straight away. We took bread and wine and moved one, after I blessed the house of Jored and his people. (THE GREAT GOSPEL OF JOHN Book 14, chap. 96)

Education from the spirits – the first men were taught from Heaven

"[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)

Why God doesn't allow the return of departed spirits for the benefit of earthly people. Some signs from the other world are however allowed

“02] The life of the soul cannot be shown and proven to you by a person and even less so by any departed spirit. You must find it in yourself; and this is not otherwise thinkable possible, than through the true love for God and the love for the neighbor.

03] You think that the reappearance of an already departed soul would mainly strengthen the belief in the immortality of the soul and the belief in God, and I say to you that in this regard you are stuck in a completely, fundamentally wrong opinion! Firstly a departed soul in the beyond has exceedingly more than enough to do for itself and for its neighbors and does not really have the time to appear to the people in the flesh several times with a body created from the air and the earth and to teach them how things are and look like in the beyond, and secondly can every perfect spirit in anyway influence the people without limiting their free will in the best possible manner, and such invisible influence is for man much more salutary than the visibility and audibility of a departed spirit. For if a good and already quite enlightened spirit places good and honorable thoughts and feelings in your heart, they are already as good as if you have created them in you yourself; they unify with your life and motivate you to become active.

04] If however a spirit, as for example Moses, would appear to you and say to you: ‘This and that you have to do if you want to attain life; if you are not going to do this you will fall into the judgment of the almighty God and there hardly will be any fully happy rise from the death of judgment!’, you will tremble after such an admonition and will for the rest of your life not dare to do anything else than what the spirit of Moses has advised you to do.

05] What however will be the use for you from that? See, nothing; since then not your own better recognition has prompted you to act, but the power of the spirit which has come to you, and you hardly gain any value for your soul! It is nearly the same as if you people train an ox or a donkey or any other animal to perform a certain task; if you have trained an animal for a coarse work in the field, this is surely only your gain and not the gain of the animal.

06] If I with My almightiness wanted it to be, that no person ever commits any sin, no person would ever sin again; for he would not be able to dare transgress one hairbreadth beyond My will, just as nobody can shape his body differently, as he is created by the will of God, and can also not extend his bodily life at his own discretion, since all this depends on the almighty will of God. If God would allow it that no person would ever commit a sin, who would have the gain completely for himself regarding the totally sin-free life of a person, who was guided by the almightiness of God, just as it guides the growth of the trees and all other fruit and guides the worlds through endless space? Surely nobody else than God Himself, since man would be nothing else than a play-doll in the hands of God! It also would be a lot more comfortable for God, as it is also more comfortable for Him to create the different animals with their most diverse and most strange properties and then to guide them and let each in its own way become active.

07] However, the people of this earth are destined to become free and totally independent children of God, and as such they must be guided in such a way that their necessary most free will does not experience the slightest coercion from any more powerful side of a spirit, but be guided only through revelations and teachings and by external laws, to seize with their free will the truth and good which they have been taught, and become active accordingly out of their own self-determination.

08] See, the deference of the free will of the people of this earth goes by God even so far, that He not even considers what one or also several people think, want and do. Only if deviated too far from God, only then does God look at them and awakens seers, teachers and prophets, who can announce to the people anew the will of God and His intentions. If the people take note of it, things will improve again; however if they do not take note of it, and mock and pursue the awakened seers, teachers and prophets of God, then God must allow a necessary external punishment to come over the people and often over a whole nation. But even such a judgment is never directly activated by the almighty will of God, but such a judgment comes always from blind and willful wrongdoings of the people.

09] The mighty Hanochites have been warned for more than a hundred years, that they should not for the sake of gold and precious stones destroy whole mountain ranges and should also not level them to the base to more easily conduct their wars, because thereby they would open up large underground water sluices and drown everybody. But all this was to no avail; they did what they wanted, dug even deeper into the mountains and opened up the water sluices. See, this was not carried out by the almightiness of God directly, but took place only through His admission, which was the necessary result of people who did not wanted to listen to His timely admonitions!

10] Through His almightiness God could have captivated the people, so that they would not continue to destroy the mountains any further! Yes, this would be very easy for God to do; but the people would then have ceased to be people, and it would also afterwards in the kingdom of the spirits not be possible to put them back on free human feet. God rather allowed it to happen that whole mankind through its willful actions perished according to the flesh, than allowing their souls to be harmed only in the slightest manner with regard to their free will and fullest independence.

