

Divine advices concerning



CHILDREN YOUTH FAMILY



(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.

Please consider that the following excerpts are just a small part of those that cover, on hundreds of pages from all the books of the New Revelations, the theme of this brochure.

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Periods of life

Winter, Spring, Summer and Autumn

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

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

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

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

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

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

In spring everything unconsciously hastens to meet its destiny. The little plant grows into a little tree and prepares everything so as to one day fulfill its purpose as a tree and animals build dwellings for their brood without knowing where it will come from. Everything is active and working; destruction and new beginning, change of form and new birth are the task of the earth globe. It is its time of youth which often produces monsters and secondary growths which do not belong to the normal cycle and are later eliminated, just as in the case of the youth his silly pranks and frivolous mistakes (the so-called "teens").

Thus in the awakening spring, nature, like the youth with rosy cheeks, garlands itself with the most beautiful flowers and slowly moves towards manhood, the period of the maturing of the fruits, which, according to the intent of the Creator, is meant to result from the pressing up and urging of the spring.

Summer, or the age of manhood, is already hotter. Man's brow drips with sweat as he works for his daily bread. The fruit-bearing tree often lacks the water or the moisture to nourish its children, the leaves and fruits, and mature the latter.

Often man, just as hopeless, drops his tired arms like the tree drooping its leaves; a gale, a hailstorm snatches away its children, the laboriously produced fruits.

Man is robbed through illnesses of his offspring, his helpmate. And where both, man and tree, no longer expect comfort and help, often a gale piles up clouds of blessing and rain. The latter pours down in streams onto the thirsty fields and meadows, fructifies and moistens the languishing nature and cleanses the air, and look, the never-lost vitality of nature again enlivens all beings. The storm is weathered; many things are lost and have to be replaced by a thousand other things.

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

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

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

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

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

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

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

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

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

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

Here you have the second row of our title – winter, spring, summer and autumn. Now we will rise to a higher standpoint and from there, like Me, contemplate My Creation in its graded working where you may again still more clearly behold My love and also My wisdom, which is only concerned with the happiness of My created beings!" (Secrets of life, chap. 7)

Boy - Youth - Man, and Old Man

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

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

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

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

THE BOY OR THE CHILD, born helpless, his soul engrossed in a dream life, knows and recognizes nothing, and must learn everything, even how to clothe his thoughts, which increase with the

development of his personality, in a language, which is at first faulty, then becomes progressively clearer and more accurate the more the body and the mental capacity develop.

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

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

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

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

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

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

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

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

Here the soul begins to learn the first earnest word of the spiritual man. It is THE CURBING OF HIS PASSIONS, THE STRENGTH TO COUNTER HIS DESIRES with a purpose and HIS INSPIRATIONS AND INSINUATIONS with a straight yes or no.

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

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

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

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

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

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

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

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

Thus the stream of his life flows on, seeking, doubting, building his own Self from what he has found, perhaps calming down more and more, emerging gloriously from all conflicts and doubts and finally, as a quiet river, creeping towards old age. There movement almost ceases and one must really, like a hamster, live off the capital accumulated during a lifetime. For hardly anything can be added to it and the entire course of human life has been lived through with its deceptions, its joys, and at long last the harvest of accomplished deeds is to be reaped.

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

Happy the old man who, finally, after great conflicts and manifold disturbances, has at least secured for himself so much THAT THE GARMENT OF HIS SOUL HAS APPROACHED THE ARCHETYPE OF MY IMAGE, EVEN THOUGH NOT COMPLETELY. Happy he if he, albeit late, HAS PROPERLY RECOGNIZED HIS MISSION ON THIS EARTH, HIS GOD AND LORD AND THE OTHER WORLD. He will calmly await the moment of departure when the garments will be changed; he will leave the world without fear and regret, for, although late, he has found his Creator, his Father, who will Up There in keeping with his still youthful heart surely invest him with a new, youthful garment. Then, constantly becoming more handsome and more spiritualized, he can, on the level of perfection, keep drawing closer to Me in order to become quite worthy of the name: "of God".

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

Now we will see the analogy of these life's phases with the seasons of your earth, and how far winter, spring, summer and autumn express spiritually in a similar way the same thing, which in the following chapter you shall learn in a still higher sense. (Secrets of life, chap. 6)

Girl, Virgin, Mother and Wife

4 August 1870

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let this be said to you for your solace by Him, who loves and blesses you like all His children! Amen." (Secrets of life, chap. 11)

Woman's weaknesses

"Jealousy is the worst and most terrible passion which crowds out from the female heart all the other, better traits, combining with hatred, anger and vengefulness, and what I once said in one of My words holds true: "If you want to see Satan in person, look at a vainly decked out miss or a jealous woman!" (G. Mayerhofer – Secrets of life, 11)

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"Hence be very good and nice to her, but beware of according her any divine adoration. For, **notwithstanding all her very best qualities, she is still a woman; and the gap from the best woman to vanity is only very narrow.**

And any kind of vanity is a seed of pride from which has come, is still coming and will always be coming all evil into the world. Therefore, keep in mind what I have now told you also where the mother is concerned." (The Lord about Mary, His mother in THE GREAT GOSPEL OF JOHN vol.1, 108:12-14)

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"2. Tell **the fearful mothers** not to raise their daughters to be afraid of men and the world. For what one fears one blindly obeys when the temptation arises and those who are feared have an easy victory. Let them teach their daughters rather to respect and love Me that I may be the victor and they despise the world and least on My boundless love. They shall not take them to public places to find a husband, but to Me. Let them bring them to Me and I tell you: Not one of their desires shall remain unblest and unsatisfied. For I am a rich God who has plenty of everything which He can -and will- give in abundance." (chap. 2, The Household of God vol. 1)

The spiritual development of man and its obstacles

Laziness and lustfulness

"[5] And look, as it is now, so it was and so it also will be in the future, because every person possesses his love, his will and his reason in freedom. Even if he understands the full truth with his reason, then he still sees, with his lustful eyes, also the world with its many enticements, and he does not want and cannot turn away his heart from that because his flesh prefers that instead of the spiritual things which his sensorial eye cannot see and his flesh cannot feel.

[6] Besides, laziness is very typical to man. He often has one good intention after another, but once he should completely act upon all this, then his lazy and lustful flesh resists against it, and draws

also the soul downwards to what is most important for his laziness and lustfulness. Then to what advantage is it for the soul to have clarity in the things of the spirit when he does not want to deny himself and does not want to go in full earnest upon the ways on which he could attain the full unity with My Spirit in him?

[7] Now you think in your heart and say to yourself: 'Lord, but why did You then cover the soul of men with this flesh if that is only unsuitable for his spiritual completion?'

[8] But I say to you that I only can certainly see best and the most clear how a soul has to be put in a right balance between the world of matter and that of the pure spirits for the sake of his short earthly test-life, because these are the conditions to acquire the full freedom of his love and his will.

[9] It has been determined in this way that for every soul, matter must have a certain overweight, so that the soul will by that be forced to become active against the small overweight of matter in order to make the right use of the freedom of his will. To achieve that, the teaching from the Heavens was given to him at all times and in all clearness, which places the soul in a completely free floating condition between spirit and matter.

[10] If the soul will then make a little effort to actively rise to the spiritual, the spiritual will then also immediately receive a great overweight, and the soul will rise with great ease above the weight of the laziness of the matter of his flesh, and will penetrate to the life of the spirit in him.

[11] Once he will have achieved that with some difficulty, the heaviness of the matter of his flesh can no more hinder him on the progress to an as high as possible life's completion. And even if, on that easy road of progress, he still will now and then bump against a little stumbling stone, then it only will cost him very little effort to remove it."

(49. The greatest obstacle for spiritual growth - THE GREAT GOSPEL OF JOHN Book 22)

Weaknesses induced by laziness

"[11] Just look at the mind of man, which often sinks down into a complete worriless rest, by which man feels very happy and comfortable. But when man feels for a short time more and more calm, worriless, happy and comfortable, the stormier it will later become in his mind, when it was at first a little disturbed in its sweet rest by something uncomfortable.

[12] But a person's mind that must constantly fight against all kinds of storms will not worry so easily for the storms that repeatedly come up, and he will more easily keep his calmness and the necessary rest at all events.[...]

[14] And look, friend, this is also a good lesson for all those who gladly would like to give in to that sweet, worriless laziness. The one who is always busy has largely enough with a short rest to strengthen his whole being. And once he is strengthened, he immediately longs to go to work again and he finds only therein his pleasure.

[15] However, the one who avoids to be active and who only feels happy and comfortable in an ever increasing inactive laziness – like the fattened Pharisees and other rich loafers – will fall into a complete fury if the laziness, which is so comfortable to him, will be threatened in the least.

[16] That is why the Lord took care of all kinds of beings, things and phenomena on this Earth, that will repeatedly shake up people from their work-shy rest. And so they will have to recognize that they are not the lords of the world and of all beings and things which are on it and in it – as the lazy rich persons greatly imagine – but that it is a certain Someone Else. Someone whom these kinds of people do certainly not know and about whom they do not want to hear anything truthful, as you can very well see among the many Pharisees and other Jews."

(64. The Storm and its corresponding meaning – THE GREAT GOSPEL OF JOHN, Book 22)

The lazy and lustful flesh

"[5] And look, as it is now, so it was and so it also will be in the future, because every person possesses his love, his will and his reason in freedom. Even if he understands the full truth with his reason, then he still sees, with his lustful eyes, also the world with its many enticements, and he does not want and cannot turn away his heart from that because his flesh prefers that instead of the spiritual things which his sensorial eye cannot see and his flesh cannot feel.

[6] Besides, laziness is very typical to man. He often has one good intention after another, but once he should completely act upon all this, then his lazy and lustful flesh resists against it, and draws also the soul downwards to what is most important for his laziness and lustfulness. Then to what advantage is it for the soul to have clarity in the things of the spirit when he does not want to deny himself and does not want to go in full earnest upon the ways on which he could attain the full unity with My Spirit in him?

[7] Now you think in your heart and say to yourself: 'Lord, but why did You then cover the soul of men with this flesh if that is only unsuitable for his spiritual completion?'

[8] But I say to you that I only can certainly see best and the most clear how a soul has to be put in a right balance between the world of matter and that of the pure spirits for the sake of his short earthly test-life, because these are the conditions to acquire the full freedom of his love and his will.

[9] It has been determined in this way that for every soul, matter must have a certain overweight, so that the soul will by that be forced to become active against the small overweight of matter in order to make the right use of the freedom of his will. To achieve that, the teaching from the Heavens was given to him at all times and in all clearness, which places the soul in a completely free floating condition between spirit and matter.

[10] If the soul will then make a little effort to actively rise to the spiritual, the spiritual will then also immediately receive a great overweight, and the soul will rise with great ease above the weight of the laziness of the matter of his flesh, and will penetrate to the life of the spirit in him.

[11] Once he will have achieved that with some difficulty, the heaviness of the matter of his flesh can no more hinder him on the progress to an as high as possible life's completion. And even if, on that easy road of progress, he still will now and then bump against a little stumbling stone, then it only will cost him very little effort to remove it."

(49. The greatest obstacle for spiritual growth - THE GREAT GOSPEL OF JOHN, Book 22)

Laziness - cause of neglecting the spiritual education coming from God. Necessity to bring men to activity

"[1] I SAID: "My dear friend, you asked a very good and right question here, but one thing you forgot by this: that God on this Earth did not want nor could He have created the Earth itself and everything that it contains for an eternal existence.

[2] On this Earth, everything is changeable and perishable, and it is only a point of transition from the first judgment and death to the true, eternal unchangeable life.

[3] The deity with His almightiness can make it happen that man, just like the plants and the animals, must live in a certain order, but then man would not be man anymore, for then he will have no insight, no reason and also no free will of himself. But since the deity did not want that, based on highly wise grounds, He gave man insight, reason and a free will, and with that also the ability to become similar to God by developing and completing himself spiritually.

[4] That humanity is neglected for what their education is concerned, while the deity excellently provided for that education since the very first beginning, is only because of the laziness of the people. If nowadays there are still honorable and just men among the people like you and your neighbors, then why are they not all like you? Because they are lazy. That is why the deity let those big cities to be destroyed because laziness and the resulting immorality were dominating there.

[5] If those cities and their inhabitants would have stayed just like you, the deity would not have send enemies against them but would have preserved them. The reason why they were destroyed is that their plague of laziness would finally not have spoiled and ruined the whole population of the Earth.

[6] At no time did the deity let these nations be without wise teachers, and many better people who lived in those cities were still saved by them, but those who were too lazy had finally to be removed together with their habitations.

[7] A wise government that attaches importance to a good order by means of its laws will surely also call a willful transgressor to account and chastise him. Should then the deity, no matter how good and indulgent He is, also not chastise a too degenerated people and with a just rod wake them up from the big laziness and bring them to activity?

[8] You will realize that this is necessary. Take especially the completely free will of man at heart which the deity cannot hinder, then you will understand and realize everything concerning your rather long question. Because look, on a globe where man would not be able to sink into all of the greatest vices by his free will, his intellect and his reason, he then would also not be able to raise himself to the highest and divine virtue.

