

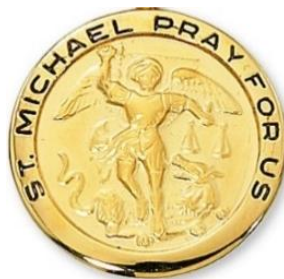
The Alpha and Omega of Creation

Teachings from Heaven



Special Edition 25

Heaven and Hell are Within You
The choice is yours!



Preserved and presented by:
Samuel

The Alpha and Omega of Creation

Special Edition Series

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The Teachings of Jesus

Become an Apostle of Truth

Truth only comes from God and before the world can come to an end, as we know it, the truth must be revealed. How will this be done? The Lord will accomplish this by using his prophets; the same way He used the prophets in the Old Testament which also contains the Book of the Prophets.

This work presents the teachings that were given, by the Lord, to the prophets of our time that are located throughout the world. When these teachings are brought together, they present a clear picture of the events that will lead us to the return of Jesus in Glory and the end of a period of salvation.

Jesus is speaking: "All the strands of this Mission are being drawn together to form a pattern. Then, when the various parts are linked and fitted together, like the pieces of a jigsaw, when all the pieces begin to merge, the final picture will become clear."

Ref: MDM message Jan 24, 2014

The 'final picture' has been assembled and presented in the twelve volumes of the Alpha and Omega of Creation Series



Become an Apostle of truth by passing on the Lord's teachings to family and friends. The Lord has revealed the past, the present and the future. You can't even begin to comprehend His love for you unless you understand the very beginning, only then will you understand who you really are and how great is His love for you.

In Honor of the Holy Spirit

May the Holy Spirit descend upon you and fill you with love and wisdom, as you journey through space and time, to discover the wonders of creation as the Father reveals His Divine Plan for mankind. May the Magnificat of the Blessed Mother's "yes" be your "yes" as you open your heart and mind to receive knowledge, truth, and understanding that only the Holy Spirit can give.



"When the Paraclete comes, the Spirit of truth who comes from the Father – and whom I Myself will send from the Father – He will bear witness on My behalf. He will guide you to all truth."

(John 15, 26-27; 16:13)

The Spirit of Truth Prayer

Holy Spirit baptize me with the fire of your love. I have surrendered to you the best of my ability, and now I want to activate Your Spirit of Love within me. I need Your power in my life. Please fill me now. I believe that as I yield and ask, You will release Your strength, wisdom, healing, and love to meet the needs of the hour. Work in me in a powerful way. I want every purpose God has for my life to be fulfilled, and I need you, mighty Spirit of God, to bring that purpose to fulfillment. Release Your Spirit within me, Amen.

They shall all be taught by God

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Chapter 1: The Spiritual Sun - Heaven



The Natural and Spiritual Sun, About the Kingdom of God and Man, The Spiritual Cosmic Diorama, The Sphere of the Nine Spirit: The Foundation of Life is the Love of the Father, An Image of Infinity, The Mystery of the Son of Man, The Greatest Wonder-the Heart of Man, Peter the Rock, Enigmatic image of Spiritual Conditions, Gospel f Mark....

I Am the Light of the World



**I am the light of the world.
Who follows Me will not walk in darkness but will possess the light of life.
John 8:12**

The Whole of Nature a Gospel of God's Order

Ref: "The Spiritual Sun" By Jakob Lorber Ch 2

Father Christ is speaking: "After I've told you many times, I once again say: the whole of nature, through its relationships and every single deed of animals and especially of humans, can present and reveal a gospel of the most wondrous things of My eternal order. Yes, man surely does not have to search for some of the other comparative examples. You can take a deliberate, obvious, simple thing and it will surely carry that gospel in himself, which will serve unto whatever spiritual condition as if it was created for this specific purpose since eternity. I did say that we still need a few examples to be able to completely ascend to the spiritual sun. We will therefore not be too fastidious, but we will take the first and best example. Imagine yourselves a house. Of what is it built? As you know, usually from quite crude, formless pieces of matter. This matter everywhere occurs in this, you could say independent condition. This is the clay from which bricks are made, like a certain stone from which lime is burnt. Then also sand and yet unprocessed wood. Now we bring all the raw material together on one or the other terrain. Here lies a heap of clay, there a heap of lime, then a chaotic heap of trees not yet processed and a huge heap of sand. A bit further lies a smaller heap of crude iron ore, even further a heap of silica stones and not much further, a big puddle of water. Look, we have gathered there enough raw material for a house. But say, who of you are of such clairvoyance that he could see in these heaps of crude material a well-ordered, stately house? It looks just as little as a house than a fly looks like an elephant or a fist like an eye. Yet, it all is destined for the building of a stately house.

What needs to happen now? Stone bakers begin to work with the clay. The loose clay gets wet and diligently kneaded. When it is properly combined and sticky enough, then it is formed into the well-known bricks. For the clay particles in the bricks to bind even closer and more lastingly, each stone is baked in the fire, by which it gains, together with the enhanced solidity, also the well-known color. What happens now with the limestone? Look a bit further at a few more ovens are being built, for the burning of the limestone. You sure do know what happens with burnt

lime. Let us go on. Carpenters have busied themselves with the tree trunks and process them to be useful for the house. The smiths busy themselves with the ore, melt it and extract the usable iron from it and forms it into various useful items for the building. Further, on you see how others are crushing and grinding the silica stones and process it further in a familiar way into the pure glass.

All the raw material in the vicinity have now been cultivated. There the builder master is laying out his building plan. The soil gets dug out, the masons and their helpers are intently busy, and we see how the crude material begins to take the form of an orderly building under the hands of the builders. A stately house gradually begins to grow from the soil and reaches the predetermined height. Now the carpenters get busy and in a short time, the house has been fully provided with a roof covering. By this time the preliminary heaps of crude material have completely vanished. We only see a bit of sand and part of the burnt lime still, but the so-called plastering and finishing off the house has commenced and with this, also these two remaining materials vanish. Look, the house is finished off, inside as well as out. Now still a few tradesmen come to finish smaller tasks: a carpenter, a locksmith, a painter, oven builder and one that lays floors. These tradesmen are diligently working for yet a while and then the house stands there, almost inspiring one to awe.

If you would now consider your feelings, seeing from the beginning of the crude material to the finishing of the stately building, then you would surely discover a vast difference. How was this difference achieved? I tell you, none other than by the determined and good organization and the unification of the separate crude matter to a whole. When you first walked among the heaps of crude matter, it was discouraging to your being and your emotions stirred chaotically. When you saw how the crude matter was made more useful and organized through the fire and the tools of the carpenters, you felt more blissful, for you already saw the possibility for a house to emerge from such orderly matter. Yet, you still could not properly imagine the house itself.

When you saw the builder master laying out the building plan, you felt pleasantly surprised in some sense, for you could already say: Behold, look, this will become a magnificent building! When you saw it after the finishing off was done, you longed for the completion. When the building was fully complete, you looked at it with great satisfaction and when you were guided through the elegant rooms of the house, you were greatly awed and said: who would have thought that something like this could emerge from the still crude material?

Look, thus it is with what we have seen up till now in the natural sun. It is crude matter, appearing in this condition without coherence or relation. When one considers the inhabitants of the sun and all their works separately, he would find no coherence or mutual relationships. Only in the spiritual these completely crude pieces become more and more organized. From the organization can be gathered unto which higher destination they exist, since the innermost of all refer to one and the same being, in which their final and full organization will find completion.

Therefore, we will only finally see the finished building in the spiritual sun, where everything will come together and present itself when united, in abundant glory.

You now see how this plain example contains a glorious gospel and unlock an order to the introspect or, of which no mortal ever have dreamt. With this example, I want to draw your attention to something – that the spiritual is coming closer and this especially in the sun itself.

You have witnessed the various institutes of the whole sun, with everything on and in her. She contains endless and almost indescribable variety. How does this surely memorable institution of the sun express himself?

Every time you look at the sun gives you the answer: Through a generally exceptionally intensive light and aureole.

Look how the almost infinite multiplicity has gathered himself there and emanate the united [multiplicity] into the almost endless distances of space. It is not necessary to present the countless effects of the sun, for every day on your small earth globe describes and sings its praises manifold. Would the sun have the same wondrous effects without her surrounding light collection with all her innumerable parts? Oh, surely not! Ask the truly dark night, and she will literally show and tell you to what a sun without light would amount. But we do not have to be content with such a still crass example, for there is another one which is still much better.

For you to have even more convinced insight into how everything brings us closer to our goal if we would only look at it from the right standpoint, you will choose yourselves for the next example, the first and best and thus also the very best substance, and we will see how and if it is usable for our cause. I think though that it would be rather impossible for you in this respect to choose a useless substance, for what is proper to the form of a discovered piece of ore? Put it in the furnace and the proper degree of heat will take it to its correct destination! Do not then tediously search for one or the other substance, for as I already told you: I can use everything, like someone who has difficulty walking! And so, we will leave it then for today. “

The Clock, an Agreeable Image of the Sun

Ref: “The Spiritual Sun” By Jakob Lorber Ch 3

Father Christ is speaking: “You choose the clock. This example is better than you would suspect, because I would have chosen a watch. Therefore, we will immediately consider this example critically and it will soon emerge whether it will take us a step higher than the previous.

If you would inspect a clock, you see that this small-time measuring device is made of pure cultivated matter. You see the well-calculated mechanism, manufactured with a driving gear which grabs the teeth of another gear. You see how the driving gear is connected with the appropriate strengthened chain, with an elastic spring which, with her inherent power, puts the whole mechanism purposefully into motion. If we examine the works even closer, we discover a whole lot more little gears and axles. Everything is calculated and has its purpose.

Having had a proper look at the inner works, we now look at the outer form. What do we see? A flat dial plate with a simple set of arms. What do the arms do on such a simple dial plate? As you know, it shows the hours of the day and night and as such, measures time. The time measured by these arms is something all-encompassing, as well as all-permeating and is the center of everything, wherever you would look. Nobody can say: I am at the end of time, or: Time has nothing to do

with me, or: Time does not surround me. For every time someone does something, he does it in the midst of time. Why then? For he is constantly permeated and surrounded by time. Let us also consider the timepiece. The arms are fixed in the middle of the dial plate, describing a circle with their extremities. Since they are uninterruptedly stretched out from the center to the outer circle, being physical matter, they describe from the center outwards an innumerable amount of continuously expanding circles. It is thus clear and understandable that this cyclic motion originates at the center of the little axle to which the arms are attached and consequently covers the whole dial plate, thus finally, through the time they measure out, are so to speak enveloped in an endlessly great circle.

Let us return to the inner works of the timepiece. There we will discover a fixed upper plate and the lower plate and fixed cylinders (pillars), connecting the upper and lower plates. We will also see a lot of fixed pins, hooks and adjusting screws. Do these fixed pieces of this tool already contain something of the final destination? Yes, in these immovable parts already mutely are contained the foundation of the destination.

If we should look into the clockwork even more though, we would see little gears moving in different ways; first a very lively little sling, then the adjacent little gear. The sling is still far removed from the destination, for it cannot yet describe a full circle, but is still chased to and fro and even though it is the fastest moving part of the whole mechanism, it does not go any further. The next gear, clearly controlled by the busy little sling, detect the happy jumps of the sling, and move forward one step with every jump, in its quick, yet incessant cyclic movement. One still sees the jumps of the little sling, but it does not do harm to the whole. The cyclic movement has been achieved. The next gear already shows more regular movement, describes a restful circle and is already much closer to the final destination. The sequential gear's movement is even more smooth, more enduring, more regular and more peaceful and is, therefore, closer to the main purpose, yes it has full connection to it. With the last gear, the goal has been achieved; mechanically judged, it already gives an indication of it [the goal], but it cannot yet be recognized in the mechanics itself.

Yet, exactly here, where the final goal can already be revealed in obscurity in the material mechanism, from the center of the mechanics arises an axis through the dial plate to the outside. To this axis, the arms are attached, which would finally, in great simplicity, bring to expression the whole artfully compound mechanism.

Do you not already very clearly see where this is all going? All the yet various and compound present itself in the final unification to a final goal; no single unattractive little pin should be missing if the final goal is to be achieved.

Now we are returning to our sun again. Regard this great clockwork as a measure for your unthinkably long times. We have seen the variegated mechanism of this gigantic timepiece. We saw that My Love is the almighty, living spring operating between the two great plates, namely eternity and infinity, putting the great work in motion. We saw the countless toothed gears as well as all pins and pillars. We now know the mechanics. From the variety of its parts, it is just as difficult to detect the destination as if one would want to divide the hours inaccurate fractions by ignoring the dial plate yet looking at the different movements of the gearing. This is true and nothing can be said against it, many would say, yet the

question remains: How then do we arrive at the great mechanism on the central axis which erects itself out of the material above the dial plate of the final and single great destination? I tell you, do not worry yourselves about it, for nothing is easier than exactly this, if one has already made a thorough study and very well know all the parts. Since we now chose the clockwork as an example, we will also elevate ourselves to the great surface by means of this same example.

Whoever has had a look at a clockwork, would see that three things practically move in the same way. The first is the capsule wheel which is attached to the spring, the second is the main driving wheel which is attached to the spring capsule wheel by means of a chain. The third is the central axis wheel which moves the arms over the dial plate.

If we want to get to the dial plate, we need to know to what these three wheels correspond.

What does the spring capsule wheel correspond to? It is very clear that it corresponds to the love – the spring presents the love in that she is locked up in a sense from inside of life and brings the whole mechanism into existence. As such lies locked up in love itself, already and completely the destination of the mechanism.

To what does the second wheel correspond, which moves the same way and is attached to the spring wheel by means of a chain? This wheel corresponds to the wisdom, who receives her life from love and is thus closely connected to it. With what does the central, main axle wheel correspond? With the eternal order, which clearly arises from the first two wheels and by which all the parts of the mechanism are arranged in such a way that everything ultimately must submit to the achievement of the main goal, which exactly finds its expression out of the love and the wisdom. Look, we now have the whole picture. The axis wheel has been found and it is called Order. Along this axis, we will ascend and witness the destination of all things, as it is expressed exactly in correspondence with the eternal love, wisdom and the order coming forth from both.

Now we have reached our goal completely through our example. We already find ourselves upon the spiritual sun, without you being able to suspect or understand how and in what way. But I tell you: First consider the given examples and you will start with the processing of the trees up to the clockwork, easily discover that we have exactly by means of these examples as you would say, merrily walked around on the spiritual sun incognito, while you were still waiting to get there. We already are on the dial plate and do not have to still climb up along the axis to the top.

You ask: How then? It all sounds like a riddle. But I say: Where the meaning of these things is shown, even if it is more general than specific, where everything is bound to unification, where even this unification is pictured through various picturesque examples, there is no more the natural, but the spiritual sun. What will now follow, will put everything under a bright light and we will clearly find that we find ourselves already upon the spiritual sun.

If someone is holding a torch in his hand, he would know what the torch is made for. If he should walk in darkness, what is easier than to provide him with a torch? You only must ignite the torch and darkness will instantaneously vanish. We indeed have the torch in the hand. The examples given are the torch. What else is

needed, but to ignite the torch with the small spark of love, for it to brightly illuminate the great, meaningful dial plate of the spiritual sun. Therefore, we will do nothing else next time, but to ignite our good torch with the scintilla amorist [spark of love] and by this beautiful light, to at the great meaning of all the things upon the spiritual sun. With this, we'll end it for today."

The Natural and the Spiritual Sun - their different appearance

Ref: "The Spiritual Sun" By Jakob Lorber Ch 4

Father Christ is speaking: "You are asking: Yes, it is all well to ignite the torch with the spark of love, but where do we get it from? On this, I can really say nothing other than that we are going to get it exactly from where it should be gotten from. It would be ridiculous if we would not be able to have the whole fiery sun, not be able to ignite the torch's wick!! For with the spark of love I exactly do understand the sun, which we now hold in her full-length, depth, and breadth in our hands. If you would be able to ignite a little fungus with the aid of a magnifying glass the size of a coin with the sun's rays while this sun in the natural is more than 22 million miles away, then this very close-by sun will also be able to ignite our torch.

Then we will accept this very easy dare to bring the wick of our torch with the fire of the sun. Just look at how easy it is!

The torch is burning and look, in the spirit are infinite countryside's glowing in the eternal morning glow, coming from this torch.

I am the torch Myself and I give the correct amount of light, who will investigate in this light, will see truth everywhere and no deceit will meet his eye!

What a wonder, you say; in the natural sun, we saw giants and a great assortment of all things. Here in the sphere of light, everything is equal. We see nothing rise above the other. It is light, it is big and His indescribable loveliness is all over. We see a virtually flat land, where are the natural mountains of the sun?

Endlessly content spiritual angelic beings wander in the fields of light and make no distinction between land and water. They effortlessly elevate themselves in the light ether and hover there, drunk with joy while they emanate blessedness upon blessedness. We only see very lovely little trees, where are the gigantic trees of the natural surface? We also see a commonality in all the lovely foliage. Every growth spreads an unutterable feeling of bliss, utterly enrapturing every spirit coming into its vicinity. Yes, from every little tree, from every tender blade of grass flows a different kind of feeling of bliss, and yet at the little trees as well as the other growth, just like with the grass, we see only one form and a perfect, unmeasurable unity.

We wander through endless landscapes. We meet countless multitudes of blissful angelic spirits, yet we nowhere see a home. Nobody tells us: this piece of land is mine and that is my neighbor, but like extremely merry travelers on a road, they travel around jubilating and singing praises. Wherever we turn ourselves, we see nothing but life and more life flow. Glowing figures meet each other and from all sides sound great shouts of joy!

But we stand by like complete laymen and have no explanation. Where is this lustrous world we now observe? Is this the spiritual sun? This you ask with amazed faces and astonished hearts.

Yet I tell you that the spiritual sun looks completely like a dial plate of a clockwork, upon which the complete artful mechanism is expressed. You look flustered: is this the whole spiritual sun?