11] Equally so has a tribe been warned several times by the king of Salem, not to live near the vicinity of Sodom and Gomorrah, because there were many underground sulfur deposits and partly contained bitumen. It was also clearly and comprehensively indicated to the people how continuously impure nature- spirits wrench themselves from such deposits and provoke flesh-people to commit sodomy; since just as there are spirits of bawdiness in the wine and provoke the flesh to it if enjoyed excessively, equally so they are also at home in sulfur and bitumen. The people were also told that in such areas quite often earthquakes, mountain fires and many evil storms occur and quite often cause great destruction, whereupon easily famine and pestilence originate; however all such good advice out of the mouth of Jehovah was to no avail. Because the country was otherwise quite lush and fertile, the people nevertheless settled there, and before two-hundred years passed, next to Sodom and Gomorrah ten other cities were built. The people became completely sensuous and committed all kinds of indescribable acts of sodomy and the most hideous fornication even with animals.

12] They again were warned during the times of Nahors and Tharabs and they were advised to leave the evil country; however nobody took any note of it. The sons of Tharabs were Abraham, Nahor - who had the same name of his grandfather - and Haran, who fathered Lot. Haran himself went there and preached on instructions of God but did not achieved anything. Lot, his son, did the same for several years and alternately stayed in the various cities and nearly became himself a victim of the spirit of sodomy.

13] Then came visible angels who first visited Abraham, and Jehovah was among them and loyally informed Abraham what would happen to Sodom and the other cities. And the two angels were send in the form of two strong youth to the city to still save Lot. The people did not at all listen to the youth but wanted to commit the most unnatural sodomy with them. Then Lot got away upon

the warning of the two youth. Only his wife became a victim of her tardy curiosity; she turned into a salt column according to her body as predicted by the two youth. Since they said: 'We must flee quickly and not even take the time to look back; for the underground fires spread very quickly and its everywhere erupting vapors quickly suffocate all physical life and turn everything very quickly into stony salt!' Lot's wife nevertheless stood still for a few moments and was caught by the vapors and became a victim.

14] See, again the almighty will of God did not directly caused the full destruction of the evil countryside; because this would happen to this unripe place anyway, which in fact took place later under Abraham. But that at the same time so many people perished, nobody else carries the guilt than the disobedience of their free will.

15] God could have of course pulled the people out of there with His almighty will and place them in another, healthy country; but this would be obviously against their will. Since this is considered the highest priority by God and must be considered, and He rather let it happen that all these people perished bodily, than let it happen that only one atom of the freedom of the will of their souls is damaged. Since even for God it is the greatest masterpiece of His love, wisdom and power, to create people who can fully resemble Him in everything.

16] In order to effectuate this, man must be born into this world nearly without power and in greatest desolation and obtain his lessons in time from the outer world. If he in such a way has gathered a little knowledge and abilities, only then does the surrounding good and also bad spirits influence him unnoticed, - the good his soul and the bad his physical nature, so that the soul always remains in the most perfect free floating state.

17] If man voluntarily adheres to the good outer teachings and admonitions against some challenges of his senses and has adapted his life accordingly, the quiet influence of the good spirits become continuously stronger, which however no person can and also must feel differently, other than as if it is his own free work. Once the influence of the good from heaven through man's own will is strengthened to such an extent, that the soul has completely submitted to it, the true, divine spirit of love will awaken in her, penetrates the whole soul and only then has the soul stepped on to the first level of her completion, is then already indestructible free and can, even in the flesh, receive visions and revelations from spirits and even from the highest angels.

18] And then it happens quite often that such people have visions, speak with souls in the beyond and allow to be personally taught by them and give also to other, still naturally living people, a true account of it. Who believes them, does well, - he only should not demand to immediately experience the same; for this cannot take place earlier, until he has attained the same prescribed spiritual soul ripeness.

19] Every person should however firstly act faithfully according to the received good teachings and then pay attention to his soul, but also to the often in his flesh sleeping evil desires, who express themselves only too well in all kinds of sluggishness, work-shyness, lust, self-love, stubbornness, haughtiness, jealousy, stinginess and power-addiction. The last he should oppose through the power of love to God and through the love for the neighbor, through patience, meekness and gentleness, he will not have to wait too long, when the good spirits will reveal themselves more fellable and more visibly.

20] By the way, there does not exist any person, with whom it was not at least once allowed, to receive certain signs and even visions from the beyond. If man however sets everything as naught,

and regard it as nothing else than a deception of the senses, he cannot be helped. I think that I have enlightened your query and remark fully according to the everlasting truth, and everyone must recognize from that, how things stand with the people on this earth." (THE GREAT GOSPEL OF JOHN vol. 6, chap. 225)

Dreams and their interpretation

"The following is an account of particular visions, of good as well as bad people, which originate either from Heaven or from Hell. That is why it is absolutely necessary to obtain correct information, and instructions in proper behavior, in order to know how to conduct oneself in the presence of such phenomena.

There are many different kinds of visions. The most common and well-known types of visions are nocturnal dreams. Here the question arises: Who actually dreams, and what are the pictures in dreams?

During an ordinary sleep, only the soul dreams. This dreaming is none other than a chaotic viewing by the soul into her own circumstances. But then dreams have no orderly connection with anything, and are similar to pictures in a kaleidoscope which change with every movement and never appear again precisely in the same manner.