[9] If you think about this, all the points of your question will become clearer. Because look, to create and raise animals, trees and plants is easy for the deity, but to educate people is not so easy. The deity can educate them but cannot enforce an internal coercion on them. Do you understand that?" (20. The plague of laziness, THE GREAT GOSPEL OF JOHN Book 25)

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"[1] HOWEVER, if the soul, who received the pure teaching, who also understands the truth and thinks within himself: 'Aha, now I know what I rightly should do for my salvation. But before I will completely work on it, I still want to enjoy for a while the charms and sweet things of this world, for they are offered to me, because now that I precisely know the ways to spiritual completion, it really will not matter as to when I earnestly will walk on it. And when I will go that way, I surely will also make progress.' Look, friend, then the soul begins to taste of the charms and sweet things of the world, and also to fully enjoy it. By that, he will give a great overweight to the matter of his flesh that can hardly or not at all be completely conquered anymore with his clear understanding in the things of the spirit.

[2] Since such a soul acted in the beginning against his better judgment, he slowly sinks ever deeper into matter. And also the original pure spiritual enlightenment becomes ever more opaque. The soul comes into all kinds of doubts, and in his material laziness it is for him really not that worthy anymore to stand up and to – at least for the short time of a few days or weeks – make a serious attempt, by denying himself, to convince himself whether there is still something true of the teaching that was revealed from the Heavens in order to receive the inner, true life.

[3] Yes friend, once such a soul became lazy against his very own judgment, and sees people around him who have attained to the inner life's completion because they did their best since the beginning, then this will still have no strong influence on him, and it will not bring about any activity in him. If he is in a good mood, he will let the wonders of the spiritual in man be told to him by the awakened fellowmen. And now and then, also the wish will be awakened in him to be like those completed men. But immediately after that, the enticements of this world, which he enjoyed and still wants to enjoy, act so mightily upon him that he cannot resist them, and he will think by that: 'Well yes, I do not do anything wrong if I do not fully repent immediately. First I still want to see and try out this and that in the world, and then I still will have largely the time to walk in the footsteps of the completed ones.'

[4] And look, in this manner will the descendants of those people, who have become lukewarm and lazy, think, decide, simulate and calculate even more in themselves. And they become completely dark and evil in their spirit if they only are being remembered what they should do as men to attain to the inner life's completion.

[5] And so will grow and become rampant the weeds of the night of the souls as a result of their ever awakened worldly lust for pleasure and increasing laziness of one generation of people after another. So much so that I have no choice than to let such people personally experience the futility and evilness of their worldly strivings by visiting them with all kinds of plagues and judgments.

[6] Only after all kinds of bitter experiences – when they will come to the point that they themselves will abhor the world and its futile enticements – it will again be the time, like now, to show them the ways to the light of life through new revelations from the Heavens, which will then be followed by many with great dedication. But still a lot more people, who sank down too deeply in the night of the judgment and the death of the world, will nevertheless remain where they are. And they will persecute all those who want to awake them to the life of the spirit, just as long as they will be wiped away from the Earth by the judgments that are allowed to come over them, like the storms that blow away the chaff.

[7] Yes friend, on My part, the proportion between spirit, soul and body is perfectly and accurately weighed with each human being. It is only the illusionary wisdom of men, that old inherited sin, which has changed the good proportion into a bad proportion.

[8] Take for instance the old myth about your Prometheus and his self-created daughter Pandora. Who is that Pandora actually?

[9] *Look, this is an image which stands for the illusionary wisdom and the nosiness and worldly lust for pleasure of men by which he is chained to the hard matter. Even if from time to time an eagle comes to him from the heavens, and strongly warns him that he should release himself from matter, then this is of little use. For as soon as the eagle went away for a while, the liver in the soul of man – which is the symbol of his worldly lusts – is again completely enlarged, and the eagle from the heavens must eat it again. Do you understand this image?*

[10] *Moreover, look to what Moses himself said in a clear image about the first human pair, and you will find therein exactly the same thing.*

[11] And if this is so, then it is not because of Me that the people became worse, because I laid in the soul a little advantage for the world, but gave him on the other hand at the same time a complete light from the Heavens, with which he can overcome that small preference for the world with little effort." (50. How to save materialistic souls - THE GREAT GOSPEL OF JOHN Book 22)

Consequences of laziness: using people for self-interest, lack of trust in God

"[1] BUT since we traveled through the village, many saw us and noticed that it was I, because a few of them still knew Me since last year, and others recognized Me because they had seen Me in Jerusalem. Now they came to Me and asked Me if I at least would not like to stay 1 night with them in the village and also help many sick people, because the vision, which they had seen a few days before during the night, and the real fire storm of last night had such a bad influence on some people who were internally weak and fearful that they were now very ill and confined to bed, and the doctor of the village could not help them because he did not know the disease and thus also not the medicine for that.

[2] I slowed down My pace and said to those who stopped Me: "Have you then not heard that God is almighty and merciful? Why do you not pray to God and ask Him for help if you are in distress?"

[3] One of them said: "Dear Master, it is easy for You to say, because God gives You everything for which You ask Him in Your secret manner. But we men can offer, pray and beg as much as we want and will, all this does not help us, for God does not pay attention to us, although we are still observing the laws of Moses as much as possible. But at the time of the prophets it was also more or less the same thing: God has always only answered the prayers of the elect prophets, but the laymen could pray and beg their whole life for this or that and they still did not receive anything. O, it would be a 1.000 times more dear to us if God in case of need would always answer our prayers than that we, because God does not listen to us, have to seek for help with weak men who can only help us rarely. But what else can and must we do if we can see all too clearly that our praying and begging does not give us any help for our great distress?"

[4] I said: "O, with these meaningless excuses of yours you will achieve nothing with Me. You are lacking nearly completely faith and a real living trust in God, and therefore God does not answer your prayers and does not pay attention to your sacrifices. Why actually do you not pray yourself with full faith and trust? Because this seems too uneasy for you. That is why you have in the congregation certain people who pray and beg for you, who are authorized by the temple and whom you pay, so that they would beseech for you this or that from God. If you can give your faith and trust to these hypocrites, who are always letting themselves be well paid for their pretended effort and whose praying and begging have never given you any help, then why do you not prefer to put your faith and trust in God the Lord and Father Himself?"

[5] I say to you: this is because of your own laziness. You are earthly wealthy possessors of goods, and already since your youth you are used to let your helpers and maids work for you for a meager salary, and with that you like to play as severe lords, and you also believe that those prayers and beggars must also work for you with God successfully because you pay them well for that. But then God turns His face away from you and will never listen to the disgusting, senseless and spiritless bawling of the lips of your hypocritical servants of God. And that is then also the reason why God cannot, will and may not help you. For if God would do that, then He as the highest, eternal wisdom, love and power, would let you sink down even deeper into full ruin, which is only caused by your laziness.

[6] Therefore, awaken your faith in God and the real, inner love for Him and firm trust in Him. Pray and beg yourself in spirit and in truth to Him, then He certainly will hear you. Thus, pray yourself without ceasing, do real penance and endure also the suffering, which has come over you for good reasons, with patience and true dedication to the godly will, as you can learn from the patience of Job, then God will help you out of every distress, as far as this will be good for the salvation of your souls.

[7] Although you have begged Me now yourselves to deliver you from your distress, because you think that I am a prophet to whom God has given a great power, and look, I can and will hear and help you as less as God Himself, for I and God - whom you do not know, for which reason you also do not believe in Him - are one in spirit, one in will and one in mind. What you can never achieve with your manner of praying and begging to God, that you will also not achieve with Me. Therefore, do first what I have advised you, then I will help you also, even if I will not stay overnight with you. But some of you have followed Me completely to Capernaum in Galilee, why did they actually leave Me there again?" (8. About religion and useful prayer THE GREAT GOSPEL OF JOHN Book 20)

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"[1] BUT when we had left the village already quite far behind us, the disciples asked Me: "Lord and Master, why actually did You not help these Jews at all, while they still asked You very explicitly and have sent no one to pray and beg You?"

[2] I said: "Did I have to strengthen them even more in their old laziness and in their unbelief and superstition than they are in already now since a long time? I only have shown them the way they have to go. If they will do it, they also will be helped at the right time, but if they will not do it, then they also may remain as they are and build their houses on sand. It will not really confuse us, for if a person, against the advice of wisdom, wants to harm himself, no injustice is done to him.

[3] With these people, whose request I did not grant, an affliction with all kinds of distress and suffering is necessary, for through this they will wake up from their old laziness and be trained in patience, and their hearts will become softer and more merciful than it has been the case until now. For I am not always a helper, but wherever this is necessary, also a righteous judge." (9. The parable of the judge and the widow THE GREAT GOSPEL OF JOHN Book 20)

Postponing is not compatible with neighborly love

"[2] I said: "My friend, I know this, and I still know many other things which you do not know. And one of the many other things that I know is also that I know which way I have to take, which place I have to visit and at what time I have to arrive in that place that I have to visit. Because I am not like some people when they have to do a work and say: 'Well, I do not absolutely have to start this work today. I will still have the time for that tomorrow or the day after tomorrow.'

[3] But I say: what you can do today, you should not postpone till another day. For if some hungry and thirsty person would come to you, asking you for some food and drink, and you would say: 'Just come tomorrow, for today we do not have the time to give you', do you think that the poor man will be helped by that? And does such postponing of a point in time for doing a good work also belong to the subject on neighborly love that I proclaimed to you?

[4] But if this does not belong to neighborly love, then a work that has been postponed till the next day and which could very well have been done a day earlier does not belong to neighborly love, but such postponing of work belongs to the category of the laziness of people. And laziness is always the beginning of all kinds of sins and vices, because someone who is always busy with right and good things will have little time to commit one or the other sin. But a lazy person will in his laziness think more and more about how to chase away his boredom which is the result of his passivity. And since every person is constantly surrounded by good as well as evil spirits, it is obvious that the evil spirits will have an easier access to a lazy person than to an active person. And once those evil spirits receive access to a person, they soon entangle his mind in all kinds of useless fantasies and will pull him more and more down into their dirty and dark spheres." (6. The Lord warns against laziness, THE GREAT GOSPEL OF JOHN Book 25)

Striving for comfort and passions

"Thus, with the growing demands of people, analogous with the striving for comfort and the urge of passions, a great number of occupations came into being, meant to render man's material life as pleasant as possible.

This need aroused in people a love for individual artifacts, and they, for the sake of a pleasant life, in turn inspired others to comply with the demand for their making, everyone in accordance with his perception.

So, gradually, there developed competition among the gifted and out of this grew the most diversified classification of all ranks, where everyone tried to win with the help of the other, so as to live comfortably and gratify his passions.

It is easy to see that with such competition, abuses occurred through jealousy, greater ability, good or evil intentions, in short, through the pressure of all human passions. They in turn had their effect on the social life of the individual where, always battling and struggling between want and plenty, your whole present human society grew up, for it was only the temporal life that caused such conditions. According to the moral laws, the lowest and the highest ranking person on earth could be inspired by the same principles, since ethics and My divine two laws are alike for both peasant and king.

Different are all created beings, diverse the paths they have to walk, and for this very reason also diverse the apparent "course of luck or ill luck", which they have to experience either through their own fault or through no fault of their own.

If behind this material life there were not a great spiritual one, if there were not the morally divine of Myself, which is inherent in everything, human nature would have sunk long ago to the level of the animal and below the same. For man, always only gratifying his passions, tried to exploit everything on earth for their appeasement.

However, material things can only give temporal, and often only momentary, bliss because spiritual elements that have become coarse and dark cannot unite with sublime, subtle ones, so that all worldly happiness is of short duration. And so man, driven by thousands of calamities, of necessity comes to realize: "The material world is not sufficient, there must still be another one", a soul, no matter whether human or animal, is a living being which continually absorbs the impressions coming from the outer world, spiritually digesting and processing them for its own Self, and then because of its innate love for its own kind wants to convey to them the result, namely, what it feels, what it experiences, and how it has utilized the same." (Secrets of life, chap. 26 - Human life)

Shun rest and seek full activity

« 6. Only activity upon activity for the common good of people brings you salvation. For all life is the fruit of God's constant, never tiring activity and therefore can only be maintained and preserved for eternity through proper activity whereas nothing but death does and must result from inactivity.

7. Place your hands on your heart and feel how it is constantly active day and night. The life of the body depends solely on such activity. Once the heart stops, that would mean the end of the natural life of the body, I should say.

8. And just as the rest of the physical heart obviously constitutes the total death of the body, this same rest of the soul's heart is the death of the soul.

9. The heart of the soul, however, is called love, and its pulsating expresses itself in true and full love-activity.

10. Thus constant love-activity is the never wearying pulse beat of the soul's heart. The more actively the heart of the soul pulsates, the more life is generated in the soul and once thereby a sufficiently high degree of life, this awakens therein the life of the divine spirit.

11. This - as the very life, because the untiring supreme activity itself - then flows into the soul that has become equal to it through love activity, and everlasting imperishable life has fully commenced within the soul.