This sure is wonderful, exalted and very beautiful, also extremely alive, yet very simple. On the actual sun, we saw such unmentionable variety in size, yes so much wondrous things, but here it seems as if this endless plain is only one great way for spirits, upon which no dust is to be seen. But honestly said, because we saw so many great phenomena on the natural sun, we expected more than this uniformity and in a certain sense this eternally conforming monotony of this excessively lustrous world.

You do have the clockwork as an example. If you would wander around in the interconnected gearing, what would you think of the effects brought along by the astonishing mechanism, if you would never have seen the dial plate of a clockwork before? Would you, looking at the gearing, not say: If the means look so wonderful, of what indescribable wondrous nature shall the destiny be! You would say to the manufacturer of the clockwork: sir, unmentionably artful and precisely measured is this gearing. How great and exceptionally artful would be the destiny of this wondrous mechanism! Let us have a look at it, where the surely great purpose of this mechanism comes to expression. Then the clockmaker leaves the inner works and shows you the dial plate on the outside!

Your eyes grow big of astonishment, and you say: what!! Is this what this internal work of art is made for? Nothing but a white painted round plate with twelve numbers and two pointed arms, invariantly trailing forward with invisible movement along the twelve numbers. No, we imagined ourselves something completely different! I say: Maybe an artful marionette theatre, or maybe some or the other fantastic children's' game?

Oh, dear people, then you still have a very poor image of the spiritual world. Did you not grasp the given examples, that the whole of the outer in all its division finally must express itself in unification? You saw it in the example of the tree, the polishing of the metal stave, the production of glass, the building of a house and finally convincingly by looking at a clockwork.

If it would be the goal in the spiritual to divide even more than what it is in the outer natural, how would man then see himself in eternal existence and an eternal life!! So, according to the true, inner living order, everything must unite in the spiritual to become by that eternally strong, mighty and enduring. Now you say: This is clearly completely right and true, yet we have heard many times You are speaking about the great glories of the heavenly spiritual world. Therefore, we do not know now how to take things. We truly cannot say anything against the simple glory of the spiritual sun but according to our previous impressions regarding the heavenly world, this looks like a nice summer's day, where we would see a swarm of ephemera floating haphazardly in the sun's rays, while none of them could explain where they come from, where they are going and why they are crisscrossing the sun-saturated light in every possible direction.

Your musings are in this instance truly correct, but to explain to you how this simplicity of the spiritual sun corresponds with the glorious beauty of heaven, the time is not ripe yet, for we first must get to know the basics. If you only have seen ephemera up till now, then it would do no harm to the main cause, for the result will

show how it is with the simplicity of this spiritual sun we just saw. Keep your eye on it and think about it yourselves. In the next chapter, we will look at this simplicity with completely different eyes, therefore, enough for today."

About the Kingdom of God and Man

Ref: "The Spiritual Sun" By Jakob Lorber Ch 5

Father Christ is speaking: "When you spend some time on a high mountain and that on a completely clear, sunny day – what would you see? Some of you would be enraptured for quite a while, for the greatest, most romantic natural panorama would present ample opportunity through the multifarious diversity to enjoy an exalting view. Someone else would have a completely different mindset, saying from his perspective: Well, is this that extraordinary? One can see from side to side and what then? Nothing but one mountain after the other; one higher, the other lower. Here and there the highest crests are covered with snow. On some other places, some clumsy rocky points stand erect, and the most distant mountains look the most acceptable, while the closer ones show nothing but traces of perpetual destruction. This is the eternal monotony of the famous view of the mountains. A third person also finds himself in the company on the high mountaintop. This one is as you say it, a hero in socks, lament almost in tears that he put in so much effort to scale the mountain. Firstly, he said, he sees nothing else than what he would on a healthy flat ground in the lowland; secondly, for all his effort, he only feels cold after all and thirdly would he want to bite into stones for hunger. If he only thinks about to again descent this treacherous way back, he feels like losing his senses!

So, here we have three mountain-climbers. Why does the first find so much exaltation in his being, the other nothing but abstract, clumsy forms and the third even becomes annoyed because he has put in so much effort for nothing. It is not necessary to search for it, for it is in themselves. How then? The first has a more lively and enlivened spirit; It is not the form and the tops of the high mountains that gives him the feeling of bliss, but this mood is a rendition of the higher life corresponding with the high form of such mountains. For at other occasions, we already sufficiently learned of which life these mountains testify. Exactly from this life, the blissful experience of the visitor is derived, who walks in these mountains with a more excited and enlivened spirit. The other's spirit still finds himself in a deep sleep. Therefore, he detects nothing other than what his physical eyes see and what his earthly, dry mind can perceive. If you would pay him for it and give him mathematical measuring apparatus, he would climb all mountain crests and measure the heights with great satisfaction. Without this stimulant, you would hardly succeed to again get him on a mountaintop. Regarding the spirit of the third one, let us be silent about it, for in him lives only the animalistic man who finds his bliss in his stomach. If you would ever want to get him on a mountain, then you first should ensure that he will get there effortlessly and secondly, that he will find something good to eat and drink on top. This way he might scale a mountain – if not with his feet, then with the aid of a well-trained pack animal. Then he will say: In such an instance, I will be part of the expedition, for because of her purity, the mountain air will be more beneficial for digestion than the stale air of the valleys.

Look, from this example, we can extract an important lesson that would be directly applicable to our simple, spiritual sun. This lesson exactly corresponds with

the text in the gospel, saying: For whosoever has, to him shall be given, and he shall have more abundance: but whosoever has not, from him shall be taken away even that he has. (Matt 13:12). In this scripture is found yet another corresponding with the above example and this text is as follows: The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20,21) Do you now understand how it is with the initial simplicity of the spiritual sun? You say: We do grasp something, but do not yet have complete clarity about what it says or want to convey. But I tell you: Exercise only a bit more patience and everything will immediately and with few words become very clear to you, like the sun on a bright, clear day. Why do you see the spiritual sun to be so simple? Because you have only seen the actual outside. Yet I tell you: there exist upon the spiritual sun an infinitely impressive and wondrous variety of which you could not yet create an image of for yourselves. This versatility is not upon the spiritual sun, though, but it is in the innermost of the spirits. If you would want to see this, you should see with pure spiritual eyes in the sphere of one or the other blissful spirit and you would see the otherwise so monotonous spiritual sun world soon transform into countless wonders. For you should know that every spirit is given one and the same basis, consisting purely of My mercy and compassion and it is consistently expressed in the spiritual sun. The management of this given basis, which is the actual inhabitable world for the spirit, solely depends upon the innermost of the spirit, which is only the love for Me and from this love, the resulting wisdom. For you have even clearer insight, I will give you yet another illustrious example. One of you find yourself on one or the other vast plain. On this plain, he finds nothing other but in the middle a tree, under which shadow the grass lushly grows. The traveler lays down on this grass, falls asleep and becomes invigorated. But during this sweet and strengthening rest, he was overcome with a wondrous dream. In this dream, this lone and simple traveler found himself in the most beautiful palaces, encountered princes, spent time with them and enjoyed exceptionally great bliss. Now I ask you: how does this man find such inner company on this lonely, empty field?

Look, it all belongs to his spirit and is obvious in the spirit. It is a creation of his spirit through the power of the love, and this is ordered according to the wisdom, flowing as such from such a love. ***If you would think a bit more about this example, it will become clear to you that everyone will be the creator of his own inhabitable world according to his love and the forthcoming wisdom – and this world is the actual Kingdom of God in man.***

Therefore, who has the love of God in him, will also gain the wisdom in the same measure of his love. He thus receives what he already has, namely the love. Who does not have it, but only has a parched worldly mind which he takes for wisdom, from him it will be taken by the most natural manner of the world, namely when his worldly or bodily life would be taken from him.

See, this is how things are! One mountain-climber ascends in love and up in the mountains is the love the creator of his blessedness. Who ascends the mountains with his mind only, will truly find no blessed reward, but will receive for his effort little or nothing, for it is severely prevented by his mind. The third, having absolutely nothing, will lose everything on the mountains, for a dead one will find no joy in life, for it is insensitive for it. As such it takes much effort to take a rock up

a mountain; but if it is let free up there, it crashes down at great speed in the depths of death. If you would put all this together, the spiritual sun will not look so simple to you anymore. What else will still happen upon it, we will clearly see later. Therefore, enough for today."

The Spiritual Cosmic Diorama - The sphere of the first spirit

Ref: "The Spiritual Sun" By Jakob Lorber Ch 6

Father Christ is speaking: "How will we then undertake this, to see more of our still simple, spiritual sun? Should we proceed to go on great and far discovery excursions, or shall we position ourselves somewhere, open our mouths and eyes and wait for the roasted birds to fly into our mouths? I say: We do neither one, nor the other, but we will proceed into a spiritual cosmorama and diorama and will entertain ourselves as well as possible with the wondrous views in the heart. For you to be able to gain an even better picture of it, I want to give you better understanding with yet another clear example. You must have once seen a so-called 'optic diorama', where one can have a good look at a good painting mounted against a black wall, using a magnifying glass with a diameter of about half a foot. If you would look at such a good sample, you can do what you want. You can change and temper your fantasy and imagination according to your ability and still, you would not be able to see the painted picture as something that was merely painted. It will still appear completely spacious and show the objects that it looks like it would in the natural – with the provision that the images and the glass are both of excellent quality.

If you would find yourselves in a hut where about twenty of these magnifying frames are mounted, you would, externally evaluated, find all the frames completely equal. But when you would come closer you would, in this small room with twenty frames, within the distance of a few steps, go on a journey which you would not be able to undertake in many years. Every frame looks just like the other, but when you look through one frame, it offers you a whole world region. If you go to the second frame, what a completely different image you would find than that of the first; and so forth till the last frame. Did every new view not enthrall you exceedingly? You must confirm it, for in the one frame you see a magnificent big city with spreading landscapes in her surrounds. In the next frame, you see an unusually romantic landscape, so perfectly presented that you feel as if you could just break through the wall to really go into it. You could not tear yourselves away from it, but the guide tells you: at the next frame, you will see something even more impressive. So, you find yourselves in the third frame. At first glance you are completely overtaken, for you see an endlessly spread sea surface, bordering a shore region in her full splendor, in a blue haze. On the vast surface of the sea, you see here and there islands and countless great and especially much small sea vessels. All of it is so exceptionally presented that you could not help but to exclaim: Here it is no more art, and it enters the realm of sheer, natural reality! Then the guide takes you to the next frame, where you are being surprised all over again and so it continues till the last frame.

If you properly looked at everything, you would think of leaving, but the guide holds you back, saying: Dear friends, don't you want to go to the first frame again? You tell him: We did look at it. But the guide answers: The frame is still the same,

but the view has completely changed. You go to see it and see to your utter amazement something new and completely unexpected. So, it proceeds along the whole row of twenty frames. Highly surprised you leave the last frame again and the guide again tells you: Friends, the frames are still the same, but again there is everywhere new worlds to be seen. Full of expectation you go again and call out already at the first frame: wonder above wonder!!! Exalted friend, you are inexhaustible in arts. He tells you: Yes, best friends, thus I would be able to keep you busy for days with constantly new and increasingly more beautiful, varying images.

Look, in this small, monotonous space you enjoyed panoramas of the world like many great worldly travelers never saw. Your eyes have seen distances of hundreds of miles and even more and all this in the space of a few square meters.

Look, this illustrious example gives us a good foretaste of the wondrous spiritual view on our spiritual sun. It lets us see how we can have so overwhelming much to see before our spiritual eyes from a small area, just like we saw in our little optical room with the greatest ease at least half of the surface of the earth. How would we do it then? It has already been hinted at and on those grounds, we will launch our first small endeavor.

As you see, we still find ourselves on our simple spiritual sun, still see nothing but blissful spirits wandering among each other, together and above each other and on the ground, our little trees, noble bushes, and the beautiful grass. But look, a man's spirit is presently approaching us. He does not see me; Talk to him, to make him stand still before you. If he would stand still, go to him to reach his sphere, then you will immediately see the spiritual sun in another garment.

Well, you are in his sphere, and you are mute from sheer amazement. What do you see? Out of sheer amazement, you are not able to utter a word! It also is not necessary for, in this case, you do not need to talk much to Me because I see the same as you do and even much more perfectly.

You see shimmering landscapes, high, glowing mountains, vast, fruitful plains and rivers, brooks, and lakes, glimmering in the sun like diamonds. The clear, light blue firmament you see scattered with beautiful utterly purely glittering starry constellations. You see a glorious sun rising. She shines unusually bright, mild and soft and still, she cannot diminish the glimmer of the beautiful stars of the heaven. You see big, radiating temples and palaces without number, huge cities at the shores of huge lakes. Countless most blissful beings wander over beautiful, bliss breathing countryside's. You even hear them talk and heavenly songs of praise reach your ears. You look around you to look for some remains of the simple spiritual sun, but nowhere can anything be found of the former simplicity; everything is dissolved in countless wonders.

Now step out of our manly spirit's sphere again. Look, it all vanished again; we again find ourselves upon the simple sun. Now you say: Yes, what then was this? How is something like this possible? Does such a spirit then carry all this in such a narrow sphere; an endless world full of wondrous glories; in such a narrow circle, so much outstretched multifarious life? Is it reality or only an empty image?

Dear friends, on this I do not say anything yet, for we first want to gain advantage from different frames of our spiritual diorama and firstly busy ourselves

with the inner viewing thereof. It is yet a weak beginning of what will still be displayed before our eyes."

The Sphere of the Second Spirit - The foundation of life is the love of the Father.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 7

Father Christ is speaking: "Look, another spirit is already approaching us. He needs to be here too, for you to enter his sphere. Go have a look, he is already waiting for you, and he knows by means of an inner notion what you want to do. Now you are already inside. Tell Me, what do you see there? I again see that you are incapable of uttering a word due to the greatness you see. Therefore, I will interpret on your behalf again. You stand in sheer amazement and are stupefied of astonishment in the sphere of this spirit.

Yes, at such a sight you completely lose your senses, for you see one wonderful thing after the other; worldwide vast, glorious rows of fields are spread out before your eyes. Everywhere you see loving people living in beautiful, peaceful homes. Their indescribably beautiful and amiable forms keep your eyes captive, making it rather impossible for you to let your eyes wander to any other being which catches your eyes.

You are so captivated by this lovely view that you lose yourselves in it and thousands upon thousands are moving past you, yet you barely notice them because of this one!

On the soft, light green hills you see exceptionally radiating temples; in these temples, you see blissfully living spirits visiting them and wandering around there. Now you are looking up to the firmament and you again see different and even more magnificent starry constellations. Yes, you see brightly radiating crowds of blissful spirits effortlessly and at great speed move about through the pure air. They are freely gliding, moving like shining clouds. You look at the horizon where a big sun is hanging high. Her light is like the beautiful morning red and everything you see radiates in the light of this sun.

Not far from this you see a rather high, yet well-rounded mountain, with a glistening temple on the crescent. The pillars are gleaming like diamonds in the sun and instead of a roof, you notice a glowing cloud covering upon which even more blissful spirits hover.

Now you say: Endlessly wondrous and indescribably beautiful is all we now see; only for us, it is yet not to be, and we may not yet enter this beautiful world we see, even one step. For if we should do this, we would surely move outside the sphere of our spirit and then it is over and done with our viewing! I tell you: certainly not – let us ascend this mountain and look at things there a bit closer. Look, here we are already on the mountain. What do you see here?

You are again speechless and know not what to make of it, for you believed you would walk around in the temple as you would for instance inside a big building on earth. But when you entered the temple, the inside of it got transformed into a new, even more beautiful, immeasurable heavenly world, leaving you at your wits' end. It does not change a thing, but the right light will explain everything soon. You ask Me whether you would encounter different things in the spheres of the second kind of spirits as well.

Oh yes, I tell you, the transformation of this temple in a new, wonderful heavenly world, is exactly because you entered the spheres of the spirits which are in this temple. You ask: Why do we not see these spirits in whose spheres we find ourselves in, who are in this temple? Because you look at their center through My intervention. Let us retreat a bit and look, there stands our former temple and we see it populated with blissful spirits, talking to each other about things relating to Me.

Now you have convinced yourselves that one can also move freely in such spiritual spheres just like on earth. Now we can again retreat to our previous place. Look, we are already here.

Let us retreat again from the sphere of our hospitable host and we will find ourselves again on our most simple spiritual sun. Now that you are outside of his sphere and is still in this good spirit's company, you can even exchange thoughts with him. He knows you very well since he is also from your earth and even have blood relation with you. For the present, I do not yet want to introduce him to you since there will come even better opportunities by which we will get to know all the spirits better, who are now serving us at this occasion.

Listen to what the spirit says to you: (the spirit) Oh friends, you who are still walking upon the earth in your bodies - grasp, yes do grasp life in the deepest of its being! It is infinite and its riches is immeasurable! The foundation of life is the love of the Father in Christ in us! Deeply take hold of it in your hearts, then you would find in yourselves the same which you found inside of my sphere. What you saw was but simple. But at the core of life lies infinitely more.

It was scarcely fifty earthly years ago, when I, just like you, wandered as a citizen of the hard life upon earth. At first, the thought of the pending death of my body has deeply captivated me. But believe me, my angst was vain and unfounded, for when death came over my body and I thought I was going to ruin and would be destroyed, only then did I wake up as if from a deep dream and immediately passed over into a perfect life.

Even if I have not yet by a far stretch attained to the actual fulfillment of life, I keep getting closer to the perfection of life, which is coming into focus more and more. How great and glorious it can be, I cannot yet let you see. I can only, from the wealth of my inner perspective understand that the perfection of life in the Father through pure love for Him should be something of which no spirit in any sphere can grasp even the tiniest bit.

Fortunate, yes infinitely fortunate are those who on earth have made the love for the Master his only need, for he has, unto the perfection of his life, chose the shortest route! For, believe me, my dear earthly brothers and sisters, whoever carries on earth the love of the Master in him, he also carries the perfection of life in him; in that he has that utter holiest and absolute greatest perfect goal, to which I still have a long, far road to travel to, in him and with him.

The circumstances of my life are indeed filled with the unutterable feeling of happiness, but everything you saw in my sphere and yet endlessly more which you not yet have seen, but which I continuously can see in ever renewed wondrous riches, is nothing in comparison to have to only once see the Father. Therefore, before everything else in your life, look uninterruptedly to Him, then you will in due

time and surely very easily and shortly be brought to where the Father lives in the midst of those that love Him!