The reason for this incoherent viewing of circumstances and circumstantial pictures is that the soul herself is not in contact with the outer world, and especially not with her spirit. These kinds of visions are of no benefit to the soul, except that, after such a dream, she should remember in what absolute state she is.

If you summarize all your dreams and, wherever possible, even write them down, the soul will get a good picture of herself; such a summary will show her how she is within herself – what her main desires are, her endeavors, and how her whole being is actually made up, and also how she will be made up when she has completely loosed herself from the flesh.

These types of dreams are called forth in the soul neither by the hellish nor by the heavenly spirits, but are entirely the soul's own product, of which she remembers at times more and at times less, and soon she does not remember them at all. In normal people it depends entirely upon the composition of their nerve spirits. If the nerve spirit be more inclined towards the soul, a person possesses the ability to remember almost every dream. If, however, a human being is more inclined towards the physical body, then he will have little or no reminiscence of his dreams at all. This is usually the case with people who are very sensuous and material.

But it is considerably different with certain clear dreams when it seems to the dreaming person that the phenomena are reality. When he awakens it is very difficult for him to decide if it was a dream or reality. Such visions or dreams are not dreams that belong to the soul but the result of those spirits that surround her, be they good or evil. If they are evil, the soul and her body will awaken from such dreams utterly exhausted. If, however, these visions are the work of good spirits, then upon awakening the soul and body will find themselves in an invigorated state.

Both types of visions will be allowed only for the benefit, and not the detriment, of the soul. In terrifying visions she should find a warning, and in good visions she should find strength. The reason why these visions become so clear is that the spirits first loosen the nerve spirit from its physical service and connect it with the soul. In such a state the soul has a feeling of naturalness, because she is in union with her nerve spirit, and is therefore stronger in order to be able to accept and retain through the senses of the body the stronger and more significant dream pictures.

The viewing of the somnambulant or medium belongs to this category of inner visions, as well as the viewing during the so-called anesthesia. These visions have within themselves a certain meaningful connection, and a particular order, too, because here the soul is being told the truth by the spirits surrounding her. In such visions the soul is frequently shown future events by the spirits, and this is not difficult for the spirits, since they know the order of things that unalterably must follow one after the other, and they themselves are the producers of this order.

This kind of vision may be considered of some value. However, no one should consider this to be an unalterable fate, as the heathens once did. Nevertheless, beyond that, no one's free will should ever be infringed upon. If someone seriously wants something different from that which a spirit has shown him in a vision, then he should turn only to Me. Then things will change, provided that the person believes and trusts; and this is why he turns to Me, because I alone can change all things at a moment's notice. Therefore you should not be too deeply concerned by these visions, which quite often occur; because if they are good you do not have to worry, and if they are evil they may be changed. Of course, for those who firmly believe in these visions and expect that I have less power than they do, it might possibly become a flat – that is: "Let it be done" – which takes place.

Human nature is indeed so weak that often it even willingly and faithfully follows all kinds of future events from the simplest of dreams. In addition, human beings have already made certain rules whereby certain things must occur agreeably to those dreams. These regulations of dreams, and their (so to speak) certain consequences, are naturally just as extraordinarily stupid as the one who regulates them. There are dreams about water which are said to represent the death of a relative or acquaintance. Fire supposedly represents a lie or joy. Bread, manure, and dreams about weddings are considered to be prophecies of a death in the family. When you dream of bees it means a fire is to erupt; when you dream of ants there will be a flood, or you may expect many worries. Grasshoppers, crickets, and birds signify war, not to mention dreams about winning the lottery. Such pictures that present themselves to the soul in a dream are, however, analogies of the state of the soul, but by no means prophecies of future events.

Verily, such a belief is evil; it will cause great harm to the soul, because the soul, by becoming accustomed to these things, entirely abandons her faith in Me.

Even though such simple dreams belong only to the soul, these foolish pedantic interpretations belong, in accordance with that philosophy, to evil spirit scoundrels. These crawl into the flesh when such opportunities arise, as the blow-flies and flesh-flies crawl on a heap of flesh, and draw out of it such, like astral-soul dream visions, and then persuade the soul into such absurd prophecies that are nothing but the filth of such evil spiritual flesh-flies.

I tell you this so that you may know what to think in future about dreams, and what you should in reality think of real visions, which we shall discuss in due course. Every phenomenon has, however, its corresponding purpose as well as its corresponding reason, excluding imaginary follies." (chap. 67, Earth and Moon)

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"[8] If your soul feels for the greatest part free from the bands of your body, and this for a short time during the sleep of your body, he only can see what lies deeply hidden in him, as if outside of himself in the form in which it is in him. No matter what it is, the soul sees it in full reality before him and in his environment he feels as much at home as when he is awake on this Earth.