12. And look, all this arises from activity, but never from idle rest.

13. Therefore, shun rest and seek full activity, and eternal life will be your reward. » (THE GREAT GOSPEL OF JOHN vol. 1, chap. 221)

Carnal and sensual pleasures

"You know that certain human beings, male and female, are much afflicted with carnal desires, while there are others whose sensuous carnal nature is almost totally impassive. Such human beings do not react even if they are exposed to the most delightful flesh, whereas others would again enter into a frenzy at the sight of feminine charms. Yes, there are fools who, at the sight of a female, fall in love to such a degree that they completely lose their senses if they cannot have such a woman as their wife or, at least, for occasional sensuous pleasures.

The reason for such carnal inclination, especially if it expresses itself severely, frequently lies in being possessed with one or even several lecherous carnal devils.

How do these devils enter the flesh of such a person? Human beings themselves prepare opportunities without number or measure. Such carnal devils live especially in all "heating" (that is, alcoholic) beverages, in wine, in beer, and particularly in all distilled spirits. When people drink such alcoholic beverages and become severely inebriated, they have with certainty accommodated at least one or more carnal devils in their bodies. Once these carnal devils are in the flesh, they itch and torment the genitals in such a severe manner that human beings cannot but satisfy this enticement in sensuous pleasures.

These carnal devils are nothing but impure souls of departed human beings who were very much addicted either to drinking or to carnal sensuousness. The reason for entering the flesh of a living human being is for the improvement of the- carnal devil, because the flesh was their element. They carry on in their new abode in a considerably worse manner than they did when they were in their own flesh.

When these corrupt souls carry on too unrestrainedly and begin to ignite their impure desires more and more, they often cause many dangerous diseases. The guardian angel-spirits allow this, so that the soul of ailing human beings may not totally perish in a furious rage of the flesh.

Such so-called hot beverages are the first means through which these carnal devils enter a person's flesh.

The second path is just as dangerous as the first, and it is attending a dance! You may safely assume that, at any such dances, there are at all times at least ten times as many invisible, flesh-addicted impure souls present as there are guests. Under certain circumstances it is easy for them to enter the flesh, which here is severely stirred up and exceptionally susceptible to that type of filthy soul riff-raff. This is also why people who have attended such a ball feel an actual aversion to anything higher or sublime. This may easily be observed, especially in cities. And as far as students are

concerned, it often happens that those who were once diligent students do not think about books or learning after such a dance, but do think continuously about the white neck, bosom, arm, and so on of a female, and have the eyes of the object of their affection constantly on their minds. Their senses are occupied with nothing but the object at the dance, which gave them such great pleasure.

This is why so many students give up their studies. Many, instead of studying the sciences, study only for their daily bread in order to become, as soon as possible, married with their lovely dance partners, such as they may be. And if such a couple actually marries, they are as incompatible as man and wife as the day is with the night. The initial time such a married couple spends together is spent strictly in sensuous pleasures. Therefore, in a very short time all the specifics are completely used up, which specifics should have been dedicated to the formation of power for procreation; and this is usually followed by fatigue of the flesh. In such cases, the carnal devils that inhabit such a human being seek a way out by suggesting, as would a family doctor, that such a soul look for other flesh.

Thus the wife soon becomes disgusting to her husband, and vice versa. She gradually begins to look for young paramours; the husband, however, will usually go out at night to get Afresh air." And such a relation continues until such a married couple become weary of each other; soon they divorce, or merely go their separate ways. Such occurrences – which are presently the order of the day – are the fruits of the ball or dances and such like, and the consequences of possession of the above-mentioned evil patrons of the flesh.

At first, this state of possession does not express itself with the same severity in everyone as it does in some, such as those who, through alcoholic drinks, have accommodated such unclean spirits within themselves. The spirits which come out of these hot drinks may be easily removed by means of a strong prayer for the soul by her spirit, whereupon a normal condition of the flesh is restored. The alien spirits which were attracted through the pleasures of dancing are not, however, so easily removed. It requires a considerable amount of fasting, prayer, and self-denial, through which the soul unites more and more with her spirit. The spirit then reaches through the soul and throws the evil riff-raff out of the house of the soul.

What would such a couple generally do while at a dance? Besides dancing, they would usually eat and drink throughout the dance, and afterwards they may eat even more than normal, because they want to "replenish their energy," which is the same as a guarantee to the carnal devils of a lifelong pension and lodging in their souls and blood. The physical body of many male and female dancers, when they have accommodated too many such guests, will in a very short time cease to exist, because these malicious carnal imps, who are no longer able to find any more room in the kidneys and parts of the genitals, prepare their dwellings also in the spleen, liver, and lungs. Wherever such an emigrant from Hell makes his home, he kills the flesh wherein he dwells. The consequences of this are hardening of the spleen and liver, consumption of the lungs, and emaciation. When two or more enter the lungs, they then cause galloping consumption.

The Lord says: "I tell you that you may be assured that most human ailments originate from their hellish inhabitants, for which they themselves have paved the way into their own flesh; many already begin the school of Hell in their youth, and these are the true children of the world. These human beings do not sense that they are accommodating foreign guests of the dirtiest kind. These spirits not only seek to place the mood and flesh of the landlord in a sensuous mode, but also work in this manner upon the soul to the extent that she begins to find pleasure in all kinds of worldly things."

These worldly things, especially for females, are “fashion”! The charming flesh must be covered in accordance with the prevailing fashion, the hair must be curled, and the skin must be embrocated with well-scented potions. For men, there must be the ever-present hellish tobacco, and many young dandies, if they have a little money, will frequently smoke as much in one day as ten poor people spend to buy enough bread to feed themselves.

You should also know what the spiritual significance of this fashionable smoking is. These evil inhabitants make every effort to familiarize the soul, while living a physical life, with the hellish vapors and stink of tobacco. Therefore, after the soul leaves the body, she does not become aware of her stinking company immediately, nor does she sense early enough that this fine company, completely unnoticed, is leading her into the third Hell.

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.

Here the aforementioned evil carnal company can approach such a soul unnoticed, although these hellish beings stink pestilential to a soul that is pure to a certain degree, and such a soul easily notices their presence. But a soul whose sense of smell has been so dulled no longer notices the approach of evil company. And we certainly cannot mention the sense of sight, since the soul does not have sufficient light yet, as the viewing of the soul comes only from the inside. Therefore she can only see that which is within her, but not that which is outside of her.

Such spirits are outside of such a soul, and that is why she does not notice them. However, through the sense of smell she can perceive their presence and determine exactly where they are. Once she has accomplished this she can withdraw into her spirit, and soon she will be able to see where her enemies are located and what their intentions are. Once these hellish spirits notice that they have been detected, they flee immediately. A hellish spirit can endure everything, but not the brilliant eye of a pure soul, and much less that of an angel. And in order to protect themselves from My eyes, they erect mountains as cover.

You may easily conclude from this why I often rallied against this highly detestable smoking of tobacco. You have likewise been given to understand how the excessive carnal desire in a human being comes into existence, whither that leads, and how human beings can protect themselves." (chap. 59, Earth and Moon)

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[1] (The Lord:) “Behold, it is a peculiar matter about the begetting of a human being. If two mature people, namely, a man and a woman, want to beget a proper and healthy off-spring, they must have a true soul-relationship, without which it is difficult or often even impossible to produce an offspring through the well-known act of begetting.

[2] If a man and a woman have a soul-and-heart relationship, they shall marry, using the act of begetting only for the purpose of obtaining a live offspring in their own likeness, according to the

order easily observable in nature. More than what is just necessary for this is against the order of God and nature and, thus, an evil and a sin not much better than the silent one of Sodom and Gomorrah.” (THE GREAT GOSPEL OF JOHN vol. 3, chap. 66)

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[11] Whoever has once taken a proper wife is bound to her till death, and in case such a man should marry another woman, the bill of divorce according to Moses would not prevent him from committing adultery in the sight of God. If the divorced woman remarries, she also commits adultery. In short, who remarries after being divorced commits adultery, but who does not remarry, does not commit adultery.

[2] In the spiritual sense, also he is an adulterer, who looks at a married woman, thinking in his heart how he can seduce her through all sorts of deception, even if he does not carry out his design.

[13] But if you see the charms of your fellowman’s wife and allow yourself to be carried away by them, you have also committed adultery, for thereby you have turned your fellowman’s wife into a whore and fornicated with her. And this is a great and gross sin before God and men, even if you should have begotten an offspring with the other woman. The evil is, of course, even greater if you have fornicated with your fellowman’s wife, merely for the pleasure of the flesh. It will be hard for such sinners to attain to the Kingdom of God.” (THE GREAT GOSPEL OF JOHN vol. 3, chap. 66)

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[1] (The Lord)“If a single or an already married man has an affair with his neighbor’s voluptuous wife, without his neighbor’s knowing, this is shameful harlotry. Such a woman is the actually a whore and the men fornicating with her whoremongers who will, as such, never enter into the Kingdom of God, because such shameful harlotry consumes all that is good in their soul and kills all spiritual.

[2] Such harlotry is, therefore, not in the least better than adultery and often, even by far worse. For with adultery, there can be hidden circumstances mitigating the crime of this sin and warranting consideration on the part of the judge. But with harlotry, no mitigating circumstances can ever be considered: for here it is the lust of the flesh selfishly at work, which should find no consideration whatsoever, with the court of justice.

[3] A woman easily seduced to it without provable need is bad and does not deserve the slightest consideration. Weakness is no excuse here, for every woman can, through a proper faith in God, be sufficiently strengthened. But a woman who herself seduces the men and whores with them is even worse.

[4] But a single man or – what is worse – a married man acts just as despicably and criminally if he draws women to him and secretly fornicates, paying them after the act. For one thing, such a man incites the women to become shamefully unfaithful, for another, he renders them nearly barren, thus, like a high gale destroying the fields, so they can no longer be successfully sown with seed.

[5] To the same category belongs a single or a married man if he has single maidens coming to him to whore with them in return for payment. Thus, every prostitute is much a whore as some married woman who sells herself for money or presents." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 68)

True mastering of the world

"Anyone wishing to fight the world has to fight it with secret weapons, and these weapons are My love and My peace within you. Each will, however, first have to overcome the world within himself with these weapons, and only then shall he be able at all times to use these weapons successfully against the outside world."

"Truely, anyone who has not mastered the world in his own heart shall master it even less outside. And anyone who still feels in his heart a zeal that is like a blight has not yet finished dealing with his own inner world. My spirit and My peace are not zealous, but act powerfully in utter quiet and unnoticed by all the world, and they have no other outward signum but the works of love and in outer appearance humility." (Interpretation of Scriptures 35, 20-24)

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"[9] With what kind of almightiness and wisdom can you fight against it if you want it to be effective for eternity? I say to you and to you all: with nothing else except with the truth that I have taught you and with the power of extreme self-denial and the true and full humility of the heart.

[10] Strive only for that which you recognize as truth, and then act according to it and not out of appearance for some worldly reason like the temple servants and also many gentiles are doing. Then by that, you will have conquered in yourself the complete Hell and its prince. All evil spirits that are present in all matter will not be able to harm you anymore. And even if an endless great number from the whole great Man of Creation would attack you, then they nevertheless will have to flee away from you as loose chaff and as desert sand for the mighty storm.

[11] But if the treasures of the Earth are holding you captive, so that you in order to possess them, would also deny the recognized truth, then you are already conquered in your soul by the power of Hell and its prince who carries the name of lie and darkness, judgment, destruction and death." (60. About matter and the danger of it – THE GREAT GOSPEL OF JOHN Book 18)

About activity, effort and spiritual evolution

« 7. Therefore, all of you should not be just idle hearers of My ?Word, but diligent doers, only then will you begin to notice its blessings within you.

8. For life is action and not stagnation of the powers on which life depends. And so life must be preserved even for eternity through the constant activity of all its powers, for in the lying-down-to-rest there is no permanent life.

9. The certain feeling of well-being you gain from rest is nothing else but a partial death of the powers needed for living. The person who then increasingly enjoys the inactive rest, especially of the spiritual life-powers, thereby also slides ever more into the arms of actual death from which no God will easily free him.

10. Oh yes, there does also exist a proper rest full of life, but that is in God and for everyone an indescribably blissful feeling of contentment to be active in accordance with God's will.

11. The is most blissful feeling of contentment and the clearest realisation to have always truly acted according to the order of God is that proper rest in god which alone is full of life because it is full of energy and respective action. Every other rest that consists in the ceasing of the life-powers is, as already mentioned, an actual death to the point to which the various life-forces have withdrawn from activity and no longer resumed it. Do you understand this? [...]

14. And just as the body gradually dies off through too much sleep, in the same way, but on a larger scale this apples to the soul if it increasingly slackens in its activity according to My Word and will.

15. Once idleness has made itself at home in a soul there soon follows also depravity. For idleness is nothing else but a self-indulging love which all the more flees any activity for someone else's sake because it basically want only one thing, namely, ,that all others should work for its benefit.

16. Therefore, beware particularly of idleness, for this is an actual see for all kinds of vices.»

(THE GREAT GOSPEL OF JOHN vol. 1, chap. 220)

The self development of the human beings on Earth

"9. Says the angel, 'Because here it is all about becoming a completely new creature out of and in God. Once you will have become a completely new creature out of God, and achieve the childhood of God, everything shall be added back unto you.