How do you like the language of this spirit? Truly, I tell you, if it would be given to this spirit to see Me nowhere as your guide, he would be destroyed by a too intense feeling of happiness. Therefore, consider and realize in which bliss you are unawares finding yourselves in, that I do find Myself with your day in, day out, educating you and teaching you with My finger and showing you the most correct and quickest way to Me.

Do not allow yourselves to be enchanted by this world, for it is full of death, filthy lucre, and hellish fire! How things develop after the laying down of the body, we will still shortly see in many spirits of our spiritual sun, as good instruction. I tell you, woe to the world for her wickedness, for her reward shall be called: Terrible and unmeasurably miserable it is to find yourself in the wrath of God! But now, nothing more of this. Already another hospitable spiritual friend is approaching us for another encounter, and we want to gain again something new from his life sphere.

The two previous spirits we will for the time being keep in our company, for H.W. Anselm will indeed be able to bear the closeness of his grandfather! With that, we will leave it then for today."

The Sphere of the Third Spirit - An image of infinity

Ref: "The Spiritual Sun" By Jakob Lorber Ch 8

Father Christ is speaking: "Look, the third spirit is already here, and we will immediately answer to his hospitality. Enter then into his sphere, then we will experience what is to be seen in there. Since you already find yourselves in his sphere, let me hear from your mouth what is here to be seen. You are again so surprised and look around you in consternation. What is it then, which is taking your sight so strongly captive? I see it will again be necessary for Me to serve as your interpreter, for you still have no time or rest to find words suitable to relate what you are seeing.

You are standing upon a shining cloud. With surprised eyes, you see an enormous number of supernatural worlds floating by in great circles. You find yourselves surrounded by the greatest of miracles, being countless on each of these worlds. Every one of these worlds appears to be infinitely big and yet you can view them from pole to pole in one glance. You see countless crowds of happy beings walking upon these floating worlds, jubilating intermittently. Each new world you approach is filled with some different indescribable wonders. But you say: If only they would not float by so fast, these utterly magnificent dwellings of countless multitudes of blissful spirits! Oh, just wait, we can even do something about it. Look, presently there is an unusually big, radiating world, taking after a primordial middle sun. There you are already.

The strong light blinds your eyes, preventing you to see her wonderful wealth because of the too intense light – but we can do something about this too. Look, the strong light has become milder, and you see that this big world looks like an endlessly great, indescribably beautiful garden. In this garden, you see many elegant dwellings and around these dwellings wander blissful spirits, who happily enjoy of the exceptionally tasty fruit from this big garden.

Over there you see spirits singing songs of praise, ascending in the glowing ether. Somewhere else you see loved ones walking arm in arm in great friendship and happiness. Over there you see a company of the wise, praising My great love, mercy, and compassion. On the branches of the variety of most exquisite fruit trees, you see a shimmer as of the shining of stars.

You ask: What is that! I tell you: Watch it closely, then you will soon see what is hidden behind these stars. But you are once again surprised, for now, you say: Great, Holy Father, what is this! The moment we took a closer look to such a star, she expanded together with the tree to endless size. The previous great world, as likewise this single tree, can we see no more due to the infinite surroundings, but this little star has grown into a new, great world and in this world once again multifarious new wonders. Oh, Father, tell us more, where is the end of Your immeasurably wonderful creations!

Yet I tell you: You are right in asking this. I tell you: The endless wealth and greatness of My creations have neither begun nor end, for wherever you see one, believe Me, there is hidden something infinite! Therefore, there is nothing which you now see in the spirit having any end, but everything is infinite. Would it not be thus, it would not have come from Me, would not be spiritual and eternal life would have been the purest lie. If the division of natural division already shows you that their division goes through into infinity and in a grain of seed lies hidden infinitely many seeds, why would the spiritual be subject to any fencing in?

Convince yourselves through this new world. Look, here is a spirit walking close by; enter his sphere and you can convince yourselves immediately of what abundance of new, wonderful riches he possesses and believes Me, this proceeds unto infinity. You can get to understand this by means of a natural example, but you can recall it now again.

The example consists of the following: position two exceptionally well-polished mirrors over against each other and tell Me when the reciprocal reflections end.

Look, as such, it is here as well: Every spirit carries something infinite in him and that in infinite multiplication. Each spirit serves to the other as a mirror through his inner love for Me and towards his brother. As such, there is an endless reciprocal reflection. Exactly this reciprocal reflection is the great, holy, almighty connection of My love, by which all these beings relate to Me and each other in abundant bliss.

Yet again you ask: Are the spirits which we saw and still are seeing through the sphere of our hospitable, serving spirit, also real independent spirits, or are they only appearances finding their origin in the reciprocal reflection of the true spirits? I tell you: they are all equal. You are surprised because of the answer, but in the Kingdom of spirits, it is no different, for everything is truly determined.

If you would enter My infinite sphere above, you would only see the infinite Kingdom of the heavens like a spiritual human. But if you would enter his sphere, this human will soon dissolve into countless spiritual worlds, which will look like countless different stars, strewn through the whole of eternity.

Should you get closer to such a star, she would soon appear to you like an individual, perfect human. When you would enter the sphere of this person, you will immediately find in him again wide expanses to all side, a new heaven strewn with countless stars. If you would approach such a star, she would at a certain distance again have the appearance of a human. If you would again come close to such a person, you would almost exclaim of surprise, just like when once the sea captain Christoff Columbus approached the mainland of America! For you would once again see the magnificent heavenly splendor and a wondrous world. If you would find yourselves



properly in this world, you would be stupefied, to find this world inhabited by spirits. Would you then again find yourselves in the sphere of one or the other inhabiting spirit, you would again find new glories. At the same time, you would, yet now with a more experienced eye, see the original world as the habitation of these spirits.

Likewise, it proceeds, and every single spirit is consequently again a perfect little heaven in himself.

You need in fact to realize that the heaven is a heaven filled with heavens. Like this heaven is in himself infinite, likewise is every angelic heaven infinite. From this can be derived as it is written in Scriptures: The Kingdom of God comes not with observation but is within you.



On this foundation, shall every spirit live in this Kingdom, will see and appropriate what he has gained in himself through his love for Me.

Such it is written: The Kingdom of the heavens is like a mustard seed. It is among the smallest of the seeds. If it is sowed in the earth, that is, in a heart full of love, it grows into a tree in which the birds of heaven will build their nests.

Do you now see that little mustard seed? Every single blissful spirit is a mustard seed, meaning as much as: he is a creation of My love and out of this love, therefore a living word. If this word in the earth of love which is freely brought out by Me blossoms, then it becomes through and through a living tree full of love and life out of Me.

If you would enter the sphere of such a tree, it will surely surprise you that you will see in it an endlessly wonderful wealth of the heavens, which is infinitely present, just like My love, mercy, and compassion, in every single spirit.

This you need to make your own, according to My order – only then will you truly gain inner benefit of it and you will finally experience in the bright light in yourselves, that My written word is Me and at the same time the living, infinite

Kingdom of the heavens with you, among you and, if you would take it actively into your hearts, also living in you.

What else will still be revealed wondrously and anew, we will still sufficiently observe in the spheres of other hospitable spirits. Do then retreat from the sphere of this third spirit, who is also a relative of yours. We will find ourselves next time immediately in the sphere of a fourth spirit. We will leave it at that for today. "

The Sphere of the Fourth Spirit - The mystery of the Son of man.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 9

Father Christ is speaking: "Look, he is already standing there, friendly beckoning you to come to him and enter his sphere. Feel free to go and give special attention to what you will see in his sphere. This spirit will also see you in his sphere and will guide you around in his world. As said, take notice of what you will see there, for it will be of great meaning to you.

Well, you are in his sphere and is extremely happy, for you see the spirit in whose sphere you are, only with the difference that you do not recognize him outside of his sphere. Yet, inside his sphere, you properly recognize him, for he once was on the earth a blood brother of yours. My eloquent Anselm will properly recognize his brother the moment he hears him speak. For this reason, I want him to guide you around and give explanation about things himself.

Well, what do you see! You find it impossible to speak due to the too great surprise, but this time I do not want to be the interpreter, but your guide will. So, he (Heinrich) is speaking:

Look there, my beloved brothers, to this great, impressive temple before me. Look at the indescribably glistening beautiful pillars. Do you see brother, the pillar reaches so high that you become dizzy of it; and look straight ahead, how this beautiful temple is surrounded by countless such pillars. Look, above the pillars rest a round roof, shining brighter than a thousand stars and above the roof stands a huge, fiery cross, shining red like the most glorious morning red. How do you find this temple!

You say: Brother, its greatest, unspeakable magnificence bereaves me of all words to share my feelings about it with you. But what is in this temple? Best brother, would you not take us inside? O yes, beloved brother and friends, but prepare yourselves for something unusual, for the magnificence inside, yes, I would want to say the holiness of this temple is so unexpectedly exalted and so wondrously great that you would barely be able to bear it. You do know that I, in my earthly life, was a great friend of God's Word. And because the apostle Paul was our preferred apostle through whom the heathen would be converted, I do love him, second to the evangelist John, the most. To let you receive it from me more clearly, and this temple is built by me out of deepest reverence for the Word of God.

Before we enter, I want to explain the meaning somewhat: these almost immeasurable high pillars denote the respective scriptures of the Godly Word and represent the Old Testament. If you would enter with me through the pillars, you see before you a glistening hallway. The hallway on the inside of the pillars is bordered by a red wall. As you will see, it is just as high as the pillars and at the top is connected with radiating, impressive arches with the outer row of pillars. This roomy hallway between the pillars and the wall is the actual vestibule of the temple.

The rounded roof you see being so brightly shining above the pillars and the temple is the light of compassion from on high. The cross on top of the roof depicts the being of this light of compassion, which is, in fact, the holy of holies, namely the love of the Father and the Son!

Now that you know this, dear friends and brothers, let us proceed through this hallway to there where you see a great light flowing from the wall, shining red like the red of the most beautiful spring rose. There is the entrance to the temple. Do you know what this light means? This light denotes the love towards Christ, and it is not possible to enter the temple by any other means than only the strait gate of love towards Christ. Look, brothers and friends, now we are here. Look, there is the door. You are indeed surprised that this enormously great temple is only accessible through such a small little portal, but you also know that it is written who do not enter through the strait gate, will not come to the Father, therefore also not into the Kingdom of God and just as little in the kingdom of the angels of the heavens. Bow then as properly and deeply as you can and follow me, then we will immediately see the inside of this temple.

Well, brothers and friends, we are in the great holy place! What do you say of this splendor? As I can see, you are completely perplexed and speechless. I did tell you beforehand, therefore, to prepare yourselves for something extraordinary. As you see for yourselves with astonished eyes, the inside of this temple is too great and magnificent and even for me too exalted to interpret it for you. The most fantastic is the unexpected, endless size of the inside.

You thought: When we get to the inside of the temple we will, just like on earth, see a treasure and ornaments. But here you literally and truly see endless, vast spiritual worlds; and these worlds, having neither beginning nor end, are united into a kingdom. You look with amazement over the endless distances which is strewn with countless unexpected glories. You see trees rising to the heavens, richly endowed with delicious, juicy and shining fruit. You see countless many beautiful temple buildings and you see that they are inhabited by great multitudes of blissful spirits.

You are highly surprised, but look, dear friends and brothers, there on the mountain with softly glowing hills in the direction of the morning stand a simple, modest temple, but its shine is even more intense. Follow me there and you will get to see something that will enrapture you more than what you have seen up till now. There we go then! You see how far off this temple is; by earthly measure, you would rather reach the moon than this temple. But for us, spirit people have it much easier this way, for we only have to want, and we will already be where we want to be. Want to be there with me and look, here we are.

You are dumbfounded because of the enormous size of this temple, and you barely dare to come closer. Enter bravely with me also this temple and you certainly will be received well by its exceptionally friendly inhabitants. Therefore, do follow me! This temple looks inside again like a temple, and you will there be received into an unusually hospitable home. We have now entered the vestibule, and then we enter the shining gate to the inside of the temple. Look, beloved brothers and friends, we are at the place of our destination!

Do you know that friendly man, rather on the foreground, surrounded by a multitude of great and small human spirits? Watch how he is teaching them very

amiably and lovingly the great mystery of the Son of man and how every word of his mouth comes forth from his mouth as if a bright star! But see, our good host and friend have noticed us. He is rising from his shining seat and rushes to meet us with open arms. Do you not yet recognize him? Look, he is already very close. Observe him closely; you should know him. If you have not yet recognized him by his telling appearance, you would surely know him by his old, always the same and faithful greeting!

Listen, he speaks: O beloved brothers, the mercy of our Master Jesus Christ be with you and the love of the Father in the Son and the communion of the Holy Spirit! What has motivated you to come here? Who was your guide? You do not need to speak, but I do suspect it in my heart, whose love is so great that she leads those who are redeemed by her, to the holy Source of eternal love! O beloved brothers, I tell you in the name of my above all beloved Master Jesus Christ, do hold on to Him, hold on to His love and you will not, yes eternally not go to ruin. Truly blessed are those who believe that He is Christ, being the Son of the living God; yet, only those who love Him above all will see in Him the Holy Father. For only through love do we become the true children of God! Therefore I, the old Paul, tell you: hold on to the love, then you have the eternal life in you! Greetings, the mercy of our Master Jesus Christ in the Father and in the Spirit, be with you!

Well, beloved friends and brothers, did you see how hospitable and loving the old friend and apostle of the Master have received us? See how he already is back among his disciples and is teaching them the love for the Master. You would want to know whom these children and spirit people are. Look, they are a pure heathen and heathen children. But it is by far not yet all whom you see here. Come again outside with me, in the vast space of the great temple. Since we now find ourselves outside again, you see everywhere a wide environment with almost innumerable temples being enlightened. These are pure schools for all kinds of heathen and many apostles and disciples of the Apostle Paul are their teachers.

There are truly in this great temple where we are in, still countless much to show you. But because you are still bound to earth, many millions of years might be needed still to show unto you even the smallest part only superficially! Once in the spirit, you will, just like I now, see all perfectly clear through the infinite mercy of the Master. Therefore, we will now leave this temple. Look, we are already at the gate of the temple entrance, and we again have a free view on the great pillars and the shining roof with the great cross.

Now, yet another thing. You can tell me this, for even here there are much which we spirits still have difficulty understanding, or find even impossible to understand. How does this visit of yours happen, or more specific, the fact that I now can see you and talk to you I can understand, for you were in spirit already closer to me and have spoken to me like now, but you might not remember such a rendezvous. Therefore, I can easily understand your visit this moment very well. What I cannot understand though, what I find impossible to explain, is why I feel so indescribably happy in your vicinity. You can, believe me, being a faithful brother, that I have never experienced such a blissfulness for as long as I have been an inhabitant of this blessed resort. Tell me, tell me, if it would be possible for you!

But now I tell you, do not tell him, for he needs to be prepared for the moment on which he will see me unless he will not be able to handle the joy. Here are spirits

that love Me so exceedingly that I can only approach them visually only gradually because of their love. Thus, tell him to persevere in his wish; his feeling of bliss will in due time be revealed. Tell him thus in your spirits. Look, he has received that from you, accepts it and is awaiting it anxiously. Such a condition is called: the patience of love!

We again are at the place of our company; now step out of the sphere of your brother's spirit and look on. I will reveal Myself to him for a short while. Look, he sees Me. He falls on his face and adores, prays and weep; this is good thus! For the time being, only for a moment. But next time we will serve again the sphere of a fifth spirit. That brother's spirit will guide you the same way as this one, who is still weeping, praying, who will be allowed to stay in our company. Let us leave it at that for today."

The Sphere of the Fifth Spirit - The greatest wonder, the heart of man.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 10

Father Christ is speaking: "Do you not know this fifth spirit, who is already standing before us? Look how amiably he is smiling for you and beckon you to enter his sphere. Feel free to go and look at his wealth. Also, this spirit will be recognizable and visible unto you, and he will guide you around the treasures of his inner life. Go then into his sphere.

You are now in his sphere, and you once again clasp your hands together in surprise and are almost out of your senses due to the wondrous, exalted greatness of what you are seeing. Now easily follow this friendly brotherly spirit, then you will experience unexpected things. Just like with the previous, I will be your narrator in My Name; now listen what your guide is saying:

Oh, dear brothers and friends, what a bliss and joy it is to me to see you back here again! You indeed know me; follow me to my blessed sphere. I want to show you which treasures emerge from the love for the Master. Look, dear brothers, and especially you, my beloved Anselm, over there on the glorious mountains before us, only there will you see the treasures of my blessedness!

We have reached the summit of the mountain. Now, look at the infinite distance. As far as your spiritual eye can reach, yes as far as your strongest and quickest thoughts can transplant themselves, all this are given unto me to rule over.

You now ask me and say: But dear, blessed brother, are you also then the owner of all these countless beautiful palaces, standing proud, radiating like rising suns on the round mountain, also the owner of all those innumerable myriads of blessed spirits whom we see all over, having friendly communion with each other! Do all the countless many beautiful gardens with all their beaming pillar towers, blinding our amazed eyes with their bright light?

How is it then with those distant worlds, which we perceive to be rising suns? The bright firmament with its countless, beautiful stars, are those also yours? And this magnificent sun above us, whose rays are so mild and soft, filling the whole of infinity, how is it with her? Do you count her also among your possession?

Yes, beloved brothers, I tell you: Not only that which you see but infinitely more which you cannot see, are the possession of my love! Dear brothers, you are astonished, and you say: but dear, blessed brother, your declaration almost sound as if selfishness and self-love have entered you, for you say: All this and infinitely

more are the possession of my love. Yet, love also includes your own self and thus also your actual life. Do you not know that everything is the possession of the Master? How then can you say that this all is the possession of your love?

Indeed, dear brothers, your words are pleasant to me, and your thinking are truly grounded, yet not rightly placed here. For when you judge from the outside to the inside, you could very well have a good case, but here, all judgment must be correct and can only go from the inside outwards. Look, for that reason are your judgment not well placed. For if I say: this all and infinitely more are the possession of my love, you need to think of it from the inside, that my love is the Master Himself and that I have no other love and therefore no other life as that of the Master!