[9] The fact that he also can meet people in a dream, partly still living people and partly people who already died, is because the soul of every human being carries in a way an image on a very small scale in himself of all people who ever lived on Earth, live now and who will still live, as well as of the whole spiritual world, exactly as a mirror absorbs outer images in itself without those images being real. Of course, a mirror is only a very weak comparison because it is dead in itself and can therefore only represent dead forms of things that stand before it." (THE GREAT GOSPEL OF JOHN Book 24, 77)

Dreams and degrees of vision

"[1] Now Raphael said: "There is really a very great difference between the dream that you had and what you have seen now, but nevertheless, your dream was also of a spiritual nature, just like any dream to a greater or lesser extent. But it is not a completely clear spiritual vision, because in such a dream the soul is not in such a complete union with the spirit within as was the case now with this appearance.

[2] Look, in the soul there are 3 very well distinguishable degrees of vision and observing. The first one is purely natural, even in the dream of the material men of nature by whom the inner spirit is still resting as passively as the spirit of a plant in its wrapping of the germ in a grain of seed.

[3] The soul carries in himself, as a world in miniature, everything which the Earth contains and includes in and above it on a large scale.

[4] When during the sleep the sense organs of the body are resting as if dead and inactive, then the soul who cannot sleep or die, will view one or the other thing from the material images in himself, will bring them for a few moments to life and will rejoice if he encounters something which is beautiful and pleasant. But if he encounters something boring and ugly, he becomes afraid in the dream and he will do everything to get rid of the appearance which presses hard on him, by returning completely in the flesh of his body.

[5] What a soul in such first degree of vision is seeing in a dream, has then of course no objective but only a passive, subjective reality without any connection, for then he observes only images in a material manner from his own world and is thereby partly active and partly passive.

[6] But in a dream as you had one, the soul is in a stage of transition from the first degree of vision to the second and higher degree of vision. In that case the soul is already more isolated from his purely material part, leaves in a certain way his body, connects himself by means of his aura completely with the outside world and views and feels then from the life's conditions and material

conditions on Earth, which are acting upon him, things that are far away and contain a greater degree of truth.

[7] But since this is already a higher degree of vision of the soul, it very often happens that the soul, when he awakes and comes back into the body, does not know anything of what he has seen and heard in this higher degree of vision, because the brains could in a certain way not record it to enable the soul when he is bodily awake to see what he had seen and done in his freer life condition.

[8] But some people, like you also, have the ability to record in the bodily brain also that which they have seen and heard in this higher degree of vision, from the dream or from the freer condition of vision and action of the soul. And if the soul returns then into the body and awakens also bodily, he can see in the brain everything he has seen, done and heard in his freer and higher degree of vision.

[9] And so, although your brother had also the same vision as you had during that same night, but his soul did not have the ability to record in the bodily brain that which he had seen and heard in his higher degree of vision, and that is why he could not remember it, not even approximately. Thus, you really have completely seen and spoken to the soul of your brother.

[10] That your soul and also that of your brother have done this in the dream already half year ago is because of the great sensitivity of the freer soul who visualizes already in his freer condition from the needs which live in him and the deeds and circumstances that are the logical result of it, which in earthly time happens only much later. However, every soul has already in the awakened bodily condition the capacity to make future plans for himself and to imagine them as already accomplished works, but since the soul in his body can apparently not see and feel sufficiently pure and for certain all the conditions and circumstances which are necessary for the execution of a conceived plan, a lot of things are still changed in the plans that were thought of beforehand, regarding the form and efficiency, as well as regarding the time in which the soul was already visualizing the intended plan in its total completion.

[11] But if a soul, also in the bodily awakened condition, could oversee everything as clearly as he can do in his freer condition of vision and feeling, then nothing of the once conceived plan would be changed, and it would also be executed completely accurate as a finished work within the specified time, because a soul who can see and feel unobstructed, can quickly perceive all circumstances, conditions and eventual obstructions, and at the same time knows the best and faultless means by which the obstructions can be eliminated in the most sure way. And so, that which he intended to do must indeed also happen within the fixed time.

[12] And look, in this consists the ability of a freer and purer soul to see beforehand, not only concerning him directly, but also concerning that which will happen, will come up and take place outside of him in the world. Such a soul who is pure, refined and who is able to see and feel clearly, can indeed visualize unconcealed and if plastically accomplished, the relation between all circumstances, conditions and causes with their certain effects which are already present for a long time regarding the coming events, which cannot be the case with a not free and still very material soul. So I have clearly explained to you now in a very natural way in which condition your soul and that of your brother were in your dream, and how, and why.

[13] But such a condition is not yet the full second-degree clear-sightedness of the soul, because the spirit in him is not yet in a higher union, but at most only in the manner of the spirit of a plant in the wrapping of the seed germ when the grain of seed lies a couple of days in the fertile soil, the

wrapping bursts open and that spirit begins its activity.” (THE GREAT GOSPEL OF JOHN Book 19, chap. 83)

The lowest degree of the inner vision

"[14] Then Agricola said to Me: “Lord and Master, do the spirits who are now passing by before us also have a shape in itself, or do they flow without form into each other like one drop of water flows into the other in the sea?”