10. In all the other countless worlds, you are created externally and internally what you are to be, but here God hands the external formation to the soul, which builds its own body in accordance with its created order. But the task of the spirit placed into every soul, primarily is to develop the soul by keeping the Commandments given him from without. Once the soul as a result has achieved the right degree of ripeness and development, the spirit spreads into the entire soul, and the entire man is then perfected, a new being, and that fundamentally out of God, since the spirit within man is no less than a God in miniature, because fully out of the heart of God. But man is then so, not through God's deed but through his fully own, and is for that reason a true child of God. And I repeat to you in all brevity: in no other heavenly sphere do men have to form themselves, for they are so of God, or what amounts to the same, are so through His children. But here men have to develop completely by themselves, in accordance with revealed order, or they could not possibly become

children of God. And thus a perfected man on earth, as a child of God, is fully identical with God, although an undeveloped one, in contrast, is below the kingdom of animals.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 214)

Education of children and youth - guidelines

01] (The Lord:) "There must exist differences among people; but nobody has been placed in this world with such a neglected soul, that it had to become completely matter. Since also not one single human soul has been stuck into the flesh without the free will and individual intelligence.

02] The main reason for the destruction of the human soul lies principally in the original, normally baboon-love upbringing. One let the little tree grow as it grows, and by the untimely pampering and all other things, let the trunk grow askew as possible. Once the trunk has hardened, normally all efforts to make it straight again are of little or no use; an askew grown soul very seldom becomes a completely straight trunk again!

03] Therefore you all should straighten your children during their easily steerable youth, and soon there will nearly nowhere exist such a material soul, which could not understand the spiritual and easily submit itself to right actions on the road of the true life order out of God! Remember this well; because therefore I have shown to you the incarnation of a soul in the womb!

04] A child until the seventh year is still by far more an animal than a human. Since this what is human in a child, lies generally buried in a deep sleep. Because a child is by far more animal than human, it also has many animal like, but only very few truly human needs.

05] Only the necessary should be given to them! One should accustom them from early on to all kinds of privations, never praise the well-behaved excessively, but also not be too hard against the less capable and less behaved, but treat them with the right love and patience.

06] Exercise them in all kind of good and usefulness and do not make even a very much well-behaved child vain, self-loving and regarding itself better than others. Also with children, especially those who are formed quite well, one should not make them even more vain and proud by beautiful and rich clothing than such children already love to be by nature. One should keep them clean, however never turn them into so called house idols, and they will be placed right from birth on that road, that they can attain during their more adult youth what you all have attained through Me only just now.

07] The virgin will reach full of chastity and discipline the state of a respectable mother and the youth will with a man-mature soul and awakened spirit in it, enter adulthood and will be a blessing for his family and for the earth and all its creatures.

08] But if given in too much to the animal like desires and passions of your children, you will open with them a new and wide gate for all vices, by which they will penetrate in masses into this world bringing destruction; and once they are there, you will in vain fight them with all kinds of weapons and will achieve nothing against their great powers and rule!

09] Therefore look after the little trees, so that their growth becomes heaven-striving straight, and clean them carefully from all after outgrowths; since once the trees have become big and strong, and are full of bad curvatures in form, which the evil winds have caused them, then you will not be able to straighten them with all kinds of violent means!

10] Earlier you have seen the fire tongue lump before you. In its soul specific loose and free state it was by far not determined, that it will become a donkey mare; only after the subsequent arrangement by the angel the parts started to seize each other to become an organism so that in the end the form of a donkey had to appear.

11] But since the donkey is already perfectly completed, a transformation into another animal is almost impossible! There is in fact nothing which is impossible for God; but then this donkey had first to be completely dissolved and all basic specifics had to recombine into a completely different organism with the acceptance of new specifics and with exclusion of many required for the being of a donkey. But certainly this would be a hundred times a bigger effort and work than to create from the primordial thoughts in the right ratio a completely new being, which never existed on this earth before.

12] Similar it is also much easier to make anything from a child, while a man or an old man accept only very little or nothing.

13] Therefore be especially concerned about a true and good upbringing of your children, and it will be easy for you to preach to the new nations this My full gospel, and the good seed will fall onto a good and pure ground and will bring a hundredfold harvest! But if you let grow up your children like the apes their young, they will as weed be the same use to you, than the young apes to their parents: what the old gather, the children consume and destroy intentionally; and if the old want to prevent them from such wrongdoing, the tender young immediately show them their sharp teeth and chase the old away." (THE GREAT GOSPEL OF JOHN Book 4, chap. 124)

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"[1] WHEN we were now sitting together and were cheerfully eating, drinking and discussing about all kinds of things, the big dogs in the garden started to bark loudly.

[2] When it was brought to his attention, Lazarus said to Me: "Lord and Master, there are certainly uninvited guests approaching my Bethany. But it is good that You have given me those watchers. That protects us against troublesome visitors. But maybe we still have to go and see what is going on, because the animals are really making a lot of noise."

[3] I said: "Just leave it, for I surely know what is going on outside. Do you not remember the Pharisees anymore who stayed at your place from last night until the morning? Look, they promised you to come back today to Bethany because of Me. Look, they and still a few others are coming near this place and want to come into this main house of yours, but it is not the time yet, and especially not because this morning they went again in the counsel and they think now again much differently than yesterday. There are a couple of fanatics with a big mouth with them. Therefore, they still can wait for a while before they can come in. But you can send one of your servants outside. He should take them to the inn for the foreigners. At evening we will then see what we will do."

[4] Immediately Lazarus sent a servant, and it happened as I had said.

[5] But then Lazarus said: "I am really surprised about the Pharisees of yesterday that they again should think differently, because You yourself said that they probably were the last and only ones among the great number of temple servants who converted themselves to You. And we all had a lot of trust in it and we were very glad about it."

[6] I said: "Do not doubt it and do not be afraid. We will also keep them, but right now they are still not completely converted. However, when the evening will come, they will have other and better ideas and then we will go to them. For the mean time, we will stay here cheerfully together, and there still will be a lot more about which we can change ideas with each other."

[7] Lazarus and all the others were completely satisfied with this.

[8] Then it became totally silent at our table. Only at the table of the young people, now and then a word was spoken, since the young men asked all kinds of things to Raphael and he always taught them very kindly.

[9] We listened to them, and the 4 temple servants who were present and who joined us in Emmaus, as well as the 7 who joined us before on the Mount of Olives, said: "Such a teaching produces a lot of results. Because from such a teacher the youth can learn more in 1 hour than with another worldly teacher in 10 years. Lord, our women and children are also staying here in Bethany, lodging in a house of Lazarus. What would it be good for them if they also had such a teacher from the Heavens for only 1 hour."

[10] I said: "That would indeed be very favorable for them, but they would not be able to absorb the teaching of such a teacher because their heart and their soul are stuffed up with too many worldly things. These young people however, have a very chaste spirit and they are morally unspoiled. Every sin is still strange to them and they went through a lot of need and misery and had to become used to all kinds of privation by which they also have become free of all lusts of which children of rich parents are subjected to. Their souls are sufficiently pure as of angels. By that, the godly Spirit can unfold itself in them unhindered. And see. That is then also the reason that already as children they can be taught by a very high angel, for only such very pure and entirely unspoiled souls can be taught directly by the angels from the Heavens. But with children as those of yours, at best it is only possible indirectly.

[11] I say to you: if parents were capable to educate their children in such a way that these could keep their innocence and purity of soul until their 14th year, they also would be immediately given teachers and guides from the Heavens. But since in this time among the respected Jews this is now completely inexistent, the teachers from the Heavens have directly nothing to do with your children.

[12] However, this was very often the case with the patriarchs, and from time to time it also happened in this and also in the previous century. The mother of My body and My foster father Joseph, and also the old Simeon, Anna, Zechariah, his wife Elisabeth and his son John and still a few others, were educated by the angels from the Heavens, and even in a direct way. But those who I mention here were educated by their parents since their birth in the greatest morality and purity of soul, and that was with your worldly children actually never the case.

[13] It surely would be extremely good for the people, although it is not absolutely necessary for the attainment of bliss and eternal life, for with Me – and so also in Heaven – there is infinitely more joy about a sinner who does penance and truly changes his life, than about 99 righteous ones who never needed to do penance, as I already have told you before. Therefore, do what I am teaching you, then you will live, for I, who am saying this to you, am more than all the angels from the Heavens, and so is certainly also My teaching.”

[14] Now a scribe, whose wife and children were also in Bethany, said: “Lord, my wife and my 7 children had, as far as I know, always to live strictly according to the law, and the souls of the children are most probably still completely pure. I surely could let these bring here? They certainly would win a lot for their future life. What do You think about that, Lord?”

[15] I said: “I still think that for your wife and your children, who are not as pure as you think, it is better when they stay today where they are, because tomorrow there is still another day and the day after tomorrow another one, and then it certainly will happen that I also will come together with the wives and children of all of you. And do not insist to Me on that anymore.”

[16] After these words of Mine they did not insist to Me anymore on such requests.” (THE GREAT GOSPEL OF JOHN, Book 19, chap. 16. The educating of children)

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“Moreover, it is very important from which preceding sphere of existence, the soul of man of this earth has come during its gradual ascent. And secondly, particularly with children, it has to be considered that their soul still bears traces going back to the pre-existential species from which it made its transition into a human form. If a child has a good upbringing from the very start, the pre-existential form soon passes into the human form, consolidating itself more and more therein. However, if the child’s upbringing is very neglected, soon the pre-existential form becomes more and more dominant in its soul, so that in the end, even the solid body is drawn into this form. And there is many a coarse person with whom it is easy to recognize what form undoubtedly predominates in his soul.” (THE GREAT GOSPEL OF JOHN vol. 5, 151:8)

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[9] At the same time, all parents shall be advised not to expose their grown-up children to dangerous (sexually) stimulating influences. For a combustible material burns easily, and once the flames blaze away on all sides, it is not possible to extinguish them quickly and the flames get their victim. The resulting damage soon shows up, once the flames have been put down.

[10] Therefore, the virgins in particular, shall be well, but not provocatively dressed, and the young men shall not be exposed to idleness, for idleness has always been the father of all depravity and sin.” (THE GREAT GOSPEL OF JOHN vol. 3, chap. 66)

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"[1] ALMOST all of them confirmed that, but Agricola came to Me and says: "O Lord and Master, I myself understand and acknowledge now completely the pure divine truth of this clear statement of Yours, and also realize that the cursed 'must' of the law is a work of human blindness, and robs man inevitably of all the higher light because it blocks all sources by which the pure spiritual light out of the Heavens could flow in him, and by that it also pulls his soul with iron force into the dark matter and squeezes it to death. But this great evil has grown in our time to such a power and extent that it probably could never be banned completely from the material Earth.

[2] If we only consider that the excess of Roman laws for the strict maintenance of which at least 800.000 blind and rude soldiers and a not smaller number of the very darkest pagan priests with their limitless full power are acting as loyal guards. To break through and destroy this horrifying dam is for human strength as good as impossible, even with the best will and the greatest and most energetic wisdom.

[3] I only speak here about our state in which until now as it is known, still the greatest civilization can be found, and I do not want to speak about other rich people on Earth where the human beings can hardly be distinguished from the wild animals. But if I already encounter difficulties with us Romans who until now cannot be conquered, then how will this be possible with the completely wild nations of this Earth?

[4] Yes, a few like me and surely still different others, will accept all that with the greatest joy, but as soon as in the pure light of the Spirit, groups and communities will be established, the priests will knock at the door of the emperor and will pressure him until he will even have to draw the sword against such communities. Only then will the old compelling law really be slain with iron clamps around the poor nations. Woe those who will then still dare to spread this teaching of Yours among the people.

[5] And now, I still have to mention another point that also seems to be of great importance to me, and that is the education of the youth from early age. Many thousands of children are often educated in a totally wrong way, either by the ape-love of their parents or by their tyrannical severity and other blindness. Besides, for the so-called better part of the people in the cities there are also the schools which are all under the authority of the priests, where the children are indeed taught how to read, write and calculate, but concerning the pure spiritual they never hear anything else except all kinds of dark superstition.

[6] Question: how shall we proceed in order to firstly show and make it clear to the parents how they have to educate their children, starting from the house? And if it would be possible to have a good result in this respect, how we then have to proceed to establish the public elementary schools in such a way that they will grow up for the people as a true salvation for the soul according to Your teaching? Lord and Master, no matter how indescribable good and true Your advises are in itself – and would even be more so by the living and perhaps general application of it – it almost seems to be equally impossible that the people would convert themselves everywhere for that in a complete natural way. Your omnipotence will for a great deal have to cooperate very clearly on that, otherwise, until the end of times not much could be accomplished with humanity as it is now.

[7] I surely am no prophet, but as a rather old statesman I have gained much experience. I know the government institution and the people, and consequently I can also predict more or less how this

case will be accepted by means of a natural-human way of communication and what the result will be.

[8] Therefore, please show us besides the pure, divine true teaching the reliable ways, of which as far as I am concerned am now fulfilled, and from now on certainly also my whole house, and show us how we, weak human beings can inform in an effective way our many fellowmen. For otherwise, the people will – except a few exceptions – remain until the end of times the same as what they are now: nothing else than animals, gifted with some thinking-faculty and a little material reason, connected to a sensual free and evil will.” (THE GREAT GOSPEL OF JOHN Book 18, chap. 69. Agricola asks for guidelines for the education of the youth)

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"[1] I SAID: “As an honest statesman you have spoken now really wisely, and this is indeed the situation as you have clearly and without reservation described to Me. And I tell you that now at this moment we will not change it, although we surely would be able to do it.