For you, brothers and friends, to truly understand that your judgement of me was an external judgement, I tell you for the sake of clarity also this: if you would say, 'all this is the possession of the Master', you would by this give only an external confession by assigning it all to the Master; but through such a confession, the Master is, just like the confession, still outside of yourselves. But if you would say: All this is the possession of my love, then you share therewith that the Master is everything to you and that He lives with His love and compassion as the eternal life, in you. For when you say in the love of your heart to the Master: 'All this is the possession of my life', then you say the same as did my dear old friend, the old apostle Paul have said when he still lived upon earth: 'Now I do not live anymore, but Christ lives in me!' I only tell you this that you may know our manner of speech here for on earth only external speech exists, which must pierce inward from the external. Therefore, it is still an unsure and seldom effective speech if not spoken after the manner of the word of the Master, through which man is taken hold of from all sides and thus completely permeates him. Our speech is an inward speech and has nothing external, therefore it is always effective.

Come now with me to the hill there up front, where you see a beautiful palace. Look, we have barely spoken the word, and we already are where we want to be. You now say: This palace is beautiful and grandiose, but the temple we saw in the sphere of our previous brother was greater. But I tell you: do not judge too quickly, first go inside and then compare. Look also here is but a strait gate by which to enter. Bow down as deep as possible and follow me. Well, we went through the gate and are in the palace.

What is it with you that you are looking around as if turned to stone? Look, dear brother, I indeed did tell you that you should not judge too quickly. Here, the worth of things only ever is on the inside and never to the outside. Therefore, the inwards are also always more exalted and wondrously greater than the outer, for here, everything stands in a relationship, like the Word of God on earth. Simply and modestly, it is written with letters in a book. When one would enter through the strait gate of humble love into the simple word, to what wondrous wealth would he come through a single word of God which, simply and modestly compiled through letters, is written in a book. And as was said, this is the relationship in which things stand.

You did not expect that you would find an infinity filled with God's wonders in such a simple palace. Since you now see the countless worlds in their spiritually exalted existence and the myriads of glories on them, their countless blissful

inhabitants, you now are surprised how it could be possible inside such an outwardly simple palace.

Yet I tell you: It is by far not as great a wonder as the fact that the heart of a human can become the dwelling of the Holy Spirit through the love of the eternal Father, the infinite, holiest, almighty God!

Would you want to walk with me to there where on the illustrious plain stands a magnificent round temple, surrounded by three rows of very beautiful glistening pillars, having no roof, but in place of one, a radiating rainbow construction, looking as if in constant motion? You want it and look; we are already here. Are you of the mind to enter this temple! You confirm it with joyful hearts. Then follow me immediately into this temple.

Well, we are already inside. Once again you clap your hands together in surprise. Yes, you see, this is how it is with us. We are at home in the inward parts. Let you not be brought off tune by the even greater glorious magnificence you see here, for the deeper you penetrate, the greater and more beautiful it becomes. The greatest love, compassion and wonderful wealth is only in the most inward, namely the Master. It will be eternally not possible for any spirit to ever get there, even though he can continuously get closer.

You ask me after the meaning of the sea there far off, shimmering so beautifully, as well as the pristine island with multiple beautiful temples not far from the shore, especially the most beautiful one up there on the steep hill. If you want to go with me there, you only need to convince yourself about what it all is. You want it and look, we are at our destination, for here on the sea we need no ships. By our will, we can go wherever we will. If you want to enter the temple, then follow me. Yet, this temple might not get revealed unto you regarding its interior, but you will find yourselves in it as in any other building.

Well, we are already inside. The beautiful building style pleases you very much. But look, there at that great frame through which shines a red light, who do you see there? You say: A very dear, friendly man and a just as amiable, friendly lady. Come with me and do not be afraid at all, for these inhabitants are extraordinarily friendly and radiating. Look, they are both getting up and rushing towards us with open arms. Do you not yet recognize them? You will surely recognize them when they will be close to us. There they are! Let you be blessed by them, for he is the beloved of the Master, the apostle John and she, o brothers and friends, she is the mother of the incarnated eternal Word out of God! She did bless you now, but the time to speak to them have not yet arrived. During your stay here the opportunity will arise to come still closer to both John and Mary as is now the case. My inward [voice] is telling me: Up to here and no further may I guide you. Therefore, you can now return with me to the place where we departed from.

Only one thing I would want to know from you. You have indeed not noticed it, but it did not escape my view, that these, both beloved of the Lord, were seized as if with blissful reverence, by which they were in no way capable to speak. I have never seen such as this before, even though I have often been here. Yes, this is even the place where I prefer to tarry. You are silent and want to say no more. O brothers, exactly your silence is doing something great to me, yes giving me the greatest suspicion. Therefore, I do not want to insist anymore and thus will happen, as always, the holiest will of the Master.

You ask me and say: but dear brother, how then will we find our way back? Firstly, look where you are and only then ask. Now you say: how is such a thing possible? We are then already at the place where we started out from! Yes, you see, it fares better than with your railways on earth. We namely never left our place but was only granted unto you to gain deeper and ever deeper sight into my inner love. You have therefore nothing other to do but to return your vision, to discover that you are still yourselves completely intact at the original stance. I have therefore nothing more to say than that I am the one whom you had as a brother on earth who carried the name of Frans. By this, I have fulfilled my inner assignment to you, and you can now retreat from my sphere.

[Jesus]: Well, how did that suit you? You became completely and blissfully enraptured. Yes, this is all well, but this is not all. Look, already a sixth spirit to our company. He does not belong on this spiritual sun anymore, but he is an inhabitant of My holy city. In his sphere, you will certainly still see somewhat of the spiritual sun, but you will see it in a completely different light as was the case up till now. Prepare yourselves therefore well, for I tell you: everything will have a whole different look there.

Your second brother also wants to know the reason for your visit. But I tell you: he is not ripe for this yet. Only one moment would be too much for him, but we will indeed let him feel My presence. Look how he begins to radiate of joy and how he exclaims from the depths of his heart in bliss: Oh, Holy Father, You cannot be far away anymore, for the unexpected bliss of my love tells me that you are close to us! When will we enjoy the highest of bliss, to see You, O Holy Father, in the greatest love of our hearts? I tell you: these spirits will soon be granted this mercy, yes, very soon. But we will prepare ourselves to see even more on the next occasion and therefore, enough for today. “

The Sphere of the Sixth Spirit - Peter the Rock.

Ref: “The Spiritual Sun” By Jakob Lorber Ch 11

Father Christ is speaking: “Since our loving spiritual hospitable friend is here already, you can effortlessly and immediately find yourselves in his sphere.

Well, you are already in his sphere. Why are you now suddenly looking around you with anxiety? You say: because we find ourselves upon a high rock and am surrounded by nothing else but an endless, heaving sea. It seethes and waves menacingly around this lonely rock on which we find ourselves and it seems to be bottomless. What will become of us if this sea will surge over our weak rock with her mighty waves? We have only our sure destruction before us! Where would we find rescue if all these waves would crash over us?

But I tell you: You have judged badly. Relax a bit and look in the direction of the morning, where the great water surface is beginning to turn red, then you will immediately have a change of mind. You already are looking in the good direction; and what do you see?

I can see an even greater fear is taking hold of your hearts and you say with a shivering voice: Oh, Master and Father, save us unless we completely perish! For just as high as the mountain tops, are terrible monsters rising their heads above the endless, vast waves of the sea and they are charging towards us at great speed. [Jesus]: Oh, you small of faith and faint of heart, why are you, while I am still with

you, afraid of things that have no meaning? I tell you, use your keen sight, for what you now see, is extremely important. Strain your eyes even more towards the direction of midnight and tell me what do you see there.

Now you are taking, even more, fright and can of sheer, foolish angst, utter not one word anymore; what then is there? You see the water mass parting and to the sides of the wet walls in the depth, a menacing fire, surging upwards more and more, devouring the steaming walls of the sea. In the mid of the fire, you see a great, fiery dragon. He has seven heads and on their heads, ten horns. With his mighty tail, he splits the waves and from four heads, who already erected themselves above the waves, he vehemently spits great fiery bullets to all sides over the surface of the sea. You now also see how a great mass of countless bats and other nocturnal animals flee into its four wide-open mouths and how he hastily let it descend into its flaming gullets. Around the heads, you see hovering menacing cumulus clouds, restlessly swirling around the horns, filling it with lightning, which is being thrust out onto the restlessness of the waves. You see it and you are oh, so afraid! But I tell you: Look very well for the second time; you will see behind the dragon something else. Look, there is a chain around his tail and behind it, an innumerable amount of smaller chains, being dragged along by this mighty dragon on its fiery trail.

You anxiously ask: Father, what will happen with these wretched slaves of this dragon? But I tell you: Have a good look, then you will soon discover how these slaves behind this dragon jubilate with swords in their hands, saying: Honor to you, mighty prince, you have conquered the peoples of the earth and made the heavens to pay you tax! Thus, you became a mighty ruler among God and all creation. Heaven, earth, and all abysses must bow down before you and the earnings and works of the Son out of God you have defeated and you have made all upon earth, above the earth and under the earth, taxable to you. Well, what do you say now of these adherents of this dragon, now that you heard this? You shudder in the deepest of your being. But I tell you: Keep standing right where you are, your eyes fixed in the direction of the evening, then you will immediately see another image before your eyes.

You are already looking. What anxiety-inducing thing do you now see? With hesitating voice, you say: Master, if it is going to continue like this, then we are hopelessly lost, for the dragon have draped himself in a wide circle over the waves of the sea like a mighty, immeasurably big snake. We are encircled by him as if with an incalculable, great, fiery ring wall. We see no escape anymore; Thus, we are unavoidably his prey! We cannot arise from where we are standing; what will then become of us? To all sides, we see the vast surface of the sea glowing strongly. Countless vortexes are emerging on the glowing and violently steaming surface. Fiery volcanoes haphazardly thrushes glowing waves as high as heaven. O Father, help us before all these threats come even closer! Then, when the glowing waves, full of pestilence and stench, full of curse and consuming fire will devour us, will You then pull us out of the endless, eternal, abominable abyss?

Oh, you of little faith, why are moaning so pitifully and anxiously! Look at once to the midday and you will immediately see another scene. Do you see how there, behind the wide and mighty glowing snake circle, gigantic angelic beings, armored with mighty swords, awaiting only a sign, a small wink from Me, to

incapacitate the snake? First, look around you at all sides and count the judging angels. Are there not twelve? Yes, so it is! Look around you. The angels received the wink and look, the snake is lying there, dead and cut to pieces. Her pieces are sinking into the depths of the glowing waves; the waves thunderously crush in on it from all sides. And now look, where is the waves, where is the sea!

Peaceful land replaces the abhorring flood. And look, from all sides come, amiable messengers, carrying My living Word in their hands and sowing it all over like wheat kernels. Now look to the direction of the morning: a new, glorious sun is rising! From the heavens are falling abundant dew on the new soil of My compassion and mercy and new, delicious fruit germinates everywhere. Do you understand what you saw! I tell you; this image is very close; it is happening right before your eyes. You should therefore not be anxious, for you have witnessed in this image of higher spiritual truth, the end of the shameful fornication. Now look around once more and look at the spirit in whose sphere you have seen all these. Do you know him?

You say: Oh, Master and Father, he appears to be familiar, but we still do not really know who he is. Would you, therefore, tell us who our hospitable friend actual is, who has prepared for us in his sphere such a horrible and joyous meal? Then I tell you: This hospitable friend you should recognize easily if you would pay a bit attention to the place where you find yourselves. To whom did I say that he would be a rock upon whom I want to build My church, against which the gates of hell would not prevail? You say: to Simon, who therefore was called Peter. Well, he is also our spiritually hospitable friend. He sees Me and you. But while I am speaking with you, he stays completely silent, because he is filled with love for me.

You can now retreat from his sphere, for already another, the seventh one is approaching, in whose sphere we will again see a lot of things. This sixth spirit, we will also keep in our company. Consider well what you have seen today, then you will next time, at the next occasion, receive a pure solution. With this, enough for today. "

The Sphere of the Seventh Spirit - Enigmatic images of spiritual conditions.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 12

Father Christ is speaking: "Look, the seventh spirit is already waiting for you. You can immediately proceed into its sphere, that you may see the revelation of the truthful ways of salvation and its eternal order. You are now in his sphere, and you are looking around completely overwhelmed and perplexed. What do you then see, which has put you in such a strange state of mind, as if you do not know whether you are surrounded by something humorous or something serious? But I do exactly see what is happening inside of you and your inner words, which you barely know yourselves, lay open before me.

You consequently say: Whoever can, can find the explanation of the marvelous things we have previously seen from this image, let him who can take it, take it! We see instead of an unraveling, only a not directly abhorring, yet still an even more confusing knot! Therefore: Who can take it, how out of this, the unraveling will come forth? We cannot. What then should this mean? Here and there arises a conical mountain. People are ascending on one side and glide down the

other side. When they slid down, they go stand there and laugh at those following them, while they say: So, this was then true, that a fool gains ten! To the other side, we see a whole lot of swings, each of which is hung between two rather strong, high trees, being mightily swung. Also, there stand a multitude of spectators, mockingly laughing at the swingers, calling at them: Hey, you fool, why are you so happy on the swing where you indeed are energetically swinging to and fro, yet staying put at one place? The swinging length of your swing is the whole journey which you travel over and over again. This is the second scene we are viewing; you are saying to yourselves. You continue on the other side; we see a ring wall. Inside of this ring wall is cyclic tracks, closing into the center in a spiral fashion, to the center, where a tent is erected. On these tracks are people running towards the tent. When they reached it, they turn around and run to the outer ring wall. All around this ring wall stand here and there groups of people, mockingly laughing at these cycle-track-racers, asking them what they intend to achieve with this running. Some of them cease their running, climbs unto the ring wall, saying: how could I have been so stupid, I have almost killed myself, running for nothing?

At a fourth location, we see around water bowl with a diameter of about a thousand klafter (1900 m) and a depth of about one klafter (1,9 m). In the middle of the bowl, a huge spade is put into an even motion by an attached construction of beams. With this, the whole mass of water is forced into a uniform, cyclic movement, being the quickest close by the wheel, yet becoming slower with increasing distance.

On the surface of the water, a great number of rowing boats are available. In the boats are people exerting themselves to get in from the shore, closer to the spade. When they get there, they quickly tire and are pushed to the shore of the bowl again. At the shore again stands a multitude of spectators, heartily mocking the foolish seafarers.

The seafarers do not look as if they bother too much with this. But some of them, who have already been washed out to the shore more than once, finally steps out of their boats onto the shore with bored and sorrowful faces and cannot be astonished enough that they have let themselves be washed along on the surface of the water for so long for nothing and nobody, by the water spade. Only a few of them watch this silly spectacle for a while and laugh with the other spectators because of the still very busy seafarers. Others remove themselves, shaking their heads and search for a peaceful spot somewhere to take a rest from their foolish and senseless exertion. This will then be all we will see in this promising sphere of this seventh spirit. We do very well see that such manifestations often happen, but it still stays the same. Who then can see a solution and above all, the truthful ways of the Godly order in these manifestations, must have more light in his eyes than a whole legion of main central suns concentrated at one point! What we can gather from this occurrence, is what the sages of old once have said: There is nothing new under the sun, but everything follows it's old, set cycle and that all over again, the same way again, from the beginning.

Again, I quote to you another, also old proverb, derived directly out of nature, saying: who is blind, see nothing! Look, there is nothing to be said against this proverb, for such, it is in general in this world and especially about the inner perception of the spirit. The whole world looks like a Thomas who said: If I cannot

grab His hands and see in bright sunlight with my eyes, it is for me as good as nothing and it tells me nothing.

I would first want to ask someone who alleges thus: can you take hold of the stars of heaven with your hands, and can you see them in bright sunlight? Look, you can do neither one nor the other. Do the stars therefore not exist, because can do neither one nor the other? You tell Me: at least I see the stars at night and then I can calculate their orbit. But I tell you: your testimony does you, regarding your sharpness of mind, no great honor, for you by this openly acknowledge that you know My order only from your night side, while the order of the day is still hidden from you. Would you have no night, you would exist on a bright day like a blind and would not even dream about the order of My things. It is pitiful if you can only find your wisdom regarding the order of My things, only through your night and not through your day. Look, it also becomes quite clear through the things you have just seen.

Two curious and sensation-hungry people scale a mountain and believe that they can grasp the secrets of the heavens very well up there with their minds and can tap up till the last drop of what exists from it. They, therefore, put in much effort to climb up against the steep cliffs of this conical form mountain. The higher they progress, the less footing they have to stand on. When they reach the very summit, they finally have no more place to stand, become dizzy and, since they find no heavenly handle up there, they let themselves rapidly slide down the other side, to the same plain from where they departed. At the end, they do not know the purpose of this climbing of the mountain anymore and they can do nothing other but laugh at themselves, saying: Now we know just as much as before; all our efforts were foolish and silly. We tried by the climbing to aspire to pass by others. Why! Only for all of us to slide down the other side again? What did we gain to those who never set foot on the mountain? Nothing, for firstly are we just as far as they are and secondly, we are getting laughed at by them because we have put in so much effort to gain one and the same goal, while we could have gained it much easier.

Do you not yet make something out of this image? I will tell you yet another thing, then you will understand this case better. How do you interpret this text: 'My yoke is easy, and My burden is light'? If I proclaimed it, who is forcing those who want to come to Me, to scale mountains to reach me, while I am waiting on them on a flat land and on a straight road? It is for this wise reason that human worldly wisdom must become blunt by itself in time, for it should become obvious that at the end it can achieve nothing other than what could have been achieved a long time before.

Furthermore, can you also find an explanation in this first image for what you have seen in the sphere of the sixth spirit? When you would follow the history of the exertions of the dragon according to Revelation of John, it would become clear to you how much effort the dragon has put into again arise from his abyss, or like the first image of today, to climb to the top of some or the other mountain. What did all his efforts achieve every time?