[15] I said: “My friend, it will be a little difficult to give you in this respect a completely understandable answer, but we will try it in another way. I want to open for you Romans for a few moments again the inner sight, then you can give a right answer to yourselves by what you are seeing.”

[16] The Romans thought this to be a good idea, and I opened immediately their inner sight, also for Agrippa and Laius who followed us from Emmaus to this place and who were still with us.

[17] Now they both saw the numerous shapes close to one another, floating before them, and Agrippa said: “Oh, this is really strange. What a great number of forms and shapes that is hard to describe. All kinds of herbs and plants can be seen, and also seeds between them. On the plants you also can see a great quantity of eggs of all kinds of insects, their larvae and also already fully-grown insects. Within these forms, in the plants as well as its seed, and also in the eggs of insects and in the larvae, but also in the forms of insects that are already fully grown out, you can see like bright points that are lightning up, and between the mentioned forms you can see an immense great number of very little bright spots that are floating with them. And all this is swarming between one another in a multicolored and lively manner, and nothing is mixing with anything else. So, are these the purer nature spirits?”

[18] Then I closed the inner sight of the Romans again, and they saw again nothing else except the pure air.

[19] Then Agricola said: “Lord and Master, what kind of special purpose do those spirits actually have? Does all that for which they apparently carry the natural ability in their forms, only exist in the material world out of them or are these in a certain way the souls of deceased plants and herbs and trees and insects?”

[20] I said: “The second one not, but the first one yes, in the manner you have now seen it by way of the inner sight.

[21] Their intelligence that revealed itself also in the form stimulates them to unite themselves with all that which is very closely related with their own form and which already exists on this Earth. Further, they become active in the plants, and on their number and the intensity of their activity depends the abundance of one or the other harvest, as also from the number of the most various little animals, which you call little mosquitoes, insects and worms. These however are always the first animals of an earth in development, and the uniting of their souls brings the greater animals of an earth to life.”

[22] Agricola said: "Lord and Master, but why could we not see any souls of people of this Earth who have already died?"

[23] I said: "For 2 reasons. Firstly I have opened your inner sight to such extent that you were only able to see the nature spirits that were already passing over into matter, and this belongs to the lowest degree of the inner vision, which many simple people are possessing as a natural ability. With this degree of inner vision, the souls, especially those who are already more perfected, cannot be seen, because this kind of vision still belongs more to the material than to the pure spiritual vision.

[24] However, in the second place, concerning the impure souls who you could have seen with the inner vision which was giving to you for a few moments by Me, not one of them was located on this place, and thus you also were not able to see nor observe any, because such souls can feel the place of My personal and full presence and are avoiding it very carefully. And now you know the 2 causes why at this occasion you were not able to see nor observe any deceased souls."

[25] With this explanation all Romans were completely satisfied and did not ask Me any further about such things.' (THE GREAT GOSPEL OF JOHN, Book 18, chap. 92)

The higher degrees of clear awareness

"[1] THE full second and well distinguishable higher degree of vision and feeling of the soul takes place in the physical life as well as in the dream when the spirit in the soul becomes just as active as the spirit of a plant in the grain of seed when it started from its actual soul, resting in the flesh of the grain, to form and to let grow the roots in the soil and the little leaf germs above the soil. Then the soul begins to unfold to a real form and penetrates on the one hand in itself, just like the roots of a growing plant are penetrating into the soil and begin to suck in the right food from the godly power in it, while on the other hand the plant itself, thus fed from the inside – as a result of that inner feeding from the pure, true and living godly power – will in the sphere of light lift itself up and develop itself higher and further to the ultimate completion as the actual and real form of the being of the soul.

[2] But all this happens by the continuously increasing activity of the spirit in the soul, which will by this unite more and more with the soul. In this condition of the soul, his vision and feeling is no more a vague sensing but already a light and clear becoming aware of all life conditions and of the relation in which they are to his own life.

[3] In this second and higher degree of vision, man knows himself and also God, and he can then also vision the spirits of respectively the souls of the already deceased ones as well as the still living people in the flesh and also see how they are. The visions of such a person will then not be material and unreal, but spiritual, pure, true and consequently real, and there will only be little difference between the clear seeing in an awakened condition and that of the bodily sleeping condition of a person.

[4] And look, I brought you in such condition just now by the power which abides in me, and your soul could then unobstructed see and also speak with the souls who died already a long time ago on Earth. But in the second degree of vision you could only see and speak with such spirits who are on the same level as you are, except John who for the sake of his disciples moved from the Heavens by

his own power to the just described second sphere of seeing and feeling. Otherwise you would not have been able to see and speak with him who is a very completed spirit.