[2] For as the earthly day is not dawning at once, but gradually from the first hardly noticeable glimmer of the morning until the full sunrise through numerous stages of increasing light, so it is also the case with the dawn of the spiritual day with the people on this Earth. For if I in one time suddenly would bring up a complete spiritual day for all the people, then they would – as long as they still have to carry their heavy body – become lazy and would not bother too much anymore in searching and examining. They will indeed keep the commandments and act according to the shining truth that is in them, but more in a mechanical way than in a complete living way when people can see the spiritual day arising in themselves by their own searching, examination and acting. And because they are experiencing great joy at that, they also teach their brothers who still are living in their own night, and exhort and encourage them to search for their own inner spiritual day. Then this is certainly better than when each person would be placed immediately in the fullness of the inner spiritual day without his own interference and acting.

[3] Particularly in this very dark time the disciples who will spread this teaching of Mine will also be equipped with everything that is now only in My power, and they will be capable to perform great signs in My name, wherever and whenever that may be necessary for the true well being of the people. But nevertheless, it always will be of much greater value when people will be converted to believe in Me and will act according to My teaching.

[4] For by the pure word the soul experiences no coercion, but remains completely free in his recognizing and acting while signs that are preceding this teaching, will impose on the soul an undeniable coercion of faith and will consequently not be any better than the ‘must’ of the law.

[5] However, concerning your external laws of the state, those should exist for the flesh of the people, for as long as man is not fully reborn in the Spirit, external laws of the state are necessary for him because they are training him in humility and patience which are extremely necessary for the attainment of the full rebirth. On the other hand they will help to keep dark and evil man away from causing a great deal of evil to his fellowman, because through sharply drawn boundaries these laws are allotting to everyone what is their own, and will chastise the one who willfully acts against it.

[6] For this reason, I am also saying that you should remain obedient to the worldly power, no matter if you find it good or even very bad, because its power has been given from above. However, once someone is reborn in the Spirit, he will, just like Me not trouble himself anymore by a worldly law.

[7] Children however, should be treated and educated with true and serious love. Each pampering and indulgence from the side of the parents is a great harm for the soul of the children, which will be accounted as guilt to the parents.

[8] Wise parents will also be blessed with wise children.

[9] With the education of children a 'must' is necessary until the good of the laws has become a voluntary and cheerful obedience. Once this is the case, then the child has abolished the 'must' of the law in himself and has become a free human being.

[10] Thus, do what you have heard now, then everything will be good and just. Whoever has still something to ask, can do that now, then I will give him light, so that he can walk and act in the clear daylight." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 70. The process of spiritual development)

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"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.** Thereby they did achieve a kind of fear of God which, however, because it was too easy to end in hell and so hard to gain heaven, never developed into true love of God and the fellowman, but with weaker hearts developed into an ever growing fear and with the stronger ones into indifference concerning God and the fellowman." (THE GREAT GOSPEL OF JOHN vol. 6, 243:6)

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"[12] **Teach the little children early to love the Father in Heaven,** show them how good and kind He is Who has created all that is good, beautiful and wise for the benefit of men, and how extremely fond He is of the little children who love Him above all. Whenever you can, draw their attention to the fact that the Father in heaven arranges all things and makes them happen, and you will turn the hearts of the little ones to Me, and My love will begin to grow in them." (THE GREAT GOSPEL OF JOHN vol. 4, chap. 220)

Necessity of basic knowledge. Do not withhold any truth from disciples

"[4] In addition to this, I also advise you to make every effort towards having all people, not only the rich, taught to read, write and do arithmetic already from their childhood; otherwise the written books will not be of much use to you. Seek above all to achieve with people a proper education in

knowledge and through that educate their hearts. Then you will merit a great reward in My kingdom, and it will also be easy for you to handle people on this earth; for it is easy to talk and associate with truly educated people. But do endeavor to spread a proper and full education among people, for half an education is often worse than none.

[15] Do not withhold any truth from your disciples as I, too, have not withheld anything from you; for it is only truth that makes a true human of a person. Where this is absent, obviously falsehood must take its place, and from it stems every evil that can be found among men. May this too, be a guiding principle for all of you! If you will observe this, you will soon experience only too clearly and truly the blessings it brings you already on this earth. (THE GREAT GOSPEL OF JOHN vol. 6, chap. 124)

Necessity of a proper development of the intellect. Without the support of the heart nothing is durable. Examine everything and retain what is good and true

“4. Say I, 'You I have prepared through word and teaching. When I came to you a few days ago you took Me for a very wise and highly accomplished physician and when you saw Me accomplish unusual deeds, you began to take Me for a prophet through whom God's Spirit acted. But being a man of much experience, you felt prompted to find out how I had achieved such perfection. Thereupon I revealed to you what man is and what is in him, besides what can become of man when he has fully recognised himself, achieving fullest life-liberty of his spirit therewith!

5. But then I also showed you how God Himself is a Man and whence you too, as well as all beings like you, also are men. I then also showed you confidentially that I Myself am that Man and that every man is called to become and be forever what I Myself am. You were astonished, knowing from then on Who I am.

6. And behold, this was a purposeful preparation of your soul and spirit, so that you could now watch Me create an earth, or men from stones, without being harmed. Because you accepted freely, and that in a fully scientific way, that God can be a Man and man can be a god! And so it can no longer trouble your soul and spirit to fully comprehend that I alone am the One true God and Creator of all things from eternity.

7. But it is quite different with other people, who on the whole are not accessible to the scientific approach. These only have faith and otherwise little understanding.

8. The faith of the soul however is nearer to life than the most perfect intellect. If the faith is a coerced one however, then it also becomes a shackle to the soul. If however the soul is shackled, then there can be no talk of the development of the spirit within it.

9. But where, as in your case, the intellect first was brought to the right insight, there the soul remains free and takes for itself light from the intellect to the extent of her tolerance and digestive capacity.

10. And thus through a properly educated intellect, a true, full and living faith develops, from which the spirit within the soul receives the right nutrients, becoming steadily stronger and

mightier, - which can be perceived by any man whose love towards Me and neighbour gets steadily stronger and mightier.

11. But as stated, where man's intellect quite often is undeveloped, man having only faith, which in its confined state is as it were only an obedience to the heart and its will, such must then be approached with caution, for it to not go numb with delusion, or be hideously side-tracked, as it is only too obviously and unfortunately the case with all heathens and others at this time.

12. And you will now see why I called you down from the rock before, when you intended revealing Me to the people. Hence no blind should lead another, but rather one of penetrating intellect, - otherwise they both fall into the abyss.

13. I say unto you all, be assiduous and acquire a proper knowledge in all things! Examine everything you encounter and retain what is good and true and you shall find it easy to grasp the truth and enliven the formerly dead faith, making it into a true lantern of life.

14. I say into you and hence also to all: if you want to reap the proper benefit from My teaching, then you must first understand it and only then truly act in accordance therewith!

15. Just as the Father in heaven is perfect in all things, even so you too must be perfect, - otherwise you cannot become His children!

16. You have read Matthew's Scripture and My sermon on the mount therein; there I taught the disciples to pray and that with the invocation 'Our Father'.

17. He who says such prayer in his heart, yet does not understand it in the right sense, is like a blind who praises the sun, yet is not able to see or form a concept of it in spite of its mighty light. He does not of course sin therewith, yet it is in reality of no account to him, for he still remains in the same darkness.

18. Hence, if you want to truly educate a human heart for life, then do not overlook the proper development of the intellect, or you should make a blind worshipper of the sun out of him, which is fit for nothing." (THE GREAT GOSPEL OF JOHN Book 2, chap. 55)

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"18] I could very well tell you and others, and you would also understand Me if it was necessary; but your soul would store it just as well as everything else for your brain alone, where it would then be of no use to your soul. For what the soul stores in the palace of its brain, dies and passes away in time along with the brain; what use then can the spirit draw from what has happened and what has stopped existing?!

19] But if you develop such a thing from your heart, it will then remain there for ever in something that is eternal, namely your spirit, and likewise through that forever in your soul; but what the brain seizes, passes away, and nothing is left of all the worldly wisdom in the soul when it one day leaves the body.

20] Therefore you must all take everything to heart and bind it in your heart and reveal it; for what the brain creates is suitable only for the passing life on this world and for the mortal body.

21] Soul and spirit do not need this; they need no earthly clothing, no house, no field and no vineyard. All cares from the recognition of the brain is directed at the covering of the bodily needs which unfortunately have such a high degree among the people that they can never be counted and even less achieved for the largest part of humanity.

22] The earthly intelligence of the brain can therefore never accept and understand something purely spiritual, because it has been given to man only for the necessary care for his body. Such a thing can only be done by the divine spirit in the heart; it must therefore be practiced from early on. Once it has reached some degree of solidity, the correct order in life will have been as good as established; and so just try to unfold what I demand of you, and your spirit will gain a great advantage!" (THE GREAT GOSPEL OF JOHN vol. 3, chap. 182)

Importance of natural knowledge

"[6] Understand well what I am explaining to you now about the Earth, for he who really wants to know God, must also know Him in the extremely wise arrangements of His works.

[7] And the one who has only wrong, fundamentally mistaken and untrue opinions and concepts about the arrangements of God's works can impossibly ever receive a clear, correct and true knowledge of God. And he who does not know God according to the truth, can also not really love and honor Him, and do completely His will. Then it becomes dark in his soul, who therefore will cling to matter and he will stick to it, because he lost the inner light of the truth. The lack of knowledge of the true arrangements of God's works has therefore always been the cause of idolatry, of superstition and heathendom, and finally of complete godliness, like it now exists among most of the Jews, Pharisees and among the gentiles.

[8] The poor people is kept on the one hand through force, and on the other hand through deceit in all kinds of blind superstition, and they live and act according to all kinds of false teachings and rules, so that the lazy and completely unbelieving rulers can all the more revel and fatten themselves at their expense.

[9] However, God the Lord will only look at such misbehavior for a certain time, and meanwhile He always proclaims admonitions to the people through seers and prophets who are especially awakened for that. If the people and their leaders will not care about that, then He will come with His judgment, and He sweeps away the filth from the Earth. And this happens always when the greatest dumbness has united itself completely and almost everywhere with the selfish evilness that violates all neighborly love. For as long as dumbness is the only ruler, it still can easily be changed into light through wise education, although not completely in general – and God is patient with pure dumbness.

[10] But once the first mentioned evilness has put itself at the top of the deepest dumbness, and resists with all pride and violence against the penetration of the eternal light of truth and life, then that is the end of God's patience, and He comes with His judgment – then woe to the apostates!"

(93. The importance of possessing the right knowledge about the nature - THE GREAT GOSPEL OF JOHN Book 21)

Natural knowledge without spiritual knowledge. Necessity of spiritual knowledge

"[4] Everything has now been accurately, very detailed and very clearly shown to you, and also to the first disciples before on several occasions. And besides them, also to a lot of other people. But just count 200 years from now on, then what concerns the pure science you will again see the old superstition.

[5] But also this knowledge will be kept secret among those who will stay with My teaching. And then there will be a time wherein this science, and at the same time 1.000 other sciences, will completely destroy all the old superstition forever. But first there still will be a long-lasting and hard battle. However, the truth will finally be victorious, and all what is dark, false and evil will be condemned forever in the abyss.

[6] You soon will have the opportunity to meet your geologists, physicists and astronomers, and then you will also try to show them the truth which you came to know here, but by that you will hit hard stones. Although a few will think about it, but they nevertheless will remain with their old system. Others, without any reflection, will call it foolishness. For to also correctly and truly understand the things of the natural world without doubting, one has to be first spiritually awakened, know the one, only true God and also himself, after which man will be clearly and actively become conscious of who he is and why he exists.

7] Once man will see clear into these most important aspects of his existence and life, and when thus My Spirit will develop in his soul with living and enlightening activity, and penetrate into the whole man, he will also quickly and easily grasp, with his enlightened reason from above, the nature and the order of the things of the big and small natural world in its full and undisputable truth, and he will understand them completely. But if you will proclaim to the gentiles what you heard from Raphael – even if they attended all the high schools of wisdom with great zeal – they will not understand it, will call it foolishness and will ridicule it. And the dark, extremely selfish and imperious priests will hastily and furiously curse it and set the people against this new teaching that does absolutely not fit into their old plans of idols and deceit.

[8] Therefore, the important thing is to first proclaim the gospel of the true Kingdom of God on Earth among the people, and once they have accepted that, and were strengthened by the Spirit of God, they easily will grasp all the other truths. For My Spirit, that I will pour out abundantly over everyone who really believes in Me and who loves Me, will guide them into all wisdom and truth.

[9] Do you think that you would have understood the things, which Raphael explained, also without the living faith that you have now in Me? I say to you: you would have understood them as little as the stones of this mountain.

[10] When the basis of all human knowledge is lie and deceit, how will other truths be able to bloom from such basis?

[11] If you do not know the unit while you are counting, which is the fundamental condition for all the figures that come from the sum of units, then how will you yourself ever come to know the truth of the figures?"