The higher he climbed, the less ground he has to stand on and if he would have reached the top already, what should be the consequence? That he would again quickly go down into the depths from where he surfaced, for he could not maintain himself at the top. If anyone would focus on himself, then this is certainly

the story of his working history, for it can impossibly be greater than the pinnacle position on which the willing worker finds himself. It will become clear to anyone striving to be at the top; therefore can no one stay on top. Everyone will certainly be overcome by dizziness! The result is that he will leave the top again and quickly slide down the other side. This is a very wise lesson from the school of the eternal order! Her name is vastation, which contains as much as the destruction of all selfish desires.

It has no use if someone would announce before climbing the mountain: listen, brothers, climb with me, I know the right way. Come with me, for only along this way will we gain a sure foothold at the top. We have heard the spirits call out at the beginning in the valley: A fool makes ten, and look, not only ten but a whole multitude scramble behind such a one. Since a conical mountain only has one top, it can be reached from any direction, but then it follows: till here and no breadth of a hair further! Fate wants that man would quickly slide down the other side again to again reach the state where you initially started out from. See, this image already gives an important solution for what we have previously seen in the sphere of the sixth spirit. The following scenes will bring us another solution. Therefore, stay for now in the sphere of the seventh spirit, until we found solutions for all the images. Next time, it will be the swing's turn, then the ring wall with its spiral tracks and finally, the water bowl. Therewith, enough for today."

The Sphere of the Eighth Spirit - The world clock and the "last time"

Ref: "The Spiritual Sun" By Jakob Lorber Ch 16

Father Christ is speaking: "Our hospitable friend is here already; go then into his sphere. Also, this spirit you will see inside of his sphere, where you will be guided by him. Take again well notice of what he will let you see and what he will say, for from this much will be clarified unto you, which you have not yet completely understood. You already find yourselves in his sphere; trust him, he is a competitive guide and in him is much wisdom out of Me. Along the way, you will indeed get to know who this spirit actually is. Listen then to him and do follow him!

The spirit has just told you: Come, come, beloved brothers, as the Master wills it; I will guide you through the Kingdom of truth and love!

Look there, to the morning, to that exceptionally majestically beautiful mountains. Look how the Godly sun, in which the Master dwells, already stands high above the mountains and see how beautifully her rays falls like a lovely morning red in the valleys and other depths of the world!

Look for now also backward, then you will see a great sea, alive with the movement of many great waves. On the waves you see many ships; some are huge, the other small. You see how the waves surges towards the shore to absorb these delightful rays of the sun. The ships upon the great sea have also set their sails to steer towards the shimmering shore. By this, you can recognize the latent power of the rays of the Godly sun, in which the Master dwells.

But now we turn to the mountains. There we will see and view things of a vastly different nature, how the Godly truth reveals Himself there. You ask, saying: but dear spiritual friend and brother, that radiating mountain still look very far off, how can we get there so quickly? O dear friends and brothers do not worry

yourselves about that, for our will shall take us there. You want it as I do and look, we are already here!

You say: O dear spiritual friend and brother, it is delightful here; we would want to stay, for never have appeared before our spiritual eyes something so enchanting, as this view from this high mountain.

There, to the midday, you see something strange, and you do not know what to think of it. You see hanging from a high firmament, a hanging golden rod, slowly swinging to and fro like the pendulum of a clock. You want to know what it is. I tell you: let us go there, then you will soon discover.

Do you see behind this impressive sun pendulum the extraordinary big, square building, raising himself in pyramid form step by step to its pinnacle under the high, apparently heavenly firmament? We will go there and have a closer look. The inscription on the one side will show us the meaning thereof. You want it and look, we are here!

Look up there. On the tenth step, you see the two great, light radiating pyramids; Look what is written on each of them. You say: The writing is foreign to us. Well, then I will read it to you. On the pyramid is written: 'This is the great time measure for what is created'. On the other pyramid is inscribed: 'Only correct movement of all things and occurrences according to Godly order'. From these two inscriptions, you already can put together what this appearance wants to convey.

But come up high with me, at least until half the height of the building. There we will look at the dial plate of this great world timepiece, upon which you will very easily be able to see what time it is right now.

Look, we again are already at our destination. You are surprised that this dial plate is provided with numbers only at one side, namely the left-hand side, but still just like your watches, from one to twelve. The right-hand side turned to the morning side (east), is completely without numbers. This is because the evening side (west) only depicts the temporary and the morning side, the eternal and thus the spiritual.

When the whole of material creation realized, this great, light emanating hour-hand stood right at the bottom, on the number one, which you see still strongly radiating.

But where is this hour-hand now? You say: He shows directly upwards and almost at the end of its last number. He only must pass two last dots, then his point will enter the numberless light side. Do you indeed know what this means? Look, this denotes 'the end of time'!

Yet you ask: Will all cease to exist when the hour-hand will come to the free, white surface! This will be shown by a next dial plate, positioned higher up. Go therefore a few paces higher up with me.

Look, there is already another dial plate. What do you see on it? You say: there we see exactly the opposite; the side turned to the evening is dark and numberless. The side turned to the morning is inscribed with new, brightly shining numbers. Here, the one is above, the twelve below. The great hour-hand already touches the first dot of the one, shining like a bright morning star. Every number forming a great circle to the bottom shines brighter and the last number's glow is like that of the sun, gloriously shining in the morning. You have all taken good notice; but what does it want to say?

This you will learn immediately. Look, as such is an old, dark time passing over into a new, shining one. Therefore, shall these things not perish, but it will be given "a new time". As the first time was a time of perishing, a time of night, this coming time will be one of rising and a time of the day! Now you understand the meaning of this great clockwork. Let us then again divert our gazes from this and have a closer look at those things which are still in endless, wonderful abundance around us.

You see in the direction of the midday an exceptionally great, square building, looking like a great cubic of about twelve thousand klafter long, breadth and height, therefore, equal to length. On top of the four corners, you see four gigantic human figures, with four different animals at their feet. We will go there immediately to see what it means. You want it and therefore we are, as you see, on the shining surface of this great cubic. Look then, there in the middle of the shining surface stands yet another, strongly radiating cubic, with a completely unsealed book lying upon it.

The seventh seal you see already broken and from this seal you see various gigantic forms arise. Many spirits clothed in white, carrying great trumpets, soar to all sides. Look, one is blowing the trumpet and from the trumpet comes forth many things like war, dearth, famine, and pestilence. Look, another blows on his trumpet and from it comes a devouring fire. Wherever it falls, it devours everybody, and it melts away the hardest stones like water drops on a glowing plate. Look once again, yet another one blows his trumpet and a great flood, full of multifarious abominable beasts; look, down there, how the old earth drowns in this flood. And look there, a fourth is blowing his trumpet and a great, fiery dragon plummets down, bound and shackled, to where you see an endless depth in an immeasurable, boiling sea of fire.

But now, look at the four gigantic figures on the corners. Also, they are equipped with great trumpets. See, the one in the direction of midnight blows his trumpet powerfully, out of which a spirit comes forth, holding a big sickle to punish the earth with. Look, the one in the direction of the evening blows his trumpet and from it comes forth another spirit holding a glowing and fiery broom to sweep the dirt from the surface of the earth. Now look, in the direction of the midday, the great spirit is also blowing his trumpet and from it come forth a multitude of spirits equipped with a variety of baskets with seeds, to plant a new fruit in the clean, swept earth. But now, look, the spirit in the direction of the morning is also blowing his trumpet and from it comes forth a shining cloud. On it, you see innumerable multitudes. Above this cloud, you see a radiating cross and on the cross, stands a Man, meek like a Lamb!

See, this is the sign of the Son of man. With this, we have also seen here what can be shown to you; everything of this is the light of the truth, from where you perceive these things.

You are shifting your gaze to the morning and see to your great surprise an unusually beautiful, big city, radiating like the sun above her. You would want to know what this city is and would like to have a closer look at her. You want it! Look, the city is already right before us.

How does it suit you here? You say: Unspeakably well and good, for here we breathe pure love and everything we see, has a peculiar soft, mild, and love-breathing character. You proceed talking how beautifully shining are the walls of

this city; how exceptionally exalted and magnificent her gates and what an indescribable glorious light radiates to us from every gate! Countless overjoyed multitudes of angelic spirits wander in and out of it! Oh, what good dwellings must be in there!

You say that you would want to look around inside the city. Also, this you can do. But I tell you beforehand: This city is so infinitely big that we would not even with the greatest speed of thought in no eternities can pass through her completely; for this city becomes only big, yes endlessly bigger, and bigger, the more one penetrates her inner being and look into the city through the gate.

You now say: In the Name of the almighty Master! What endless magnificence and endless row of dwellings! It seems as if there is no end to this street we are now looking at. Yes, I tell you: You could wander forever along this street, but never reach the other end, and of such streets and plains are countless many in this city. Would you like to know the name of this city, then read the inscription above this gate. There is written: 'The holy city of God', or also, the new Jerusalem.

But I, who have guided you around here, is the spirit of Swedenborg; with this, you have seen what you were granted by the Master to see in my sphere. Thus, we will go back again. Look, we are again at the place from where we departed. Step now out of my sphere and go to Him, who is waiting for you and Whose Name is: Holy, Holy, Holy!! Well, you are here again; have you taken everything well into yourselves?

You answer positively, but I tell you: What you do not yet understand, will in due time and indeed in the sphere of the next spirit, become clearer. Thus, enough for today. "

The Sphere of the Ninth Spirit - (Gospel of Mark)

Ref: "The Spiritual Sun" By Jakob Lorber Ch 17

Father Christ is speaking: "Also, this ninth spirit you shall see and talk to in his sphere. He will guide you to different places, where you will see and understand everything which was still strange to you up till now. Out of this, you will also see much of what you have seen up till now, in a brighter light.

Look, our hospitable friend is already standing there; enter therefore his sphere immediately and follow his instructions.

You already find yourselves in his sphere. Take notice of what this new guide is going to tell you. He says: best friend and brothers, come, come with me to see what the infinitely great Fatherly love have done and how generous He always is. Rejoice exceedingly that the Master has delight in it to show to you knew things in the spirit; for you will see with your own eyes how unfathomable the ways of the Master is and how inscrutable the council of His infinite, eternal wisdom!

Look around you as far as your spiritual eyes can reach and tell me what appears before your eyes. I do see that you feel embarrassed by the magnitude of the scene, are at your wit's end with it and do not know where to begin! Therefore, I will describe to you clearly in words everything you see.

In the direction of midnight, you see a rather barren environment; high, steep mountain range after the other look down like threatening judges upon beautiful plains. Here and there between the mountains and smaller hills you discover buildings looking like your homes on earth; here and there, more in the lowland, is also a little church. In the higher spheres of these mountains, you see grey clouds drifting by and up high, the mountains seem to consist of pure snow and ice, kind of like the high glaciers upon your earth. You also see that the whole northerly region is cut off from where we are now, by a great and broad river.

When you follow the flow of this river, you discover that she has her origin from the region between the morning and midnight and flows along almost in the form of half a circle, between evening and midnight. Her water surges up in mighty waves; therefore, there is only one single ferry, or rather a ship pushed by the current, making the passing of the river possible for the inhabitants living on the other side of the river.

You would want to know what kind of inhabitants this is? We will soon know. Come with me; the boat is indeed at this shore, and we will cross the river easily and effortlessly. You want it and look; we are already at the riverbank. Step into the little boat with courage and do not fear the foaming waves, nor the dark depths of the river. We will steer the boat so well that not even a drop will get into it.

You are sitting in the boat. See, the journey fares better than you thought, for we are already in the middle of the river. Do not take fright of the monsters raising their heads above the river, with gaping paws looking like they could devour whole worlds. For look, we are almost there and now we have reached the other side. Step on shore before me and I will follow you and fasten the boat.

Look, we are on land. There, situated rather deep in a valley you see the dirty town. Let us go there and look at what is to be seen. Here we are how does it suit you here? You get chills of it. I tell you, this is still looking good, but it will become even worse.

You say: best friend and brother! We are content with this, for this excessively loathsome house looks as if part of a burnt downtown in some of the other dark corner of the earth. The people we see here, look so homeless that one can barely imagine something worse than this on earth. A pair is just approaching us; the man is half naked. The naked parts of his body are emaciated and dirty and it looks as if he has a burning wound on his chest. His hair is more than half-charred by fire and half of his face looks as if burnt. His companion seems to be his wife. Master, what a pitiable female figure! She looks as if she has already lain underground for three years. Only over her shoulders is hanging a few dirty rags, looking as if they've just been taken from a tar pit. Her bare feet look like fleshless bones and her arms! One is a partly burnt skeleton arm and the other is covered with pus and boils and her head, what a facial expression! Truly, whoever can find anything but death, must have a high degree of wisdom.

Yes, my best friends and brothers, do not let yourselves be brought off balance by this scene, for these inhabitants of this region are of the best-looking and this is but the beginning of the great misery accommodated in this region. But let us now go to the town itself, where you will see truly astonishing things.

There stands the first house. Look inside through the low frame; what do you see? Oh, you draw back in a fright; what is in there? I very well know that there exists

no perfume! On the floor of this room, you see half decomposed human beings caged in together, cuddling their stinking, rotten flesh which partly hangs from their bones. This sure is no praiseworthy scene, but it can be no other way, for this is how fleshly love is expressed here.

You ask whether these beings are completely lost? You sure do know the great love and compassion of the Master. Look, the flesh or rather fleshly lust of all these beings should be devoured in the most loathsome way possible before they can get into a condition where any help will be possible for them.

Do you think that seen from this point; these highly miserable beings are unhappy in this condition? Oh, no not completely! Would they feel unhappy, they would want to quickly flee, for each of them still have enough strength to move himself upstream, for the water possesses a purifying and healing power. Only, the physical pleasure is their element, therefore they chew on their flesh until it is completely devoured.

You ask: Do these people have anything to eat and are they still able to take in any food! Come with me to the second house and look inside through the frame, then you will immediately see a meal.

Well, what do you see there? You are not able to keep looking! Why then did you jerk back from the frame so quickly? Yes, look, it also brings with it fleshly lust. On earth, you have a saying: They are so fond of each other, they can eat each other! Therefore, you do not have to be so aghast when you see how the residents of this house eat away each other's rotten pieces of flesh already full of maggots and worms. As such the flesh needs to be digested, if the spark of their better spirit still wants to be freed.

Now you ask whether these poor beings have nothing to do. Also, this we shall see. There already is another house. Look inside through the partly decayed frame and you will immediately see with what the residents of this are busying themselves with. But once again you flee away from the frame. What repels you from the frame in such haste? Is it so peculiar to see in the right light, how the residents of this house fishes up from the stinking muck on the floor the partly decayed rags of flesh and rub it over their bare bottoms, or if when they have created some kind of skeleton with such pussy rags of flesh, they immediately again think of sensual intercourse and makes every effort to give themselves still some sensual, physical pleasure!

Why then are you so surprised of this spectacle? Does it go any better upon earth? If you would perceive so much tender flesh, so admired upon earth, with spiritual eyes, you would see even greater wonders than here!

You ask: Do these poor beings have no concept of the Master and absolutely no longing for Him? First, proceed a bit further. Look, there on the hill stands what looks like a filthy ruin of a prayer house. We will go there, who knows what spectacular things we discover! Look, here behind the mountain is an already ruined entrance. We only must look inside, and we will immediately find a suitable answer for your question. Well, you almost fall backward of fright! What amazing things have you discovered?

You can barely breathe, let alone speak! You should still not react like this, for this excursion to not be over too soon. What you have seen here, however, is nothing but completely natural. Think it over; the sensual and greedy person is

carrying this with him everywhere. Also, when he would enter a house of prayer, he can see what he wants, and his sensual love will therefore always be active. Every object will be colored according to her personality. As such will, every object looked at by a sensually lustful person, spiritually be seen in such repugnant sensual love. Because of this, you have seen in the place of the altar, nothing other but pure sexual organs of both sexes. A poorly situated, the unattractive cross statuette was hung and decorated on both sides with such objects of lust. You have even seen how a few people dawdle along as if in a museum in this house of prayer and become completely consumed in looking at the named works of art and take much pleasure in it.

Do you find it to be excessive? I tell you: it is not excessive in the least, but it is the pure, sober truth. For there are among you on earth many people who do think of the Master every now and then, especially when they see wood carving of Him, depicting Him only grossly materialistic; but how long does such a reminder last? Only one look at one or the other kind of attractive woman and the remembrance of the Master will be just like the image of Him, decorated and weaved together with all kinds of charming body parts! On earth, such things are hidden by the skin, but in the spirit, all these are open and bared to see.

You ask, best friend, deeper down in this filthy valley are still many such woefully decayed dwellings; is this a continuation of these fleshly laud abilities My dear friends and brothers! It is only a trial; we want to look at a few more of these palaces and I think you will have enough to solve this issue. I do think you will have enough, and I am sure there is no further question for the others, as you can see, of many palaces. Behold, we are already in one. Just look into it and you will be amazed at what all you will see there at a glance. Well, well, you start to bend over here as if a grim colic had gripped you! What is it then? I do not find anything new; they are apparitions of your earth, just as they occur there. You see nothing else here but a lot of women lying over dirty boards, which still look quite reasonably fleshy; only the sole circumstance that very wildly sensual looking and really being male beings walk between the women and cut holes in the flesh of the women with pointed knives and then apply their genitals into these fresh wounds. Furthermore that women bind the men's hands, then fasten them to a stake with a rope, then make their way over the male genital parts and tear the same as with glowing teeth; and that even moreover, in reverse, the men tear out the women's breasts and hang them on their genital parts, some of them are even hung on their whole body with such torn female breasts and that this disgrace, of course, looks very bloody indeed – but it's all that you are so horrified about, so the whole circumstance!

You say now: 'No, but that is an exaggeration after all.' 'I say to you, however, not at all; for if on your earth you would only contemplate the carnal desire, how different it is, with spiritual eyes on a square mile of space, you would get to see completely different things. You can believe it, if some of the inhabitants of the earth would not keep away punishable state and bourgeois laws, you would see wonders of what truly hellish inventions would come full of the carnal lust in the daylight!'