[5] And the fact that what you have seen stayed fully and clearly in your memory, that I have also accomplished with permission of the Lord, because what you have seen and heard was directly recorded in your bodily brains and also in your heart and kidneys. Without that, you would have brought back from all that which you have heard and seen, as little to the earthly awakened life as the soul of your brother – who, according to the report of your dream you met in Athens – brought back anything to the earthly bodily awakened life of what he discussed with you in his dream in Athens.

[6] There are certain devote people who for the strengthening of their soul are almost daily during their bodily sleep living and acting in the spirit world. But when they bodily wake up again, they do not know anything of it. They only perceive a kind of consoling, strengthening feeling in themselves and many a man has the impression that he has heard and seen pleasant things.

[7] Only those people who are as the prophets already on the transition to the third and thus highest and clearest degree of vision and feeling – because their spirit has already more unified itself with the soul – are also bringing back to the bodily awakened condition what they have seen and heard in the already higher spirit world, and can say it also to their fellowmen. Most of the little prophets were in such a condition.

[8] But now look for instance at a stalk of corn, how it develops itself until in the highest point of its growth the ear begins to show and develop itself as fruit. Look, the same thing happens with man when the soul begins to pass completely into his spirit.

[9] By the activity in the second degree of clear-sightedness, the spirit has begun to work on the still half material soul and has extended in him more and more, this as long as the whole soul has been filled by it and spiritually awakened to life.

[10] In the third stage, the soul, completely kindled by the love of the spirit, begins to pass into the spirit, and to change all his substance that is still related to matter into pure spiritual essence, and then the true ear will be formed for the free eternal life.

[11] In this condition, man is completely lifted up in the light, begins to be fed by it, and the more food he receives from it, the less food he, as an ever more spiritualized soul, will take from the substantial-material sphere of the soul. The ear of life blooms, thereby uniting itself with the spirit of love, and this produces again the grain of life, which at first is fed with the milk from the Heavens, but already after a short time with increasingly clearer and eternally firm and unwavering truths.

[12] And look, then the grain of life becomes ripe, and the life of the soul, who in the second degree of vision – in a certain way unified with the spirit, forming the stalk of corn – is now in the completely ripe grain of life, and therefore the stalk that was so zealously formed before, withers, dies off completely, separates itself from the grain of life and is no more connected with the grain.

[13] Look, this is then the third and highest degree of vision and life of the soul. In this condition the soul sees and hears everything there is and exists in the whole of creation. He sees the Heaven opened and can have the most illuminated and living contact with the whole spirit world. What such a soul sees, hears and feels, can never more be removed from his very clear memory, for his extremely clear sphere of vision and feeling is all-embracing, eternally lasting and all-penetrating.

[14] The great prophets were in such a condition, and also all completed spirits of the Heavens are in such a condition, and I Myself am also in that condition, otherwise I could not have described it to you, for nobody can give something to someone what he does not have himself, as you surely will understand." (THE GREAT GOSPEL OF JOHN Book 19, chap. 84)

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"[1] BUT how can man already in this world come to this condition of life?

[2] Man should accept at a certain moment with a joyful, thankful and willing heart and mind the Word of God in which He faithfully reveals His will to man. By that he already lays the true grain of life in the fertile soil.

[3] But after that, he should also immediately begin to act according to God's will. This acting is then the life bringing rain by which the godly Spirit is moved to pass over into the soul of the grain of life. Now one should in the first place turn into himself by true humility, by patience, meekness, by true love for fellowman and by real mercy. If man will accept these tasks with all his heart and great zeal, he will by that also go into the depths of his own life and delves the spiritual nourishing roots of life into the soil of the godly power, which will eagerly suck up such roots in order to then push up the stalk of life to the godly light, to develop it and to complete it. In this condition, the soul passes more and more into the already more lively becoming love for God, and this in the same measure as his spirit keeps passing more and more actively into the soul.

[4] When man's stalk of life has in this manner grown to the ear, and the soul is completely in the love for God, in his light of life and warmth of life, then with that he himself begins also to pass into his spirit and unites completely with it. In this happy condition, the life's ear of grain becomes completely visible on top of the stalk and will now quickly bloom in the pure godly light. And then the bloom shows the full union of love and life with his spirit and thus also with God.

[5] Then from this union comes the true fruit of life of which the ripening in God's full light of life is superior to all earthly things. The fact that man is in this case in the clearest vision and the clearest awareness of everything in the whole spirit world as well as in the whole material creation, will surely not be doubted by anyone who thinks now with a certain attention about what I have explained in the caparison with the order in which a plant grows. And now I have spoken and you have the right to respond to that." (THE GREAT GOSPEL OF JOHN Book 19, chap. 85)

Phantoms and Possessions

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, chap. 85)

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Creation of Eva in a way similar to the materialization of the spirits

"[4] By the way, Adam's body has been formed and created according to My will and determined order, as I have showed you right now, from the ether particles of the finest clay of the earth; after becoming full of experience by My will and once has reached that particular strength, by which with him a most intensive outer life sphere must have formed, and when he at one stage, tired by work and travelling, fell into a deep sleep, the time has come, to place a nature soul composed of all the levels in nature familiar to you, into the outer life sphere of Adam.