(52. Accepting the teaching of the Lord - THE GREAT GOSPEL OF JOHN Book 22)

The moral use of intellect

“[3] Hence, you can think what you want; but do not revive any thought and any idea to become a fruit, before properly examining it by the judge of your mind and your reason! If the thought has passed the light- and fire test, only then you can revive it to become a fruit or deed, and then you can have a desire for something good and true; but **you should not have a desire for something which is disorderly and apparently goes against neighborly love!** And therein lies, what Moses has expressed in his last law, and verily therein is never and nowhere found any contradiction with the inner functions of life, which you with the help of your sharp-witted rabbi believed to have found. What should, yes, **what can become of a person, if he does not from early on learn to examine and sort his thoughts, and to discard all that which is impure, evil and false? I say to you, such a person would become worse and more evil than the most savage of animals!**”

[4] In the good and wise order of thoughts lies a person’s whole value of life. If Moses gave a commandment to regulate thoughts, wishes and desires, can a supposed to be completely wise rabbi hold Moses in suspicion, as if he has not received this most important commandment to be considered, from the true Spirit of God? See, see, My dear daughter, how far your rabbi was off the mark!” (THE GREAT GOSPEL OF JOHN, Book 16, chap.55)

Arrogance. Superiority games. Do not laugh over a foolish person

“7. I say unto you as a matter of profoundest living truth: he who laughs over a foolish person, shows his own fullest leanings thereto, because here the one acts foolishly owing to his foolishness, whilst the other laughs out of foolishness. And thus one foolishness finds pleasure at another, to the extent of not being pleased if the first rids himself of his foolishness and starts acting sensibly.

8. But quite another thing it is if in a brotherly fashion you reprimand the one asking foolishly and then laugh joyously and lightheartedly when the foolish one begins to act wisely! Then your joy and lightheartedness are of a celestial order and therewith good, right and just!

9. But what kind of joy and cheer, by any wisdom, could it give to anyone at all if a blind one, walking along the way, having spoken to a seeing one going the same way, as follows: “Friend, I have lost my way and don't know in which direction I'm going; my home is supposed to be straight ahead. According to the paces I have counted I should be close to it. But if by mistake, as one fully blind, I turned the wrong way, then I would be further from my house than at the point when I set out for home. Please be good enough and set me on the right track!”

10. If the seeing one were then to laugh, even whilst finding himself in the vicinity of the house, having only ten paces to go, he says to the blind: “Oh, here you've gone way out! Give me your hand and I'll lead you to your home, although it is out of my way!” The blind man happily thanks the seeing one in advance. The latter, constantly laughing to himself, leads the blind one around his house twenty times, saying to him full of inner glee: “Now, my friend, we are here; here is your house!” The blind thanks him no end, yet the seeing one is full of derision because his dodge came off!

11. I ask, who is in this case blinder, the blind or his seeing leader?! Verily I say to you: the heartless leader, because he is blind in his heart and this is a thousand times worse than blind in the head!

12. In like manner people also laugh at witty talk, especially at crude and filthy public allusions to the weaknesses and sins of their brethren!

13. Verily I say unto you: whoever can laugh over such-like or even watch some funny crank really take down some weakling, by flogging him a faintly-silvered bean as a pearl, in such a one's heart the devil has sown a fill of all kinds of evil seeds from which no fruit of life shall go forth!

14. Hence it is better to turn away from all this and rather mourn where the world is abandoning itself to impudent laughter; because the world's comedy constantly is tragedy to the true children of God and God's angels only too often weep at the worldly men's laughter out of their wicked nonsense." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 107)

The devil of play and the rearing of children

"Other kinds of human beings have, from early youth on, a particular inclination towards all kinds of games. They are unable to spend their time on anything else but dallying and playing. This inclination is awakened by shortsighted parents who ceaselessly provide little children with all kinds of toys, with the intent of guiding them towards activity.

Verily, this is just another way by which evil souls of departed human beings gain entrance into the flesh of such children. These children are constantly driven by the spirits that dwell within them to possess more and more toys. Some children have so many toys that it represents a considerable amount of money for their parents. The children become so occupied with these games that they no longer take interest in anything else.

This Devil of Play that takes root in early childhood unites within himself a constant addiction for play and entertainment, later on for material greed, and finally, in addition to this, a disguised lust for power. This devil is the most difficult to cast out of a person.

If children must have pastimes, would it not be better if they were given such things for toys that, in one respect or another, relate to My childhood on Earth? (Reference The Childhood of Jesus, by Jakob Lorber. - ED.). Thus good inclinations would be implanted in the children. And they would, as they grow older, enthusiastically inquire in detail regarding the significance of their toys. Under such circumstances, a spiritual teacher would certainly have a more pleasant task in setting up a new vineyard, would soon harvest remarkable fruit as well. But in the instance here, the opposite course has been taken: instead of Heaven, the child is being prepared, at a very tender age, for Hell, which will triumph in the end.

Such human beings consider themselves to be good, righteous, impartial, and, in accordance with their worldly bent of mind, completely virtuous; that is why they think that as far as they are concerned, no improvement is necessary. But it will take much time and effort in the spirit world to complete the task of setting these human beings on the path of perfection. Because for them I do not

exist at all, or I am nothing more than a wretched moralizer of olden times, whose morality has no value now, since a much better one has been nowadays invented.

In the spirit world, circumstances are, of course, quite different; as the saying goes, "There blows a different wind." It is, however, a Wind of Grace, but for those people it smells worse than the plague. That is why they avoid those places where they could meet such a Wind of Grace. But I tell you, in days to come many of this class of human beings will enter into the final filth of matter. (Where Lucifer's spirit is being held captive. - ED.) (chap. 60, Earth and Moon)

The nature and consequences of anger

"We shall, further, unveil another very dangerous kind of possession. It consists of being possessed in the earthly flesh by the Devil of Anger. This is the most dangerous of possessions, because the Devil of Anger not only possesses the body of such a person, but also a multitude of evil ministering spirits come with him.

Anger is the most glaring contrast to love, and it forms the essential main ingredient of Satan. Anger cannot exist without nourishment; therefore it is constantly surrounded by countless nourishing spirits, on which the Devil of Anger sucks and which he consumes. Since love cannot exist without nourishment, which is to be loved in return, so anger cannot exist without anger in return. Let us see what kind of riff-raff surrounds anger for its succor.

Hate is the main provider for anger, followed by haughtiness. Out of this comes forth selfishness, envy, greed, adultery, fornication, and contempt of everything divine, the greatest of disdain for other people, murder and bloodshed, lust for power – and, in the end, a complete lack of conscience. These are the assistants of the Devil of Anger, each of whom has a considerable multitude of evil subordinate spirits, which are easily recognizable in the most manifold passions of a human being possessed by anger. This evil spirit is just as difficult to cast out of a person's flesh as it is to extinguish a fire that has seized every part of a large house. In this instance, there is no other remedy but to let it burn down to the last beam, and then examine the cooled ashes to ascertain whether there is anything left that the fire has not consumed.

Since this Devil of Anger is very wicked, we must gain the understanding as to how this ejection from Hell enters into the flesh of a human being. This spirit does not enter with time into a person's flesh, but is placed in it during the act of procreation as a seed of Hell. And since it determines the progress of the flesh, it must be there. The seed itself does not reach a level of independence unless the newly born human being obtains the opportunity to develop it.

Not until such a person is subjected to the wrong upbringing will this evil substance gather in the liver. Once this substance is present in the fullest measure, it awakens the independence of the Devil of Anger. Soon he takes the whole soul captive and draws her into his sphere, through which a human being becomes a real devil in a very short time.

For many, it is not necessary that this carnal devil fully attain his own independence and that the evil evaporation of specific spread through the whole body; it begins in the blood, which flares up easily when it approaches satiation with this specificum. Through the blood it enters into the

nerves, through these into the nerve spirit, and through the nerve spirit into the soul. When the nerve spirit has penetrated the soul, then that person is already half a devil, and it is not advisable to associate with such a human.

Such people are easily recognizable, because they flare up severely over any minor thing that touches them in the very least, and they are immediately ready to curse and fight. They may be compared to a red-hot iron, that by itself seems to be perfectly quiet. But throw the lightest of sawdust upon the iron, and immediately smoke and flames emerge.

For children that are so inclined, all of this may be avoided through a proper upbringing. The greatest evil in bringing up children is pampering. The child realizes soon how he can be naughty without being punished. Then he will attempt and dare constantly to become more and more disobedient. If the parents then punish such a child very little or not at all, the child has already reached a certain solidity in anger. Soon he becomes impetuous and demanding, and literally commands that he be given what he asks for. If the fulfillment of his desires is denied, he becomes infuriated, impudent, and presumptuous.

Should the parents be intimidated by that, and give in to the impetuous demands of the child, then the child has already reached the first degree of devilish independence. Thereupon the adolescent child begins to pose as a brutal lawgiver to his parents. At this point it would not be very beneficial if the parents did not yield to the desires of their ill-bred child.

When such a child gets older, taller, and stronger, the life of many such parents would not be safe if ailments did not restrain the carnal devil of such children. Only ailments cast out this carnal devil to a certain degree, especially during the time when he has taken control of the blood. Scarlet fever, heat rash (miliaria rubra), skin rashes, smallpox, and other ailments are the means of elimination of this destroyer of human nature. Only these ailments cast this evil specificum out of the blood.

I come to the assistance of these angry children by allowing ailments to manifest. But once an ailment is over, it is spiritually and physically beneficial for the parents and the child to assume a sense of reasonableness and to rear the child in accordance with My order. But if they pamper the child even more after the ailment, the circumstances that follow are usually much worse than before. Because when this carnal devil that is in the child notices that the path through the blood has not been successful, he then attacks the nerves. Once he has seized these, the child becomes extremely sensitive, which the parents usually consider to be an ailing condition. Because of this, they give the child everything he desires, in order not to irritate him because of supposedly weak nerves. (chap. 61, Earth and Moon)

Fighting anger

"Since the Devil of Anger is such a dangerous being when it is in possession of human flesh, it often becomes necessary to kill the physical bodies of whole generations through plagues and other devastating ailments, before this devil has the opportunity to draw the souls completely into his being. Above all, it is of great importance for every person who has to develop his own soul, as well as those of his children, that the proper diet be followed, through which not only the soul may be

saved but also the physical body of a human being, to enable him to reach a very old age. This, of course, cannot happen when few know this diet and fewer still comply with it.

How should a person be taught from birth, and how should he be educated so that, when he reaches maturity, he is capable of observing this spiritual and physical order of diet? Only thus will he be able to reach a quiet old age, so that by attaining this old age he will forever secure a true and firm continued existence for his soul.

When it is obvious in the cradle that a child is of a very sensitive nature and may be easily irritated by all manner of influences, such a child should be nourished only with such foods as do not heat the blood, but gently cool it.

When a mother breast-feeds her child, she should refrain from all alcoholic drinks and safeguard herself from all irritating emotions, because she will thus place specifica in her breast which are nourishment for the Spirit of Fire. She should refrain from such foods and drinks that require too much bile for their digestion. Legumes, especially beans, cannot be recommended at all to such a mother. However, moderate amounts of meat broth, roasted flesh of clean animals, gruel from wheat, rye, and white corn, and barley and rice cooked in water are beneficial, provided they be not cooked in whole milk.

When a mother does not breast-feed her child, but when, instead, a wet nurse feeds the child – which is not a very good thing to do – it should first be ascertained what kind of person she is, and if she be a good and gentle soul, then secondly she must keep the same diet, and have control over her emotions, and must observe what has been specified for the mother as well.

If the mother or wet nurse breast-feeds, the child should be weaned from the breast once the first teeth begin to show. With the teeth, the memory begins to develop.

Wheat-pollard cooked and mixed with pure honey would be the best nourishment for a child who is inclined to be very temperamental. Water of barley sweetened with honey is also very good. Good, but even better yet, are cooked figs and cooked St. John's bread, that is, carob. For certain older children, a light lentil stew would be good.

Milk from animals is not at all to be recommended at first, because at times the animals are not healthy, and often, during the winter, they do not produce healthy milk. Some animals are also hot-tempered, and their milk would disagree greatly with a temperamental child. Not until children are one or two years old may they be nourished with milk which is diluted with water.

On the other hand, it will never harm a child to eat cooked fruit sauce from time to time. Apples and pears especially are very wholesome for the cleansing and toning down of the blood. Such children should not be given any meat until they have their second set of teeth. Should these children eat meat before this, their blood will become too excited, their flesh too fat, and their glands will be clogged with phlegm, and thereby many ailments will develop.

When children of a very excitable nature, or who are highstrung, begin to walk and talk, they should be occupied with all kinds of soothing, beneficially uplifting children's games for their minds. And attention should constantly be paid to the fact that the temperature of these children should not be raised, either by movement, and much less even by the emotions; everything that might cause any anger must be removed.

If you notice, however, that one or another child, despite all caution, succumbs to fits of temper, the proper punishment should never be missed. But it should not be done by spanking the child immediately. It would be much more effective and advantageous to withdraw, within reason, his nourishment, because nothing heals anger faster than hunger, since hungry people do not have their minds on a revolution. On the contrary, when they are satisfied they cannot be trusted at all.