Do you have any wish to look at the next house? You shake your heads and therefore I will not guide you around anymore, but I will briefly tell you that you would not see anything better, but only worse. As such you would have seen in the next house all kinds of desecration of boys. Would you go further, you would see

how young girls are being forced and lured by sensual men into fornication. But because the viewing of such terrible abominations would rather hurt than benefit you, it is better for you not to see it!

Yet, I do have to tell you that, the more one look at all this, the people's flesh do look as if fuller and more complete in a certain sense than those upstream. This is because those upstream are even more exposed and deprived of their flesh than those living more inland.

Look there, deep in that filthy valley, there you will even see houses burning. You ask what it would mean? This means that the fleshly lust has degenerated into maliciousness, depicting jealousy upon your earth. In such a dwelling, you may not look inside if you are not prepared for it, for such a viewing could cost you your life! As such we have nothing more to find in this valley and next time, we will go to another town. We will see how things will fare there. I tell you: Do not expect too much, for we will yet see many other things. We will leave it at that for now."

Chapter 2: The Evil of Human Desires



How Usury Takes on Form in the Hereafter, How Lust for Power is Expressed in the Hereafter, Hallway to Hell, A Visit to the Region of the Evening, The Pre-order of the Children's Kingdom, Who Sows Sparsely - will have a meager harvest, Place and Circumstances of Stoics, A Conversion of a Better Stoic, The Victory and Redemption of a Wise Stoic . . .

How Usury Takes on Form in the Hereafter

Ref: "The Spiritual Sun" By Jakob Lorber Ch 18

Father Christ is speaking: "Before we will go to the other valley, I still want to give you a short answer to a question you asked Me. You wanted to know whether what you previously have seen, is the hell. I can answer you with neither yes nor no, but only say that what you have seen is hellish of nature, but not the actual hell. For what is to be seen, is nothing but an independent depiction of the *evil, especially regarding human desires*. Where you have seen the most emaciated beings, there the evil is in equal measure. Where the beings were still enveloped in some more flesh and were seen to be more active, there the desire and urge for doing evil is in equal measure, the most active. On earth, it gets clearly expressed, for you must have met people whose multiple sins have destroyed their sensual nature to such an extent that they are not even able to keep up their artificially physical lust with artificial stimulating means anymore. Look, such people appear here in the foreground because they now and then indeed entertain a thought of insight about the invalidity and transience of such pleasures. But in the background, you have seen those with whom the power of their lust still equaled the power of the deed. Just look at these people upon earth; how they live loosely and scandalously entreats their bodies, as long as they have this meager power in them.

By this you can gather that what you have seen have the hell, yet does not have it, but is only the hellish character of the evil one made visible. Knowing this now, we will go to with this knowledge to the next, already mentioned valley.

Look, this is only separated from the already known valley, by a rather filthy mountain range. We only have to cross this mountain range, and we will immediately see the character of the other valley. You want it, and we are already on the high plain of the mountain range. See, down there is the new town; how does it suit you? You see from afar it looks better than the previous; only because it is more to the evening, we cannot expect much good from it. Yes, you are right; such it will be.

You ask me why the buildings here are so much bigger and looks much more respectable than that of the previous town. I tell you: Let us immediately go down to the town, then you will soon find the answer to your question. Well, we are already standing in front of the first house. It has a dirty white lime-washed wall in front; yet, it does not have any frame or entrance in the front. You ask: why is it so? Because this side is to the morning and is an abomination to the inhabitants of this town. To be able to consider such a house, we should be at the backside of the building, situated a bit higher up the mountain. There is a big frame; look inside and tell me what you see there.

Oh, you are already shrinking back. How then will it go with you at the next house? You say dumbfounded: by God, this is unheard-of, inhumane, unthinkable! In the background is sitting a human monster on a broad bench. He is inhumanly fat and has a repugnant hanging stomach which takes up more than half of the room. Under his chin hangs one filthy, fleshy mass of fat upon the other. Before him stand several emaciated skeletal people, jostling in front of this repugnant fat-gut, pleading him to eat them! The monster has indeed already put various already cut up human skeletons on a sturdy table before him. But a few in the background is

cursing the monster and angrily wants to charge him. They are being kept back by those whom the monster promised to also eat their flesh and convert it to his fat.

Now you indeed ask: What does this enigmatic, abominable depiction mean? Who can, may grasp it, but we do not grasp anything of it! But I tell you, best brothers, and friends, if you do not immediately understand and clearly see it, you must be wandering upon earth completely blind!

Is this not an excellent depiction of the usurer, and especially of a selfish industry magnate, has made it his life's purpose to grab everything in his reach which can produce interest? Indicate the limits of satisfaction of such a usurer; does it not go into infinity? Would he have the slightest disturbance of conscience to direct all the treasures and wealth of the whole world to himself? Would he shed a tear if he would be able to attract the life of all widows and orphans on earth to him and digest it?

I tell you: the poor are still coming in droves to him, offering him hide and hearth; they are exhausting all their powers, toiling for him for the most meager reward. Others bring to him the little they have and praise himself fortunate if it is accepted at the most miserable rent. Yes, many of the deceived even go so far that they find it inevitable to be deceived by him, for this is just how it works, them having no guilt in it.

Some equally covetous, but worldly inexperienced poor wretches, discerning the cunning wiles of this wealthy one, threatens to destroy and kill him. Only those having vested interest in our usurer, understanding that they would much rather die when he would die, then with his complete satisfaction, deter such an onslaught as much as possible.

Well, what do you now say of this image? Is it not magnificent, and does it not show the evil exactly as it is? This indeed was but a benign beginning. Let us, therefore, go to the next, slightly bigger house and have a look inside.

Look, we are standing at the good [door]frame. You must look keenly to the inside, for because the house is bigger and, as you can see, have at the back side only two relatively small, dirty doors, it is rather dark inside. Have you seen what can be found inside? You are jumping back in fright, shuddering; this tells me that you did indeed have a good look to what is inside. But you are not capable of speaking. This I can also readily believe, for spectacles of the likes of these let even us strong spirits be heavily upset, especially because this is currently becoming more and more common and pronounced. I do see here that it will be necessary for me to narrate what you have seen, for you cannot easily find words to describe such an image.

Once again do you see in the background, a repugnantly fattened being? This being has a terribly swollen abdomen; its head has the looks of a hyena; its arms look like a pair of powerful, gigantic snakes; its feet look like that of a bear. On its enormously big abdomen is erected some kind of altar. In the middle of the altar is put a double-sided spear. You see a multitude of emaciated human beings pierced by and strung on this spear. One of the snake arms was continuously busy taking these human beings off the spear one by one, shoving it into the jaws of this glutton. The other snake arm grabs to all sides to snatch up the poor, miserable people who were banned to this horrible room and then throws him onto the spear of his

abdominal altar. The terrible sorrowing of these unhappy ones only invigorates his arm. Look, this is the image you have seen.

How do you like it? You say: Terrible! And more: This is way too crass! Things are bad on earth, but now it seems to us as if, according to the image, quite a bit exaggerated!

Yet I tell you, here is depicted not too much, neither too little, but always the pure truth. Have a look at the great industrial heroes upon your earth. Take a measure and measure the greedy mouth of these magnates. Investigate how it is with his arms and you will determine that it looks just like the snake arms. One is continuously busy shoving in, the other is busy, by many cunning means, devices, and violence, collecting booty. Whenever he caught something, it is immediately pinned as a sacrifice to his greed, on the already known altar.

You ask: Why does the altar then stand on the abdomen of this monster? Because the abdomen is the symbol of all the worst kinds of greed, selfishness, and self-love. The big stomach depicts the excessiveness of this love and the altar on the abdomen shows the so-called worldly honorable and exalted and thus to the proud and haughty character of such impressive industrial barons.

What then does the fixed, two-edged spear or sword upon the altar mean? This you could surely immediately guess. Have you never heard about merchant or exchange rights? Look, there it is right upon the altar! Therefore, if one or the other poor being should be caught, he will be grabbed, without mercy or excuse pierced by this right and immediately killed.

You still ask: Who then are those many poor beings who are so diligently caught and why is the spear double-sided? The many poor beings are many different people. Some, who are caught first, consists of detail merchants; another part is those who out of necessity must provide their products to such big speculate; a third part are various poor foreign peoples having trade relationships with such a house; a fourth part is other greedy merchants; a fifth part is trading corporations stationed elsewhere; a sixth part are those who are dependent upon these houses in various ways. The double-sided spear stands ready for these categories. But we almost forgot about the meaning of the double-sided spear.

This is also rather obvious. One side represents trade politics of the merchants. What then does the second side represents? The assumed right she gave herself to organize her trading as such that it would produce maximum trade interest for her. Do you understand this? If you would not properly understand this, research this and tell me, where is trade interest lawfully prescribed for merchandise life. As such the spear cuts to two sides; to the one side, the two your well-known merchant politics and to the other side, the limitless interest hunt. Both cutting edges are so closely linked to merchandise law as the two cutting edges with a sword. Is not this image appropriate, and does it not, as I say, show nothing more and nothing less than the pure truth?

You say now: This image is true, but it leaves no doubt that it belongs to the deepest hell! In the foundation of the matter, you are not completely wrong, but the previous declaration stays true, for it all only means the evil on him, without referring to the people acting in the industry.

Therefore, it is hellish of nature, but not hell itself. For if you would really see something like that in hell itself, you would have fared far different than you did with the first glance that it did, so close to the image of that evil.

Look, there are still many such houses in this filthy ravine. But because the malice of greed in it is depicted increasingly more inward and thereby inexpressibly more atrociously and you would not be able to bear even the following depiction, we will end this case with the viewing of these two houses. For when this atrocity would transform into the sphere of burning, greedy jealousy, then it becomes truly hellish and is therefore not fit for your weak eyes. Next time, therefore, we will go to a third valley. There we will again see many new appearances and we leave it at that for today."

How Lust for Power is Expressed in the Hereafter

Ref: "The Spiritual Sun" By Jakob Lorber Ch 19

Father Christ is speaking: "To reach the third valley, we need not do anything but to pass over this little higher mountain range. You want it and look, we are up here already. Look down below, more to the evening and you will not miss the first mentioned town.

You say: best friend and brother, except for a few sturdy mounds of earth, we can discover nothing resembling a town. Yet I tell you: you have seen well for look as far as you can down the narrowing and darkening ravine, then you will discover many similar mounds of earth. You say: Nobody can live there, doesn't matter how desperate the circumstances. Yet I tell you: Wait patiently till we properly reached the earthen mounds, then things will immediately look much different. If you will, we will go down.

Well, we have reached the first mound; what do you say of it? You pull up your shoulders, but I tell you: Come a bit closer, yet not too close, then you will let go of pulling up your shoulders. You ask why you should not get too close to such an innocent looking earth mound. Also, to this, you will if you would stay at the correct distance, immediately get the suitable answer. Come a little closer now!

Why do you jump so frightfully back like that? I did tell you that these earth mounds are not so empty as it looked like at first glance. You now say: in heaven's name! What is this? When we went only a few steps closer to this earth mound, several poisonous snakes suddenly poked their heads through the small, invisible holes and opened their venomous jaws. Truly, if we did not jump back as quickly as we did, they would have thrust themselves upon us and caused us harm. Are these earth mounds then pure viper nests? Is here nothing looking like humans?

I tell you: To get behind this, we must inspect the earth mound from the northern side, being the most dangerous route to approach it. Therefore, you must walk behind me and secretly look on from behind my back, then you will certainly see what is necessary to see. Do then follow me! Look, we already are at a good spot. Take careful notice, there at the base of the earth mound is a hole as if dug by a fox on earth. Take a good look inside, then you will promptly see something completely different. But when you have seen something, regardless of its ugliness, you should keep yourselves very composed and silent, for too vigorous motion or premature frightful screaming can cause us to have to flee.

Well, did you have a look inside? You confirm that you have. Yes, this will indeed be enough. Before we discuss this, we will promptly remove ourselves to some distance from the mound, for close by it is not good to talk about it, because this mound has many thousand ears and is on alert. Now tell me what you have seen.

You say: O best friend and brother, terrible, terrible! Yes, it was disgusting to see! In the background, we saw a being hunched down. He looked like the most detestable and most terrible dragon. This dragon indeed has a human-like head, but instead of hair, there is an innumerable number of venomous snakes, slithering to all sides, glaring about with fiery eyes, searching for prey or loot near their horrible dwelling.

More to the foreground along the walls, we saw many miserable human figures, shackled by hands and feet. A multitude of free snakes are slithering about, piercing their arteries and sucking their blood. This detestable being in the background has, in his snake-coiled right hand a glowing sword and in the other hand, a kind of written on scroll. A snake, coiled around his left arm, intermittently pages through the sheets of the written document as if she wants to draw the monster's attention to something peculiar. After such action, we saw how several very unhappy looking human beings were dragged from a dark background by several snakes. The monster in the background swung his glowing sword above them, cut a few of them in pieces and let the others be put into fetters again among the others, by the snakes which has human arms. This is what we saw, nothing more and nothing less.

I tell you, you have taken very good notice and took it unto yourselves very well, but now you say: Best friend and brother, the evil depicted by this detestable image, can indeed not exist upon earth! Then I tell you: There do exist, regarding this kind of evil, even more, incomprehensible things than what is depicted in this image! Try to guess what kind of evil is behind this image. Look, this image corresponds with the worldly tyrannical politics of power-lust. Everything looking like lust for power corresponds with the character of this image. You should not understand with this the wise state rulership of righteous kings and regents anointed by God, who understandably must guard their peoples, for them to not incur too much damage to each other through mutual malice, or even annihilate each other. This image only shows the hellish cunning by which people of any rank or position, try to usurp some or the other kind of ruling position by means of the most despicable fawning. Have they empowered someone, they hide to the world behind deceptive humility, soberness, and modesty. But their dwellings are full of guarding snakes, looking like creeping, sly, secretive spies, keeping watch to the outside with anxious tension whether something is approaching that could pose danger to the feigned modesty. Should anything come close, it is immediately grabbed and secretly and unobtrusively dragged before the so-called modest owner of the house. You have seen by the image that it does not fare very well with the prey in such a humble dwelling. The snakes on his head instead of hair denotes the restless aspiration to ever-increasing power. The glowing sword in his head, coiled about by a snake, shows the cunningly taken position of power; some or the other office or trade that gives such a power-hungry person the right to exert his endowed power. The glow of the sword depicts the relentless strictness of the substance of

tyranny. His hand being coiled about with a snake says that such a sword is handled with much cunning. The scroll in his left hand, again coiled about by a snake, typifies the slyness of such a power-hungry person, in whose plans no one may have any insight, except his own great slyness.

You saw people being dragged by snakes to the front and this shows that the multi-faceted cunning of the tyrant has taken them captive. The great snake with human arms, cuffing the captives, are the hired lackeys of the tyrant. The chain testifies of the complete servile condition of those standing under the authority of someone like this.

Now we have unraveled everything. You say: This image is indeed true, but everything looks very much exaggerated. Yet, I do want to draw your attention to a few examples amply present upon earth in your current time. From this, you will easily gather whether this image is exaggerated.

To not make you think it over for too long, I draw your attention in the first place to the evil agitators of the people, usually chasing after a high ideal, but who became, after they reached the result of their evil plans, the greatest robbers of mankind. Robespierre is by far not the worst among the innumerable many who have thrust poor mankind of the earth into unmentionable physical and spiritual misery. Exactly this truly hellish, satanic politics of such kind of people is but superficially depicted by this image.

If it would be advisable to let you have a look inside the deeper situated earth mounds, truly, at the very first mound, the most cold-blooded one of you would not be able to put even one letter upon paper. This kind of activities belong to the lowest and most evil hell. From this mountain ridge, you have seen how many enormous earth mounds are situated in the despicable ravine. In this respect, I can only tell you that it fares ten times worse in every following earth mound than in its predecessor.

This is then enough; I must honestly admit to you: only the mightiest angelic spirits, especially endowed with all possible power by the Master, can go through this valley without being damaged. But with you, I do not even want to proceed to the third earth mound. As long as such lust for power has only worldly things in view as you saw in this first earth mound, it does not yet, with the necessary precautions, pose any danger to the spiritual. But as is already in the second earth mound the case, this lust for power stretches out her snake arms also to the spiritual, then every spirit must take very good care if he should approach such a mound! Therefore, I want us to be content with what we saw in this valley. Next time I will bring you upon a safe and appropriately situated hill from where we will have a general overview of all the multiple situations of especially this northern region. Thus, enough for today."

Hallway to Hell

Ref: "The Spiritual Sun" By Jakob Lorber Ch 20

Father Christ is speaking: "To get onto this conveniently situated hill, we will approach from the morning side of this completely northern situated district and ascent the height from there. The more northerly region is too detestable to travel through anymore, yet we will look down upon her from on high. Come with me then; we will in a spiritual manner be there as quickly as possible.

We are already at the first valley. Look at the river. There you will see the very first couple we have met before. Look how they wash themselves in the water of the river and look remarkably better in some ways. You ask what that means?

This depicts the condition of a person, where he had more than enough of the fleshly rogue, developing a contrite longing to become better, to completely do away with such-like sins and to cleanse himself as effectively as possible of all the evil of these sins. You see how difficult such a purification is. This river has very little bays reachable for such worn-out sinners. Besides, they cannot venture into it too far. The river's current is too strong and teems of things which threaten to devour such penitents.

If they would stoutly persist in their bay, though, they will become stronger and healthier by it and will gain more courage. When they would have gained their full strength, they can venture upstream in the direction between morning and midnight where the stream originates. When they would reach the place where you can see in the distance a hill on each side of the river, then they have reached the only bridge over the river by which the other bank can be reached, by which they can reach the region of the evening.

How the situation is with the evening side, we will see very well when we will travel to the northern side. Let us, since you now know it, go to the mentioned height to have a more proper look at the northern region

You are once again asking whether this hill can be seen from there? O yes, just look up to the rather distant, highest, whitish grey mountaintop, this is the mentioned location. You do shudder somewhat because of such a steep and dizzying high mountaintop. But do not worry about it, we will scale it just as easily as the place we are standing on now. If you want to, we will go. You want to and we are already here. Look, it is rather spacious on this mountaintop, but do not go close to any side, especially not the deeper one which is, as you can see, bordering on the perfectly dark north.