[5] This soul, being present in the outer life sphere, immediately began to form from these for her very lovely outer life particles of Adam, or from the richest life mist, **like still today some souls of dead people are doing, if they want to appear to people for a few moments, a corresponding body according to My will and My order**, and completed it within three days. [...]

[11] Now this Eva, according to its tender bodily being, has originated from the exceedingly abundant outer life ether of Adam; and since this life ether arises from the area of the ribs and pit of the chest and afterwards surrounding a person in all directions for a considerable distance, Moses could, who had a fluent use of the corresponding figurative language, quite rightly let Eva originate from the rib of Adam and let God cover the wound with the flesh of Eva. Since Eva actually was the flesh which originated from the outer life sphere of Adam and with which God replaced the missing outer life sphere of Adam and thereby covered the wounded place with the to him most pleasant flesh of Eva, which was in fact also a flesh of Adam.'" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 94)

Confirmation of the phenomena of 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. 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. 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." (Secrets of life, chap. 57)

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.

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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." (Secrets of life, chap. 58)

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, taken

from Satan, which 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 JOHN vol. 2, chap. 169)

Clairvoyance and mediumistic abilities

Mediums. The "second-sight" of mediums and that of a spiritually reborn person

„Human beings with so-called second sight should not be considered to be born-again because of this ability alone, as this ability is only a consequence of their excitable nerves, through which the soul, by means of the nerve spirit, easily transfers visions of their soul-kingdom into the organism of their bodies. Strong nerves are not capable of that, and so human beings with strong nerves rarely have the so-called second sight. This should be considered as something neither good nor bad. It is more an ailment of the body, with which human beings usually become afflicted by all kinds of adverse incidents during the course of their earthly lives. Great sadness, long lasting fear, great shock, and the like are usually the cause, and sometimes artificial means such as magnetism, inebriation, and narcotization through narcotic herbs.

Second sight is, therefore, absolutely not a sign of rebirth. That may be gathered from the fact that these visionary people can only view utterly incoherent pictures without any orderly content.

The reason for this is that their spirits and souls are not yet connected with each other. In their visions there is no basis or connection, and that may be easily understood by everyone, whereas a born-again's representation of spiritual matters, even if it be only partial, will give proof of the proper spiritual reason and connection. Accordingly, such is also a sign of actual rebirth, and a significant difference to a person who has a mere vision. Therefore you must not expect childish miracles as a consequence of rebirth, but the natural fruits of a healthy spirit, and a soul that became healthy through this spirit.

The born-again knows that you cannot perform legerdemain with the gifts of the holy ghost. That is why he uses them only when absolutely necessary, usually in secret.

But whosoever may wish to be reborn in order to obtain such miraculous powers may rest assured that such grace will never be bestowed upon him.

Love for me, great kind-heartedness, love for all human beings – all of these together comprise the proper signs of rebirth. But wherever these are missing, and whenever humility is not strong enough for every setback, a halo or cowl or spirit vision is of very little benefit. Such people are often farther from the kingdom of god than many of those who appear to have a very worldly view, because the kingdom of god never comes from external pomp, but from within, in all tranquility, in the human heart. Imprint this as deeply as you can into your mind; then you will find the kingdom of god much easier than you thought.

The visions of a born-again are the only true visions. All other visions will receive the proper interpretation when they are explained by a born-again spirit.

Everyone should reject the follies of worldly people; you should believe the word of a truly born-again being, since such a person will not speak of anything other than what he receives. The others, however, will speak only of what they themselves believe they know.

When such a person tells you that he speaks in the name of the lord, do not believe him; he speaks only in the interest of his own honor, and for his own advantage. But whoso may say, without self-interest and ambition, "that is what the lord said!" – believe him, especially when he pays no attention to the reputation of a particular person, because only a born-again human being knows the reputation of the lord. (Earth and Moon chap. 70)

About knowing the future

"[5] I said: "As long as man remains on this Earth and is not completely reborn in the spirit, it is not good at all for him to know much beforehand, and if the future is clearly revealed, it would press down his heart which is not so strong yet and would bring him to despair.

[6] Just imagine how difficult it would be for the people if they would know precisely the time and hour of their dying. They already do not find it pleasant to know that they surely have to die. How much more unpleasant would it be for them to know also the year, the day and the hour on which they can expect the death of their body.