It is very good for children, if they have to be punished for these reasons, to be made to understand that the Heavenly Father did not send them any bread because they were naughty. As soon as they are good and ask the Heavenly Father for bread, He will then allow the parents to give them something at once. Children are thus made aware of God, and it will be deeply impressed upon their young souls continually that they are dependent upon God in all things, and that He is the most reliable retaliator for everything, be it good or bad. When these children become truly quiet and well-mannered, then one must not overlook showing them, in an understandable manner, how they give the Heavenly Father great joy day in and day out, and that He calls them morning, midday, and evening, "Let these dear children come unto Me!"

When children are guided in such a manner, there will be few objections later on; if they are not guided, it will be somewhat more difficult to get them onto the proper path, and the old proverb fulfills itself: that an old tree cannot be bent, except at times by lightning and storm, when such a tree frequently suffers harm.

When such children are fully grown and have developed total self-knowledge, but occasionally show noticeable signs of exaggerated irritability, it should then be recommended to them that they live moderately in everything, go to bed early and rise early, and abstain for longer periods of time from alcoholic drinks and the meat of unclean animals. And they should not visit places of excitement for the wicked enjoyment of the audience, especially places where there are dancing and games. Such places have to be avoided by these hot-heads for long periods of time; some even have to avoid these places forever.

It is also very good for these individuals of both sexes to marry early, because the libido of a hot-head is considerably stronger than that of a gentle human being. Most importantly, these people should, besides natural health care, pray often and read spiritual books, or have them read to them should they not be able to read. That will strengthen their souls and loosen the shackles of their spirits. The spirit will become completely free when he reaches for My love. Since such human beings are subjected to much greater temptation than others, they are therefore also much closer to My grace. They are those human beings out of whom something great can come when they are on the right path, because they have the proper courage within themselves. Out of these human beings come, spiritually speaking, ships built of oak, and palaces made of marble in My kingdom. Out of sponges and reeds, nothing better will come of them than what they contain." (chap. 62, Earth and Moon)

Addiction to rank amongst arrogant humans

"Anger is just as evil and harmful as addiction to rank, which is often the reason for anger. A humble human being cannot be irritated easily, whilst a haughty person becomes angry immediately. This

addiction is the actual main devil amongst human beings, and is very closely connected with Satan. Children will not be seized by this evil spirit until they have attained some level of self-recognition.

At an early age, when children can hardly speak, tendencies in this regard may already be detected. When you observe several children at play, you will notice that one child will attempt to control the others. Even a child that can hardly speak finds it pleasing when others pay homage to him. This urge is especially strong among those of the female gender. They begin to beautify themselves at an early age, and whoever wishes to ingratiate himself with such a girl need but praise her beauty often. Should you find another girl, however, to be more beautiful, the first will shed secret tears, at the very least.

In boys, strength is of greater importance than beauty. Each of them wants to be the strongest, and conquer his friend. A boy will furnish proof of his strength by every means at his disposal, so as to be acknowledged by his peers as the strongest and most feared.

You already notice the presence of the evil satanic demon in such children. That this demon should immediately be dealt with should be a natural conclusion – even when no one has a higher and deeper understanding of these tendencies of the soul – because addiction to rank can soon lead to the grossest of vices.

A girl who has a craving for admiration becomes coquettish very early, and in this condition she is right where Satan wants her to be. And in the instance of the boy, he will soon turn out to be a quarrelsome ruffian, with nothing more sacred to him than himself.

These people soon become calumniators and judges over God and all things. They know everything better, and their verdict is the only right one, because they are the ones that made the verdict. What will become of them in the future? When their foolishness is clearly shown to them they explode, and when they are no longer capable of employing verbal persuasion they use physical force. Where a horse bucks, Socrates and Cicero yield.

If everyone wants to be superior, then addiction to rank and anger strut along together. Their servants are insidiousness and pretense. This devil of addiction to rank in human flesh is the source of all evil in mankind, and fully equal to the lowest and deepest hell, because in him all evil is united. Would there ever have been a war if this demon had not corrupted humanity?

Humanity has deposed God, and today place this demon of arrogance on the throne, just as they did in former days. That is why mankind deserves to be tyrannized from above as well as from below, because it finds the greatest pleasure in raising its own children as tyrants.

That is why you should raise your children in humility, so that they themselves prefer to be the last rather than the first. Then the tyrants would soon have no alternative but to give up, because they would have no help or assistants.

I gladly permit the power of authority to grow, so that the fools below are given something which humbles them and which shows them how they should be and not how they are. And that is why those rulers are empowered by Me – those who oppress mankind as much as possible. And they do right, because men deserve nothing better so long as they insist on domineering themselves. That is why proper humility should be the firm foothold of your existence. Then the evil demon of rank will leave you and all tyranny will come to an end.

Behold, that is the path to bliss, here and in the beyond. You have to build a house from the ground up. Whoever wants to better mankind must first better himself and live properly, then all others will follow. As long as My teachings are not obeyed completely and in everything, it will not get better here, whether for individuals in the beyond or in general. But whoever obeys My teachings in their entirety will be well here as well as in the beyond. A humble soul soon finds her way in all situations. And since such a soul is the closest to Me, she is at all times assured of the safest and best help."

At this point, I have to intervene again and afflict the flesh of the child with dysentery and a severe cough in order to drain off this specificum from the nerves. This helps the body of such a child for a while. It is almost better if such a corrupted body be taken earlier from the soul of such a child, even before the carnal devil seizes his soul. Parents who have very few children usually pamper them too much, and that is why I take their children from them.

Since I pursue a higher purpose with human children than their being merely vain toys for immature parents, I have no alternative but to take the children away from such parents and hand them over to My angels for their further education. I usually choose those children that are pampered by their parents. The excessive love of parents is usually the cause of their death. If I let them live in accordance with their body, their soul would sooner or later become the property of Hell. That is why the death of the body is better, so that the soul remains preserved for Heaven. That is why no one should be surprised that so many children die in their youth, and often even in the cradle, because I know best why I take them so early from this world. It is better that they become weak spirits of Heaven than strong spirits of Hell on Earth.

But occasionally, because of the world, it must happen that these spirits of anger grow up. When the parents sufficiently and vigorously oppose in time the obstinacy of such children, these children can become useful and diligent human beings in one or another field of endeavor. When, however, their anger is challenged, they may easily become brawlers, rebels, and frequently tormentors of mankind. That is why, when they discover anger, vanity, self-conceit, selfishness, and unruliness in their children, it should be close to the heart of the parents to oppose these passions with all their power. It might well be that these children might become very diligent and useful human beings, because by a resolute and firm upbringing of the child the evil anger fire specificum (anger belongs to the element of fire. - ED.) can be changed into beneficial energy through a psycho-chemical process." (chap. 63, Earth and Moon)

All kinds of human laments

"Human beings have many complaints. Some complain about bad times and how everything thereby becomes more expensive and more difficult. Others are furious about the government, believing that everything is its fault. Another again blames everything on the clergy, and some blame it on all the luxury. In brief, everyone is blaming the cause of all the world's current woes on someone or something else. But none of these complainers ask themselves whether they have somehow contributed to this change for the worse in circumstances, while perhaps they themselves have made such contribution and perhaps still do.

I hear a father complain about the luxuries of these times just after he has bought his daughters expensive dresses. What would you say to such a person when he accuses luxury? Nothing other than that if luxury displeases you, why do you then let your pride urge you to buy such expensive dresses for your daughters? Instead of complaining, begin to dress your children simply. Perhaps you will find other people who will follow your example, and they in turn will find others. Then, little by little, these luxury items will disappear, because there will be no one to buy them. Can he who does not improve himself demand that other people improve?

Many merchants complain immensely about taxes, but they do not realize that they are the inventors of this governmental plague, since they frequently charge their customers a tax ten times higher in their profits. When a human being ruthlessly exploits his fellow man, how can he then demand from the government what he himself altogether lacks? I have the following comment to make: human beings always arrange things in such a manner as to please themselves, and I arrange the government in accordance with their model. By whatever gives them the greatest pleasure, so I set up the government. Who takes a greater tax from his brothers than a profiteer? From this you may learn that human beings are at all times among themselves the cause of their own troubles. That is why these woes will remain until those who cause them change.

The house owners of the cities complain severely about property taxes. When a tenant is late with his rent, they will quickly bring legal action against him, followed by seizure of his belongings and eventual eviction. That is why property taxes increase; and this will continue as long as necessary, until the hearts of the property owners become softer and they give a room in their house free of charge to the poor.

All these types of punishments are necessary, and they will become increasingly tougher. I say: whosoever is not satisfied with the quiet, fruitful soil of the Earth should go to sea and learn the difference between peace and tranquility, and motion and storm. Should storms at sea not swallow him whole, and should he love the sea, then he may return to it. Yet the solid earth remains still, just as, in spite of learned innovations, the ancient words of God continue to exist, and My mercy is there just as well for everyone that seeks it. As for those who do not care for My mercy but are interested only in innovations, purely because of an interest in rank and property, they may go to the Devil with it. Such a person may rest assured that no one in My heavens will shed a tear for him.

As far as the grumbling about clericalism is concerned, such lamentations do not reach My ear. I have arranged things in such a way that anyone has access to My word if he but wants it.

This shows you that nothing is of value to Me except a pure, loving heart, and proper belief in Me. He who is not satisfied with that, and to whom the word of the preacher is more sacred than that which I Myself have spoken, may remain in his blindness. And he to whom an expensively constructed house of prayer is holier and more exalted than a pure heart, which is a temple of the Holy Ghost, should go there.

How could all the cathedrals in the world enhance My honor? I never looked for My honor on Earth, but only for belief and love. Any other vain salute such as makes an idol out of Me, the only eternal, true, living God, is an atrocity to Me, because I want to be worshiped in the spirit and in the truth dwelling in the living heart of human beings.

When people recognize Me as their God and Father, and love Me as such above all, and keep the commandments of love towards their brothers, that is true worship. A cathedral cannot contribute

towards the greater glorification of My name because it does not show what I am, but only that which vain and arrogant human beings are capable of.

But he who would admire My strength and greatness should go into Nature and look up at the sun, the moon, and the stars. There you will certainly find enough through which you can recognize God's omnipotence. Instead of statues and paintings in cathedrals, you will find real, live human beings, and other creatures. And instead of all the ornaments in these cathedrals, magnificent forests and meadows that give evidence of the might, greatness, and wisdom of their eternal Creator may be seen. Such observations can raise the human heart to the greater glory of God.

Although wisdom be victorious over stupidity, do not believe that fools will cease to exist; their kind will remain as long as Hell exists. The question is often raised as to why I allow so many atrocities, and why I do not destroy this old idolatry with lightning and fire from Heaven. Since I did so in ancient times, why not now? Let us grow the wheat with the tares, and the time of harvest and winnowing will come. He who knows eternity is never pressed for time. He who would remain stupid may do so, but he who would become wise knows where to knock." (chap. 64 & 65, Earth and Moon)

Consequences of a wrong upbringing – desperation, suicide or tyranny

“01] (The Lord:) “One finds the laws of God quite good and right; but you also find people who do not according to action want to know anything about it, and only living for the world. With such people one of course can do no business or only the worst of the world. Who enters in a business arrangement with them, is from the start seriously cheated and outwitted. But him, who gets involved with such worldly people, to profit something from them, must be quite stupid; since otherwise he would have scrutinized his allies more closely, before entering into business with them.

02] However, such an at least half-stupid person is still better hearted, although still somewhat profit addicted, but because of his stupidity fainthearted and trusts God very little. He always thinks and says: ‘Let me first become quite rich! Only then I will become the best person of the world and will acquire all means, by which it will be possible for me, to familiarize myself and get to know the mystic being of God better and brighter! I will then carry out all conceivable charity for the poor world, and millenniums will carry my name in their mouth! But let only the rich world people become servants of mine, and everything else will suddenly become right!’

03] With such blind hopes such a fool walks around, makes plans and attempts and approaches with his plans the great and rich, who will see with their sharp world intellect a use for themselves in his inventions. The stupid speculating person falls for them and is at the same time cheated in an unspeakable manner and lead behind all light.

04] Now he is standing with all his plans and hopes completely plundered and without any means and does not know how to create a way out. The faith in God and a more firm trust in the power, goodness and help of God were ever since almost zero. Through deception, which made him loose everything, he lost all contact with the world. His mind is too stupid and cannot, despite all searching and despite all efforts, find a way out.

05] What is the result of that? **Desperation and the most burning tiredness of being**, since no only half-tolerable prospects want to become visible for it! In such a heated state of mind such a fool normally takes his own life and becomes a **self-murderer**. That he thereby causes his soul not seldom a boundless harm, you can clearly infer thereof, that such person for a very long time continues to destroy himself more and more, since he once has created the most deadly hate against his being, for without it he could not have become a self-murderer. **Nobody has been born with a deliberate stupidity, but is only the result of a bad and wrong upbringing.**

06] Who truly loves his children, it certainly above all must be important to him, to form their souls in such a way, that they are not devoured by matter. If the souls are brought up in the right order, they soonest will become able to absorb the spirit in themselves, and never become stupid and there will of course never be any talk of suicide.