Come stand by me and look down. Do you see the three valleys there in the distance, in the direction of the evening! Those are the two we already known one. But beyond those three you see yet another seven and if you look keenly, you will see that it has lots of holes from which rises dark grey smoke. You ask what it means?

This is the only condition of man in his earthly life when he knows the good but deliberately chooses the wrong, acting from his inner depravity against his better conscience. The holes, directed towards the incoming light from the midday, depicts the knowledge of the truth; the rising smoke from this hole, means the free and self-willed changing of the Godly truth in vain deceit. The hidden fire from which the smoke rises, is the hidden depravity, being the result of the highest degree of self-love and the from this emerging lust for power. From this depravity, all the good seed of the light is changed into the seed of weeds. The weed is then kindled by the fire, burnt and is dissolved into this visible smoke.

You see how these seven valleys are separated from one another through mountain ranges and every mountain range consists of ten hills. Every hill is adorned with a kind of chapel. What does this mean? These ten hills depict the ten exalted laws of Moses. The chapels on the hills shows the wisdom of these laws.

The seven valleys separating these hill ranges from each other depicts again the seven laws of neighborly love.

You now see in each of these valleys, underneath every hill, a steaming hole. Their meaning is the undermining of the Godly commandments and the total eclipse and breaking down of neighborly love, which is, all taken together, called the whoring of Babel. This smoke is worse than pestilence. Whoever has inhaled of it once, is soon intoxicated to such an extent and blinded, that he is not capable of finding any free spot, but he cannot, no matter where he would turn or direct himself, depart from the place where he is plagued by the smoke.

You ask: what then becomes of such a person? Look a bit keener down there and you will easily be able to see how, from the otherwise well-locked chapels, beings rushing downward to the intoxicated beings to drag them away from this place to freer places. As you see, there are few allowing themselves to be taken away. Most of them stubbornly keep standing at their standpoint, letting themselves rather be dragged into these holes by black messengers rising from the holes, than to be rescued by the watching inhabitants of these chapels.

Look, this is the actual image of your current world, and it marks the nature of all depravity of humans during their lives upon earth.

You can see that this high mountain range is keeping this midnight pre-region infinitely far separated from the actual midnight region, whom you can observe behind our backs in its most horrible and terrible form.

Before we look at this background, we shall first turn our gazes to the side of the morning.

Look, there you see beyond our already familiar three middle valleys the three we visited in person, another seven valleys. As you can see lies these, in comparison with the previously viewed valleys, in the evening region, significantly higher and everywhere are numerous towns. With only a little effort, you will easily see that there is no order to be found. No life is to be seen. You see the fields lays mostly fallow and wherever is still a bit wheat or some cultivated crop, more than three-quarters weeds are growing over the noble wheat; yet even there is more disorder than order to be seen.

At the same time, you see the same kind of hills as is between the valleys in the evening chapels, but if you watch closely, you will see only very few people walking towards it. The benevolent chapel watchers have indeed laid out as much as possible, easily passable roads, but even this is for the inhabitants of these towns way too inconvenient and inaccessible. As you can see, the beautiful gardens around the little chapels, fully planted with good fruit trees and a beautiful view from these hills over the river to the happy regions of the eternal morning, is not capable to move these indolent sleepers to get up from their sleeping quarters and walk up to these little chapels.

You say: This is all good and well, and we see it with our own eyes; but what does it mean?

Best brothers and friends, I believe you would see it through at first glance. Therefore, I want to say nothing more about it than what the Master has told John regarding the congregation of Sardis when He said: 'I know thy works, that thou hast a name that thou livest, and art dead.' I truly do not need to tell you anymore; only

compare the so-called good or better world with this image and you will have it literally confirmed to be true.

Is it not said upon earth: I'm not doing anything wrong; what has the Godly commandments to do with me? If I keep myself in check and hurt no one, what do you want more of me? Look, with this principle have the whole population of this region lulled themselves to sleep and do not worry one about the other. If anyone would cry for help, no one rushes to help him, or someone would mumble from his sleeping quarters: help yourselves as well as you can, I will help myself when I'd be wanting something. I have nothing to do with you and neither do you with me; each one for himself!

Look, you will surely recognize your world very well in this; but where does she find herself? Firstly, you will see that she is, just like the other terribly bad regions, separated from the fateful river from all happy regions and secondly, that this region is, the same as what we see in the region of the evening, situated very close to the bordering mountain ridge between this side and the other. As you can see, these valleys proceed at this high mountain cliff into a dark so-called tunnel or subterranean hallway, leading straight to the other exceptionally dark world, now laying behind us.

You ask: what is this? But I tell you: After we investigated this preliminary area, shall we turn around again to that region lying over against here. Three cursory viewings will tell you more than you would want to know.

Well, you have turned yourselves around; what have you seen there? You say: up till now nothing other than denser and increasingly denser nightly darkness. Look some more; what do you see now?

Oh, now you call out: Terrible, terrible, misery and more misery! We see nothing but fire and more fire and glowing snakes slithering in the flames. Good, but look some more; what do you see now? I can see that you are dumbstruck by this spectacle, and I tell you: What has shown itself in the third viewing, is the first grade of the actual hell! There still is a second and a third. But you cannot see it, for even a cursory glance will cost you your life, since it is there where the most intense death abides. I have let you see this to explain to you where these subterranean hallways from all these valleys irrevocably lead.

How difficult it is for the spirit, yes for the materialistic, maliciously heavy spirit to return, you can easily understand in the immeasurable depth which stretches itself into an eternally dark abyss, downwards and out from this mountain range. You do not need to know more of this for the time being.

This location where we are now is the free height of man, from where he can discern in himself in equal measure the true and the false, the good and the evil, during his earthly life.

Whoever stands on this height, have found the true meaning of life and can never be lost again, except if he would thrust himself down into the abyss like a lunatic. Yet he will not easily do that! Let us descend again from this height downwards to where the boat awaits us; you want it and look; we are again at our destination.

Do get in quickly; I will loosen him and take you back to the happy embankment on the other side. You are seated inside; the boat is loosened, and the journey begins.

Look, this time even more monsters rise up, threatening to devour us, just like before. Yet, there is the safe riverside already; now they may put their teeth to the boat, we are on dry land! From here we will view the region of the evening. We will only direct ourselves to this better region next time, therefore enough for today!"

Visit to the Region of the Evening

Ref: "The Spiritual Sun" By Jakob Lorber Ch 21

Father Christ is speaking: "Look, there is already a good road; we will walk on it with ease. If you look to the left, you will see the fencing of a vast plain to be rather high, yet softly rounded mountain ranges, beautifully overgrown with cedars and a variety of other beautiful trees. The summits are free, and everyone is decorated with a pyramid and on top of each pyramid glistens a bright star. If you look right up ahead, you see a broad valley, stretching itself wide and far and seems very fertile, as far as the eye can see. On various places in the valley, you see lovely, beautiful buildings, where people walk in and out with gusto. You also see much intense activity in the cultivation of the land. Is it not almost as if you would wander around in a beautiful valley, where peaceful farm workers are diligently building and working their lands?

If you turn your gaze to the right, you will see a far-off, yes immeasurably stretched-out mountain ranges, of which the lower areas are also overgrown with beautiful trees, while here and there among the trees are seen a little rural homestead. Above the forested regions rise an exceptionally steep rocky mountain, the highest tops covered with eternal snow and ice.

You say: this environment is wondrously beautiful, it only needs here and there a little lake or one or the other nice, broad river. If this would have been here too, one could barely imagine for yourself a more lovely and romantic region than this one.

Yet I tell you: dear brothers and friends, have patience for yet a little while. We will also find these things in rich abundance, for we are proceeding very quickly and have penetrated so far into this region of the evening that it would be beyond your understanding. Just look back and try to estimate the length of this soft, pyramid decorated mountain ridge and you will immediately see how far we have come.

You say: how is this possible? We can indeed not see the end of this mountain range anymore and it also looks like it stretches itself behind us infinitely. The beautiful stars on top of the pyramids we still only see in the distance shimmering like sun dust. Yes, best brothers and friends, in this land one journeys exceptionally fast, without even noticing the speedy progress. Even though we are now, as you can see, walking restfully step by step, we are still moving exceptionally fast, with a speed no one on earth can understand. You can believe this: If it would be possible to move your earthly bodies this fast, you would be able to flash through a milliard of sun worlds in a moment. But how such is possible, we will still talk about.

Now we direct our gaze to the front and resume our journey at our ease. You ask me: what is that there in the distant background, the glistening plain up there, still farther away, against a dark, evening firmament where a great many stars are

shining brightly? Be patient yet a little while; we will indeed get there. But first, look a bit to the right and tell me what you find there. I read appreciation in your eyes. Is this not more as it should be?

Look at the beautiful islands rising above the restful and pure water surface, how they all are built up and how every island is adorned with a quaint house. Look at the many beautiful boats on the water, well manned and faring from one island to the other. You are surprised; you haven't even seen one-hundredth part; the further we go, the more extended the lake becomes.

But as you can see, the left bank still forms a broad valley up till the left side mountain range and we still must walk quite a while until we will see this valley becoming narrower and the lake becoming broader. Up there on the beautiful green hill to our left, is a very beautiful temple with a golden roof. As you can see, are there also in this open temple a multitude of people wearing white clothes. Would you like to know what they are doing there?

Have a look at the close-by shore of the lake; a company is presently stepping out from a pretty boat, who are on their way to this temple. Do ask them, they will quickly tell you what is pulling them to this temple. If you would not dare, I will do it; take notice! I will speak to someone.

Listen best friend and brother! Why are you going to the temple built on the top of the green hill? He answers: Friend and brother in the Master, as you say, where do you come from that you don't know? I answer: Where do you look to where I come from? He answers I look to the morning. I say: Good, if you look to the morning, how can you ask me where I come from? But for the sake of those here with me, I ask that you speak to me openly and clearly.

The questioned one bow and says: Mighty messenger of the Master! A Sage from the morning, probably a well-known brother is teaching here the love of the Master. We are going there to listen to the high wisdom. I ask him: For how long have you immortals been inhabitants of these islands already? He says: Mighty messenger of the Master! According to earthly reckoning, we are here already more than a hundred years. I answer: would you then not want to go closer to the morning?

He says: We do not know the way, but this island has been allocated to us to live on it and provide our sustenance. Nobody ever gets there to take us further, and we still lack the courage to undertake such a long journey all on our own. The wiser ones among us says that the morning, whose light we can clearly see from there, is endlessly far away. Therefore, we think that we could never reach it out of our own power, and we have no option left but to temper our longing for it as much as possible. We anyway think that what we possess here, is way too much for us, being pure compassion and pity from the Master. We are therefore also very much thankful for and content with it. Only one thing we would want to experience, then we would be eternally happy and that is to only once get to see the Master!

I answer: Then indeed go to the temple where the love for the Master is being taught. This is the way by which the Master will come to you. Look, the company is already making haste over the beautiful fields to the temple.

You ask me: What kind of people were these during their earthly life? I tell you: these are the so-called believing Christians who sought their righteousness only in faith and did not want to really accept the love as if it would not have any

value for eternal life. To them, only faith has any value. Such a conviction is keeping them here. The lake depicts the inaccessibility of those of one or the other conviction. The islands mean that the conviction has come forth from the Word of the Master. Because truth is not connected to love, or in other words, because the truth of faith is not connected in the true heavenly to the goodness of love, are these land regions inhabited by these people, everywhere separated by water. The vehicles you see on the lake depicts the friendly and good deeds of such people on earth. These deeds bring, as you can see, these inhabitants of the islands in contact with each other.

In this region at the left-hand side lives those who gradually began to convert out the truths of the faith, their love into good deeds and out of that also believe in the love of the Master, yet they still believe more than the love. This is shown by the abundance of high, strong trees which indeed bears no edible fruit; therefore, their life sustenance is growing low, yet abundantly. The pyramids on the round mountain ridges on the left-hand side, topped with shining stars, shows that "the faith" is the highest principle of these people and their only light. The parts of the mountains densely overgrown with cedars shows the power of their faith.

In that they do not wear any edible fruit, shows that faith alone cannot generate life. Even though the faith is already working in his spiritual life, it still yields but meager fruit and if eaten, it would barely serve to bring life to higher potential.

The region to our right-hand side with the steep mountains firstly borders to the north. Therefore, are these mountains so inaccessible and high, forming the border between evening and north.

You ask whether this region is also inhabited. Oh yes, but mainly with good-hearted heathens as well as with people who have guarded their hearts from evil through the honoring of statues, being thereby righteous world citizens. The temples you see at the other side here and there among the bushes are also places of teaching where such people can be freed from their errors if they seriously want to!

If this is not the case, they are left as they are, and no coercion is practiced. Since we now know this, we can follow the road further.

You again ask: What is there on the left-hand side, where the lake becomes broader and the land on the left narrower, that exceptionally high pillar? Let us quickly go there; we will reach her soon. Look, she is already coming closer and as you see, we are here already. Read the inscription up there. You read it well, for it is written: "Border pillar between the kingdom of the children and the pre-kingdom", a dwelling place for those not yet capable to make the transition.

Now look before you where an immeasurably great sea is stretching out and where you cannot detect any land of any kind anywhere. This is the consciously glittering plain we saw from a distance. Look there far-off before you, completely on the background, you can see the stars. We will rest at this pillar for today and next time we will commence our journey by sea to the starry distance. Therefore, enough for today."

The Pre-order of the Children's Kingdom

Ref: "The Spiritual Sun" By Jakob Lorber Ch 22

Father Christ is speaking: "You ask: Best Friend and Brother, how would we then go over this enormous sea surface while there is nowhere a boat or ship to be seen which we can use, or which can take us with? I tell you: we will indeed have no need of it. It all depends on whether you would want to walk through the water like the Israelites once did through the Red Sea, or like Peter with the Master who once walked upon the water. It can happen both ways and it will happen as you want it. You say that I should decide and say what is the best.

As for me, I would rather follow the Master like Peter. Try to step on the water surface with me and have no anxiety, for we will walk upon the water as on dry land. Look, we are already standing on the water; how do you find this surface? You say: one can walk quite well on here. The surface is thin yet resilient and does not let it be pushed in. The water is very clear and looks rather deep; it does not invoke fear in us at all, though, because we convince each other that it is strong enough to carry us.

This is correct, best friends and brothers, if one is still standing close to the shore and have a lot of objects around you on land to see and the water is flat like a mirror. But when one has progressed somewhat and the water does wave more, one must take care not to harbor any fear of the water and thereby losing one's balance. But, as strong as the water is here, it stays everywhere; therefore, we will continue our journey. Hold onto me tightly and do not walk as if anxious, but walk briskly and quickly, for with a cautious step you will not attain too much. As you can see, the water surface is exceptionally smooth and if you do not put your foot down definitely, you can slip and fall, causing you much trouble to get up again. Well, we are standing strong on our feet, and I can see you are making good progress.

Therefore, forward till we reach the rather strongly heaving area which we can see on the distant horizon. Look, we are going forward very well. Here and there the surface does wobble due to the movement of the sea, but as you see, our steps are not influenced by it in the least.

But why do you look so tensely into the water? Have you let something fall that sunk to the deep? You say: Best Friend, not at all. We only are looking down whether there below us might be any fish or other water animals. I tell you: do not worry yourselves about it, there are no talk of water monsters, but only little noble fishes in great amounts. Would you like to see some? Then you only should turn around, then you will immediately see how they are migrating from the morning to the evening. Well, you have turned around. Look at how the enormous amounts of beautifully shimmering fish from the vicinity of the morning is enlivening these endless waters! Does it not look very much like the little goldfish upon your earth? You say: oh yes, they only glitter much stronger.

You would want to know what these fish here means? These fish depict the life constantly flowing from the eternal morning, enlivening this element and stepping out as free life into all infinite spaces of God's eternal creations.

Since we anyway made a stop, have a look at the surface of this great water. Well, you took fright, saying: in God's Name, the whole of infinity look as if filled with this water, for nowhere is anything of land to be seen. As far as the eye can see, it can see in the farthest distance nothing but the surging and whitish shining

surface of an endless sea. But I tell you: do not worry yourselves over it, but it does not go as bad with us on this enormous water surface as it once did with Christopher Columbus when he sailed with his meager vessels in the middle of the Atlantic Ocean and anxiously looked around him if he could see land somewhere.

Let us resume our journey. We did come close to the waves. When we are there, you must hold tightly on to me, for we must go through deep water-valleys and water-mountains.

Look now, the waves are coming closer still. Now you need to take hold, yet a few steps according to our spiritual way of movement, and we will be at the waves. Well, there is the first wave wall already. Look, what a deep water-valley and see how the water is falling; look how a water-mount is seemingly raising itself up with foaming crests almost to the firmament.

You say: oh, best friend and brother, it will be impossible to go there, it looks frightening! A few sky-high waves are breaking all over each other. There, a water-valley is forming so deep as if one is looking from a mountain into a horrible depth!

But I tell you: All will go well, for as you can see, the water ravine is already filling up again; therefore, we can resume our journey easily. Before we will reach this soaring water-mountain, the water will already be level there too. Look, it is already low again; now our road is level again. But there already is another great ravine; the wet walls are wildly foaming, crashing down into the depth. Let us have patience. The ravine will soon be a level surface again. Look, the walls have united themselves again, and we can follow our way again. Yet again is another enormous water mountain approaching us and have already formed a new water-valley again. You say: this enormous water-mountain shall certainly drag us along into the ravine. Do not worry yourselves; the mountain shall once again fill up the ravine, and we will once again have a level way.

Look now, after the stormy weather and rain, comes sunshine. With this water-mountain, we have passed this wavy patch of the sea, and we again have peaceful water before us. Yet, there in the distance, where you see lots of stars above the water, is another dangerous place with big vortexes. You do not have to worry yourselves about it; she will hurt us just as little as the waves. Look, after our accelerated journey, we are already at these vortexes. We still must walk along the sides of these vortexes, then they cannot hinder us. Do not be frightful of the thunderous noise of these vortexes and look up high to the firmament, how we already find ourselves underneath the stars which we only recently saw from afar. Let your eyes look keenly once more and look straight ahead. What do you see?