[7] Oh yes, it is quite different for a person who already here has been completely reborn in the spirit of all life and who already possesses his future life in all clearness in himself and can feel it truly and lively. Such a person can know very precisely beforehand the goal and the end of his

body because the time on which his heavy load will be taken away from him will not fill him with sadness but only with the greatest joy. However, a common person would certainly become very sad by such sure prospect.

[8] Therefore, you should not search too zealously to know how the future looks like, but be satisfied with what you must know for the salvation of your soul and take also pleasure in the fact that I, in My love and wisdom know these things and will certainly let everything happen the way it certainly will be best at all times for a good or perhaps degenerated humanity, then you will also be able to bear every bad and good future.

[9] When you will however be reborn in the spirit yourselves, you also will be able to look into the future and you will not become sad and weak by that." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 76)

The true miracles in nature

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

Therefore, whosoever wants to make some use of the miraculous collapse of the walls of Jericho, will have to believe strongly that it happened at all, whereas on a summer's day he is afflicted by more than a thousand miracles of the first kind, which often calls to him annoyingly, "See here, you proud and arrogant man, how richly the Great Holy Creator has surrounded you with living miracles, from which you should learn and acknowledge within you how close to you the Lord of Life is!" [...]

2.14 Therefore, judge for yourselves which of the miracles is greater and more important in relation to you! TO A HEART FULL OF LOVING UNDERSTANDING, I THINK A FLY BUZZING IN YOUR EAR, A CRICKET CHIRPING, A TWITTERING SPARROW AND A MODEST (SPRING) VIOLET DO NOT SING A LESS AN UPLIFTING HIGH SONG IN PRAISE TO ME THAN SOLOMON IN ALL HIS WISDOM AND KINGLY MAJESTY!

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

2.16 And so the fly tells you, with its so wonderfully rapid flight, what holy power sets its light wings into quick motion and with these wings carries the wonder animal happily in all directions,

here and there, up and down, and tells you constantly as well, "If the Holy Father does such great miracles on me, a small despised animal, what will He do with you, His children?!" (The Fly)

The mystery of spontaneous combustion

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

As long as the outer pole is in balance with the inner pole, as it is in moderate temperatures, there is no danger, but if the outer pole exceeds the inner pole only by one part in a million, then there is already a great danger to man's life, since there could develop a pole reversal in him, which would be as beneficial as if someone stuck himself with a needle freshly dipped in prussic acid.

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

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

The mystery of the raining of fish, snakes, and toads

"In reality, the fact that the Earth produces seeds for plants and animals may be learned from many occurrences on the surface of the Earth, as for example the original forestation of the mountains or the growth of moss and grass on a once desolate steppe where nothing has grown for a thousand years. Mould and sponges have never produced seeds. To these phenomena belong the raining of fish, snakes, and toads, amongst others, although this seldom occurs; there is not one naturalist who can prove that a whirlwind sucked them up from the Earth and deposited them at another place. (*Reference Blue Books, by Strindberg. - ED.*).

He would also have to prove that there is such a place on Earth where these animals are present in such great numbers. And if he could do that, then the original procreative potency of the Earth would be proven, namely that she has the capacity of bringing such beings forth from out of herself.

[...]

It seems that these phenomena happen in such a manner as to enable you to believe that they were caused by whirlwinds which unite them in the air; they form a cluster, and, when the lifting power of the wind ceases, they fall down. It would take a very strong hurricane or twister to lift frogs, toads, and snakes. If, further, these kinds of animal bodies were to be subjected to such a raging storm, they would be torn to pieces before they could come back to Earth. Secondly, such a twister, in order that it might take all these animals out of a lake or morass, would have to have several

hours in length and width, an immense diameter, and such an expenditure of energy that no mountain could resist it. And thirdly, such a powerful twister would also take with it water of the lake to the last drop. Were it to rain such animals, it would also rain water, mud, sludge, and many other water animals and plants, yet this is never the case with these so-called amphibian rains.

Now, these occurrences come into being in the following manner. The Earth procreates in her interior the eggs of these animals in great number; these eggs are very small, and may very easily be driven out through the pores and canals of the Earth. æ[he higher they ascend, the more they expand through the fermenting substances they contain, and in the end they are lighter than air. They rise above the surface of the Earth in the shape or form of a dark fog, like an air balloon. When they have reached a certain height, they enter into a very strong electrical current. In this current they mature very fast, and are usually born in exceedingly great numbers.

Since these animals form a body of air by the electrical current, they cannot maintain themselves at these heights; therefore they slowly sink to Earth. That is how they descend well-preserved, and live for a few more hours. However, this formation represents an advancement over stages of evolution, and it is not in unison with the orderly progression of the intelligences of the body of the Earth, and so they pass quickly 1mm their physical existence, to be absorbed by the Earth and driven into the plant world. It should be mentioned that these special births are allowed to pass over earlier into the physical stage attained by animals, and that they do not have to endure a legion of plant lives before that. (Earth and Moon, chap. 15-16)