07] But with **your ape-like upbringing of children, especially in the cities**, it cannot happen otherwise. **Accustom your children from early on to search for the true kingdom of God in their hearts, and you thereby have decorated them more than a king and have given them the biggest and best inheritance time wise and forever!**

08] There will never ever come something life-big from **spoiled children!** Even if nothing else bad happens to them or they otherwise do not turn into something bad, in time a certain weak side begins to develop, which no person is allowed to offend, not even touching it. **If such a weak side is touched or even offended, then such a person is at break point.** He will become quite raving and fierce and will try to revenge himself in any conceivable manner with the offender, or at least give him a terrible serious warning, to avoid such jokes in future, since to the contrary he will have to deal with horrible negative consequences.

09] **Such a weak side is basically not something bad arising out of the free will and recognition; but it is still a leak in the soul, where she can be injured, and this not only here but also for a long time in the beyond.**

10] Therefore you should take extreme care that no so called weak sides develop in them, because they become for the soul that, what the so called chronic, half-scarred illnesses are. If it is always nice weather and a good wind together with it, they are quiet, and the person who owns them, feels quite healthy; but if the air starts to prepare itself for some bad weather, the leaks in the flesh immediately start to stir and often drive the person to despair because of pain.

11] Nevertheless how difficult it is for a doctor to cure such old bodily harms, it is often even more difficult to heal such old soul leaks. If the skipper wants to protect his ship of the leaks, he must not sail to places where there are all kinds of rocks and coral reefs, but only there, where the water has the necessary deepness. In the same way the educator of children as a truly life knowledgeable coxswain, must not guide his little life ships into all kinds of worldly rocky shallow waters, but must venture immediately to the inner life's deeper parts, and he will preserve the little ships from the dangerous leaks and thereby earn the crown of a true life's coxswain!

12] Good to everyone who also takes these word to heart; they will not be without any blessing for him and his family!

13] And now, since we also have discussed this secondary matter which arose by the appearance of the disciple Judas Ischariot in a useful way, let us return again to our considerations of coming into

being and the ostensible destruction and take a special closer look at the latter!" (THE GREAT GOSPEL OF JOHN Book 4, chap. 126)

The value of the promise

"1. 'Do not ever promise a person something you then cannot or - even worse - do not wish to keep for whatever reasons, if you truly want to become children of God. In truth, I tell you, the worst thing is a promise that is not kept.

2. For the one who is angry sins within himself and harms first himself; who practices unchastity buries his soul in the judgement of the flesh and again harms himself, but the evil of evils is the lie.

3. If you have promised to do something for a person and circumstances arise that make it impossible for you to keep your promise, do go to him without delay and tell him honestly what has happened to you, so that he can help himself at the proper time in some other way to overcome some difficulty.

4. But woe betide everyone who makes promises and does not keep them, even if he could do so, for thereby he causes far-reaching trouble. The one who expected his help cannot fulfil his duty, and the hands of those who relied on him are tied, and thus such a broken promise can cause greatest embarrassment and distress to thousands. Hence, a promise that is not kept is the thing most opposed to the love of one's neighbour and, therefore, the greatest of evils.

5. It is better to have a hard heart because that will not raise any deceptive hopes with anyone. One knows that nothing can be expected of a hard-hearted person and, therefore, other means are sought for the preservation of the necessary order. But if someone expects something that was promised to him, he abstains from seeking other ways and means, and when the time comes that the business of the one expecting help has to be attended to and the promiser lets him down and does not tell him in advance that for some reason, which must of course be absolutely true, he will not be able to keep his promise, such a promiser is like Satan who from the very beginning made mankind brilliant promises through his prophets none of which he has ever kept, thereby plunging numerous people into misery.

6. Therefore, beware above all of such promises which you cannot keep and, even worse, for whatever reasons do not want to keep, for that is the attitude of the chief of devils.

7. Be loving and righteous in all things, for in the Father's Kingdom the righteous once shall shine as the sun at noon." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 198)

The secrets of temptations. The influence of evil spirits on people

- Sermon 15 -

Third Sunday in Lent. The Casting out of a Devil

Luke XI, 14-28: *"And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because he say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return upon my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him. Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it." (June 27, 1872)*

"In order to understand and appreciate this deed, you must first know how the devils get into a person and what they are in reality, so that the casting out can become comprehensible to you. To make this clear to you, I must go far back and lead you into earlier eons when there was no material world as yet but only the realm of spirits.

Out of presumption and defiance, the first angel, as the bearer of light into the farthest spaces of the heaven of spirits, abused his might and - together with his adherents - rebelled against Me. And since he and his accomplices had no intention of ever returning, they were banned into matter and compelled to set out on the long road of progressive purification in order to return to their once better state. This process of purification is still on today until all will have again become what they once were, namely, recognizers of My might and love and active promoters of My great plan of creation.

Now behold, in that distant time when the individual liberty of the spirit was established as inviolable, which is still the case today, the spirits, including Satan himself, were free either to return from their wrong direction or not. But since the spirits were not all equal in recognition, goodness and insight - just as still today there are no two beings which are spiritually alike - the ways in which those spirits thought and acted were most varied. One was satisfied with his spiritual level, another was not. One was steadfast in resisting the temptation of the more wicked, whereas another opposed the influence of the better ones. Hence, there did not exist a proper progression, but there were as many different opinions and ideas about Me, the world and the necessary development as there were spiritually thinking beings.

This great diversity, existing among the good spirits as well as among the evil, who prefer to regard Satan as their deity in the same way as the good regard Me, - this diversity is the basis for the

spiritual life and activity necessary for the continuance of the great realm of spirits. Although the great multitude of fallen spirits under their principal leaders took a direction other than the one destined for all, their actions, which are opposed to Me and My principle of good, must nevertheless serve My purpose. In the results, which are not according to their wishes, they must recognize My omnipotence which they cannot evade whatever they do.

The same way of spiritual existence and activity is also found among the souls of those who were called away from all the globes and are now living in the beyond. Also they have freedom of will. They can progress or retrogress, they can do whatever they wish. They can, in a minute, proceed from the hellish torture of a tormenting conscience to the beatitude of an angel; can remain what they were in their lives on earth or become still more wicked through companionship with other, more evil souls. Their sphere of action is limited by nothing but the conditions of existence found on each spiritual level.

Primordial, not yet incarnated spirits as well as souls departed from human bodies who have no urge to progress, seek - since activity is a principle of life without which nothing can exist - to occupy themselves by endeavoring to draw into their sphere spirits or still living beings whose inclinations make an influence possible, and to impart to them their own views and inclinations.

Therefore, the more a person nourishes his own evil passions, the more easily he may become subjected to such an influence and ultimately fall victim to these evil spirits tormented by boredom. As through writing, knocking and other means the spirits can exercise an influence upon individual receptive souls and thereby contribute, at least indirectly, to unbelievers realizing that there is another world, thus evil spirits of the deceased may affect the mind, even the physical organism, of a person, in which case raving madness or other diseases are the externally visible consequences.

If you could see with spiritual eyes, you would discover an entirely new world in and around you which, like the external, material world, is also endeavoring to make your return to Me as difficult as possible. It was on account of this that I once said to My disciples in the garden of Gethsemane: **"Watch and pray, that ye enter not into temptation!"**

Hiding their pernicious venom under the sophisticated cloak of self-love, these spiritual influences are in the beginning so mild and gentle that one needs an acute perception and steady vigilance to refrain from doing the will of others instead of one's own. If, however, a person remains steadfast and the evil spirit sees that his influence is resisted, he gives up because he does not want to waste his time.

This invisible influencing and transforming of matter, this coming into existence and disintegrating, this transition to other forms, - all this would unfold in the spiritual world before your eyes on an even larger scale if you had the spiritual vision. For, you could look through the spirits and observe at once which idea is moving one or the other to do this or that. In this spirit world you would have to use an entirely different yardstick than in your material world, since there already thoughts are being weighed, whilst in your visible world a thousand thoughts pass unnoticed until perhaps only the last one, through action, discloses the idea of another living being.

You would be amazed if you could watch the departed souls arrive in the beyond and see how they are received by other spirits either with love or hatred. You would be amazed at the moral struggles a soul has to experience there until it can go its own way independently. There hiding, hypocrisy and dissembling is of no use. There man, as a spirit, is but the reflection of his spiritual self attained in this world, and not by actions but by thoughts because thoughts brought about the actions, and

they are the determining factor also in the spiritual world. Every thought flashing through your head or heart is carved as an indelible imprint in your inner spiritual man and will someday contribute to forming the spiritual garment of your soul's body.

If people only knew what they are doing when they either depart from this earth bearing a grudge, or when survivors curse the departed, they would shudder at the consequences of such thoughts. Such thoughts are capable of causing great torment - of a spiritual nature, of course - for those who have passed to the other world and could kindle in them the desire to receive the souls of such persons with revenge. Therefore, be severe with your thoughts! You may often with one thought attract a host of congenial evil spirits of the other world, and while you believe to be only musing, these spirits are endeavoring to catch you in their net, to destroy your good qualities in order to bring to maturity the decision for an evil act which may have endless consequences for yourselves and other men and spirits.

This is expressed in the Gospel when I said of the powerful and evil spirit, cast out from the diseased or mute, that he walked around all forlorn and then returned with seven other spirits worse than himself.

It is the spiritual picture of a man who conquers a passion and believes to have rid himself of a devil but then carelessly indulges again in his favorite thoughts and ideas. Such a person is nourishing a little flame and as gnats when they become aware of a light in the distance all strive towards it, in the same way this train of thought serves as a light in the spirit-world to guide those who are groping in darkness. They stream towards it, begin their hellish play with united strength until the plagued individual falls into their net and is lost to My Kingdom here on earth and there in the beyond for a long time.

The other world, the world of the invisible, is not as rosy as your priests present it to you. It is not so hellish either as the imagination of certain religious fanatics likes to paint it for you. **It is all based on this: A man will see the spiritual world according to his spiritual nature. In the same way you also see the material world, and the principle is the same here as it is in the beyond.**

There a refined and pure heart, devoted to Me, will not see anything of a hellish nature as it did not see such things in this world either. There it will see erring spirits as it here saw erring people, and it will endeavor to help everybody as it had done here during its lifetime. Bringing along peace, the soul will see only peace; bringing along hatred and pride, it will experience the same over there from others and subject others to it.

There is only one law valid in My creation - **the law of gravity, of the power of attraction**. By it the material things are consolidated and maintained, likewise the spiritual. The heavier, that is, the denser a body is, the greater is the power holding together its primary elements; it is rock and built on firm ground. The lighter the substances and the less their power of cohesion, the easier they can arise. The firmer the atoms are joined together, the less they are capable of receiving light and warmth; the lighter they are, the more receptive for the influences from above.

Thus it is also in the world of spirits. The moral weight binds the spirits to matter; the lighter it is, the sooner can they withdraw from matter. In the first case, the spirits are dark; in the second, accordingly lighter. The dark spirits are the ones who want to animate and warm themselves in the light of others since they lack warmth themselves. Hence, if they want to remain wicked they

endeavor to draw others into their darkness, otherwise they try to free themselves from the darkness.

Such is the spiritual activity in the entire ether spheres. Forever there is strife beside peace, persecution and repulsion beside unification and loving congregation, because the spirits have to fulfill their spiritual process. Time does not count, for eternity is long. No one is coerced; what he wants to be, he is. Or, as Paul said: "**As the tree falls, so it lies.**"

Therefore, make every effort while you are here to gain enough strength that you can resist the temptations there and that you immediately meet with better spirits with whom, of course, strife and seduction are out of the question! Abstain from cursing and uttering maledictions, for spirits offended in this way and retarded in their progress seek to take revenge. If they cannot do it here, they are sure to wait for you over there in order to repay you for what you have done to them in blind self-love.

In the Gospel I said: "*He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.*" Remember that there are only two ways: toward Me or away from Me! Therefore, blessed are those of you who hear My words and will also follow them! In the other world they will be spared much of what otherwise would have been an inevitable consequence of their earthly actions.

I could still tell you much about the other world. You already had a glance at it in the description of the spiritual sun. Yet, that is only just an outline of the great truth but if you ponder over it this should suffice as an admonition, so that you cannot blame Me later for not having let you look into that world which one day will be your abode, in fact, the by far longer one.

Those extreme cases where one or several evil spirits have so much power over a person that even his physical organism is under their control are rare but allowed for good reasons. To heal such sick people possessed by evil spirits, requires a religious man with a strong will who knows Me and My might well and is confident that I will give him help when he asks for it. In such a case help can be given in My name through prayer and the laying-on of hands, as I did Myself when I lived on earth; only one must always think: Let it happen according to My holy will! Now you have an idea about the life in the great spirit-world, which I wanted to give you on the occasion of this event from the Gospel. It is most important that you not only know what you see but little by little also learn to understand what there is beyond the visible world, has given the latter its character and represents the by far greater and more important part of My Kingdom.

Spirit am I, spirits are you, and even matter will once become spiritual. To recognize in this light the great cycle in all its levels, to survey it and establish your own position in it, is the task which - was given you. To help you achieve this, I employ every possible means to make the inevitable road easier and shorter for you in order that you may overcome already here the greater and most difficult part, so that over there you will have to conquer only fewer and easier things. Amen. (The Lord's Sermons, 15)