You call out: Land, land! Well, the sea was after all not so endless as you have imagined it to yourselves just recently. Look, there on a peninsula reaching rather far out into the sea stands yet another pillar. You ask what that means? We will be there immediately, and you can read the inscription for yourselves. Only a few more steps and we are already on dry ground again. Look, there is the pillar already!

What is written on it? 'Pre-border of the Children's Kingdom'. Now you know where we find ourselves. You say: But in heaven's name, this is a terribly mountainous region! Do we have to go deeper into this mountainous region as well? O yes, this is the main cause; therefore, we embarked on this long journey hereto. This you must see, for only here will the true meaning of the evening be

made known. We will, therefore, take on this mountainous region next time. Therefore, we will take a rest today at this pillar."

Who Sows Sparsely - will have a meager harvest

Ref: "The Spiritual Sun" By Jakob Lorber Ch 23

Father Christ is speaking: "Now that we had a proper rest after our journey and have let our gazes repeatedly wander over the region we came from; the continuation of our journey will certainly not pose too many troubles to us anymore. Look, there is a rather broad valley stretching out before us, harboring a small sea-lagoon inland. Let us follow the road to the right side of the bay. Here you can walk free again, for now, we have solid ground beneath our feet. Look, there in front of you in the depth of the valley where it becomes narrower, there we must go quickly and make our first short stopover. Approach it diligently, then we will soon be there. Look how the valley is becoming increasingly narrower and, on both sides, are rocks hanging threateningly from these high cliffs; they can at any time tumble down. But do not take fright, of anybody even a hair will be bent.

Look, we are at our narrow chasm; how do you like it here? You say: Not especially well! This is not of importance, though; if we would have a closer look at the environment, you will soon like it much better. Look, there next to the chasm to the left side is a just as narrow, stretched-out chasm, leading to the midday. What do you see there? You are narrating what you see: We see down below a glowing mountainous pasture with here and there a sparse field. Here and there, more down in the lowland, is built a little house, as if pressed against the mountain. All around, here and there, we see great and enormous waterfalls gushing down; trees and bushes also grow here and there. This valley is indeed tightly enclosed by mountains, as can be seen in Switzerland on earth.

Do you not see any people? You say: up till now we have not yet seen any, but as it appears, we presently see coming out from the first farmer's hut, quite poor farm workers. They are clothed, just like on earth, clothed in lead-grey jackets. Higher up we see farm workers looking the same, apparently busy shoveling weeds in their fields from among the better barley and if we are not mistaken, we see there, more to the background on a mountainous pasture, a rather thin looking herd of cows. This, best friend and brother, is what you can convince yourselves of all what we see here regarding living beings. Does this valley go on beyond, or does it end with what we have seen just now?

Best brothers and friends, this valley does go on much further, becomes wider and friendlier, but is not to be compared with the region we saw before the first pillar. You ask: what is the meaning of this valley? I tell you: This valley and many similar valleys are nothing but a full revelation of the text in scripture saying: *'who sows sparsely, will have a meager harvest'*. You ask me again: Who then, were these people on earth? I tell you: these were very affluent people who had much respect and did many good to needy people. Yet, they did more good to themselves.

As such was the owner of the first hut which you saw on the foreground, a very rich man. This man has given at every opportunity sometimes very notable grants, but all these grants together were not even a ten-thousandth of his wealth. Look, this man does have the love for his neighbor; but if you would weigh his neighborly love in comparison with his strongly overbearing self-love, you will very

soon understand why he is now such a very needy farmer. You say: we do understand somewhat, but not yet completely. Good, I will explain it to you immediately again, but you should first know that man has here in the spirit kingdom also exceptionally much knowledge of capital and interest calculation and with such accuracy that account is kept of even the most minute parts of the interest gain.

Now, take keen notice: This needy farmer had on earth a wealth of about two million silver guilders. According to your law of interest, this significant capital has given him a yearly interest gain of a hundred thousand silver guilders. This man had the fruit of this capital for about a full thirty years. Through this, his initial wealth increased with another three million silver guilders. The costs of his household he recuperated from his compound interest. Of this compound interest, which was rather significant he made various expenses on behalf of charity, which, at the end of his life, amounted to about fifty thousand guilders. What is this amount in comparison to his basic capital and the yearly rent gained from this capital? It is a fifth of his yearly income. Yet, he received yearly, after his capital calculated to five million, the five-fold amount of basic rent, while the sum of fifty thousand guilders which he spent on charity causes, was divided over his whole life. This sum is carefully divided here over thirty years and the yearly amount coming from it is accepted to be capital. From this capital, he receives interest gain. His whole business now consists of this capital and the gain from this business is an exact comparison to the lawful interest. The two people with him, are his wife and a deceased son. They have, to a certain extent, co-operated in the spirit of the father; therefore, they have no capital, but all three must live from the interest gain of the farming industry.

You ask: can these people never increase their possessions? There is a possibility, but it is much more difficult than with you on earth. You know how difficult it is for someone to work himself up to become a millionaire with a capital of about a thousand guilders along the lawful way of interest gain. Look, it is even more difficult here to increase possession, for the produce of this poor soil is barely enough to provide these three people of the most necessary provision. Therefore, one cannot readily save anything up here.

There is but only one possibility for the poor inhabitants of this region to gradually work themselves up and this presents itself as follows: From time to time comes terribly poor pilgrims into the ravine. They are usually naked and emaciated. When these pilgrims see these homesteads, they immediately begin to beg. If such a farmer would accept such a beggar in all his poverty with open arms, bring him into his poor hut, provide him with the necessary clothing and in brotherly fashion share his meager meal, then his capital is increased by half, yet in a way not noticeable by him. If he would do this often, or if he would take on himself the care of such poor brother, saying to him: Best Brother, look, I am poor and do not have much, yet stay here and I will share everything with you as a brother if I still have some. If we would have used all I have, I will unhesitatingly take up the begging stick together with you.

If this is the case, the capital of such a farmer is immediately secretly multiplied hundredfold. If there would come more such needy people whom he would also accommodate and take as good care of as possible, so that, if we would

not be able to do it anymore, go with the pilgrims to other neighbors to ask for them for shelter and as good care as possible, his capital would be multiplied a thousandfold, yet without him knowing it.

If it would come this far that we have been depleted of all his possessions and provision because of his neighborly love that he would truly reach with his pilgrim to the begging stick, he is left in this situation to beg for his sustenance for little while, firstly for his accommodated neighbor and on then for himself; but when then for himself, as such that he would give the greater portion for his poor brother. Then it happens that the Master would send an angelic spirit which he would not recognize as such to him; he would ask him about his situation, upon which he would answer best friend, you can see that I am poor; this poverty is no burden to me though, but troubles me more that I cannot help my brother anymore. What do think will then happen there? Now the poor brother turns to him and says to him: I came to you naked, and you clothed me; you gave me something to eat when I was hungry and thirsty and you never took notice of your possessions, so much so that you had to take up the begging stick together with me and searched for bread on my behalf. Look, therefore, am I now your great reward, for I, your poor brother, is the only Master of the heavens and all worlds and I came to you to help you.

When you were upon the earth, you indeed sowed sparsely and a meager harvest was inevitably your share, yet you have not practiced usury with your meager harvest; because your heart became enlarged, and you could not let any poor person pass by your hut without sharing your meager harvest with him. This helped you and made you a rich inhabitant of heaven. Look, this brother who came to meet you here will lead you into your new possession.

Now the Master vanishes and the sent messenger brings the charitable, poor inhabitants of this region to the golden midday where a new possession, meticulously meted out according to the capital gained with his charity, awaits him.

Then the overjoyed farmer says to the messenger: best friend and brother, I am endlessly happy because the Master have granted me such as this. I know that this new possession will certainly be very beautiful and abundant. But see, there still is some other poor brothers here, I give of my intended estate to them. Let me go back to my poor hut, for it will still happen that the Master will again appear among the many poor ones that will visit my hut. Therefore, I want to go back and meet my poor brothers with a hundredfold more love as what I did up till now. Truly, I can tell you, if such a fortune would befall my poor hut once again, I would be happier there for all eternity that when you would give me the greatest and most magnificent things in the most beautiful part of heaven! Let me, therefore, go back.

It consequently happens that the spirit lets the poor farmer and his small family go back. As soon as they reach their poor hut, the Master is waiting there for them with open arms and even makes him a citizen of the eternal morning!

Look, such scenes often play out here, but it is almost impossible to grasp the extent of self-denial needed for this. For poverty and self-love is most often automatically inseparably connected. That is why a poor person usually only ask for himself. Has he collected a small amount, he has barely enough for his own needs and his poverty barely permits him to share his meager possession with another poor brother. For this reason, one finds on earth among the poor classes often the most detestable jealousy. Because of this it usually happens that such poor

inhabitants of these valleys hide themselves as much as possible from these beggars. Therefore, you will see very few people outside their homes, but those you see outside already have a good attitude. Next time we will look at the very much inaccessible valley to our right, to the north. Therefore, enough for today."

Place and Circumstances of Stoics in the Hereafter

Ref: "The Spiritual Sun" By Jakob Lorber Ch 24

Father Christ is speaking: "You can now turn to the right, look at the first mentioned valley and tell me then what you find in it. You see: best friend and brother, it looks terribly wasted and desolate. We indeed see here and there against the mountain cliffs thorn bushes, bearing a few known berries. Deeper into the valley we see various kinds of thistle-like weed growing rather lushly. The northern, evening-side mountainside looks especially bare; almost nothing but rocky cliffs and more rocky cliffs one upon the other and between the rocky cliffs a mighty stream is rushing down into the depths. Only the mountainside to the direction of the morning looks a bit friendlier and is here and there adorned with an unattractive alpine hut. But no residents are to be seen. Maybe they are a bit deeper into the valley. In the foreground is no living soul to be seen.

Yes, you are right. From where we are now, it is not readily possible. Therefore, we will go a bit deeper into the valley, then we will soon encounter something living. Look up there where the first accessible hut stands upon a moss-overgrown, protruding rock. We will go there. We are close already; take keen notice of what is going to happen now. Well, you have followed my advice. Tell me what you have seen.

You again say: but by God, these are not people. For these beings look like living skeletons and is as small as dwarfs. We would rather reckon them to be apes than some or the other human race. What is up with these poor beings? So miserable, emaciated and completely naked. No, these beings do not look good at all.

On the one hand, you are right, but on the other hand not. For these beings, however miserable they might look to you, are in their own sense, that is in the way they see themselves, not completely so. Here live namely the so-called stoics, or in other words, people who have way too much of themselves. They act righteously during their earthly lives, yet not out of love towards their neighbor, even less out of one or the other love towards God, but only because they recognize in it the victory over their minds. They have said: Man, needs nothing, neither heaven, nor hell, neither a God, but only himself and his mind leading him as the highest principle for his actions and he will act as such that he will harm no-one and therefore he can expect the same from his neighbor.

Because they carry on, if I would, because of the highest principle of my mind, exalt myself above all worldly pettiness and not ask of the world anything more than a meager feeding for my stomach and simple clothing for my body, then I am indebted to no one for that. What my stomach digests, I give back to the earth and in due time can the clothing of my body also fertilize the earth.

Between these two needs, I am my own, self-leading and completely governing god and as such am I an unlimited lord over my own being!

They also say: If there would exist a God somewhere, what can He give me or take from me if I am great in myself and look down with contempt to all He want to give me or take from me! What would a God indeed give me or take from me! At the most, it will be this tired life which I already learned to deeply despise with my mind. Or is it not given to me to live as long as I want to! If I would find it to agree with the highest principle of my mind to take my own life, I will do it. But myself-recognized righteousness teaches me that this would go against the principle of the highest mind. Whoever gave life to me, should have the right to take it again. Nature indeed has the right to reclaim the food she gave me, back from me by the natural means; the clothing of my body is the property of time and takes his garment back. Pure reason must agree to this; it must say, and it indeed does say: to each his own! But exactly because man cannot logically call a speck of sun dust his own, he is the most exalted being, yes even exalted above every God, above every heaven and he still is master over everything hellish. If all people would think like this, everyone would have enough, and no one would ever be a burden to anyone. Every form of covetousness, jealousy, greed, haughtiness, lust for power, gluttony, fornication, lies, and deceit would be foreign to us. Where lives a god who, if he would be the highest principle of logic, would be able to say anything against such foundational principles of life! If he would have any objection, he can be no god and he would be much less than the exalted human mind.

Look, these people have lived upon earth as such that they never even hurt a fly. They were never a burden to anyone and have never offended anyone. They were exalted above any kind of passion. Have anyone asked of them a favor or service, they never refused, if it was not in violation of their lawful, logical principles; they also did not expect anything in return. Would one offer them a high function or honorary office, they never accept it, but would show such benefactor two fingers against their forehead, saying: Friend, their lives the highest function and the highest office of man!

If you would observe such people, judge for yourselves whether they deserved their judgment. You must say: Certainly not! Next question: Do they deserve a reward! Then follows the question: what kind of reward would they deserve? To scorn heaven and refuse to acknowledge that God would be above their minds. Therefore, it is only the most appropriate that they would keep the reward that their minds would generate.

But you ask: Are these miserable beings not aware of their pitiable condition? Oh no, this is their greatest victory, for on earth they find the bliss of a midget already highly enviable and said: Look, for this little animal is a mere dewdrop on a leaf an exceptionally enjoyable meal. The physical build of this little animal seems to have very scanty needs. Should we compare with it our excessively wasteful physical build, then can logic only rightfully disapprove of it. Therefore, I should have a big stomach to eat a lot and afterwards have much excrement. Logic does not find any other purpose here and that because it would like to be content with the least if the highly uneconomical build of his useless body would allow it.

They criticize the too much flesh on their feet, on their behinds, on their hands and wherever they would find some and say: a midget has nothing of it all and is therefore much happier than the sturdy and uneconomically built human.

Now that you know this, the small skeletal forms of these people will not seem so pitiable and miserable to you than at first glance anymore, for this corresponds as much as possible with their intellectual principles. You now say: This is all true, and we do see clearly now that it cannot be otherwise here, that these people would feel unhappy in other circumstances than exactly this, which suits them the best. But there is still another question in the background, best friend!

Is there no other possibility to bring these people on a better way?

Best friend and brothers, there exists barely a more difficult thing! They have only one accessible side and this is the one of the sciences! For this, endless patience and perseverance are needed to present to these intellectual people something in such a way that they would recognize it as true and would not be in contradiction with their minds. They say: it could be completely true scientifically, but if this would agree with the principles of the mind, is another question. To fully affirm this pronouncement, they would utter a whole list of scientific facts which are completely true, but it completely opposes the principles of the intellect. I will give you a single example.

They would, for instance, say: the calculation of an eclipse is scientifically completely true; but ask the ingenuity and his lackey, the mind, to what does this coincidental eclipse avail and whether the whole of humanity gained anything important from it through the science! So, it is also scientific that man takes of the ingested food only a part for the sustenance of his body parts and shed the excess. If you would ask the intellect, it could only show a bad and senselessly calculated relationship. It is also scientifically true that water and other viscous substances is driven to the depths of their own weight. What else does the intellect say of it when his gaze would follow bare rock cliffs against which not even a little moss plant can thrive because such high locations of the earth must lack the constantly needed nourishing humidity. Look at these few examples you can sufficiently see how difficult it is to give unto these critical intellectual people a scientific example which would completely satisfy the correspondence with the intellect. For you to see and understand the way by which such a conversion come to pass, we will next time attend one. With this, enough for today."

A Conversion of a Better Stoic

Ref: "The Spiritual Sun" By Jakob Lorber Ch 25

Father Christ is speaking: "Look, down there in the valley are presently going three sent messengers to such a catch. We will follow them and listen with an open ear to their assignment. They are moving deeper into the valley and will speak to the Stoics (a person who can endure pain or hardship without showing their feelings or complaining) at the third hut, which you see standing on a rounded, moss overgrown rock. Look how they approach the hut with much caution and make themselves as small as possible. We will, therefore, go there quickly, not to miss out on the initial reception. We are here; take notice!

The initiator greets the so-called head of the little house, this means the most intelligent and the leader and teacher of the other ten people you see in his company. How does the greeting sound? Listen: Very wise lord, you have investigated matters from the right angle and have, with your sharp mind, exactly discerned what is righteous and unrighteous, fair, and unfair, well-ordered and

disordered. We have heard from afar of your wisdom and therefore we came here to ask your good advice about many cases.

The intellectual answers upon this: In that case are you completely welcome with me. As far as it is in my ability, I would want to help you, but not where it exceeds my ability. You would indeed have heard that my treasures do not consist of gold and silver and all kinds of noble stones; neither are any meals being served, nor tables laden with good tasting food. But what I have, namely the victory of the clear mind, of that you may get as much as you like. You can be assured that these treasures will make you happier than when you would possess all the dreamed-of so-called heavenly glories, being nothing but secretly expressed needs of a spirit which is not content with what is given to him. You know that space is infinite, and that man thinks in this space. Whoever would let his thoughts go into infinity, would firstly forget that he himself is, in fact, a limited being; secondly, they do not think and thus does not become aware that these thoughts at the end are to him nothing but continuous discontentment. Out of this comes an even greater longing to unreachable things out of which finally grows a continuous discontentment, by which the human foolishness can only be satisfied blindly by unattainable and grandiose, yet empty expectations. As such is heaven then nothing other than such a dreamed-up thing, serving only to satisfy the imaginative power of spirits who are discontent with what they have been given.

Only the clear mind determines the true boundaries of the needs of its subject being and it longs in full objectivity only the correct measure of her own limitedness and this measure is called: complete contentment. Whoever is content with what he can recognize by the way of his clear intellect as the correct criterion of his own limitedness, have found the real heaven and will forever not wish for another, because he will clearly realize that, as a measure of his own limitations, nothing else will do than exactly that which will completely correspond with it.

After these wise words, the initiator says: We do already notice from your short introduction, that you have made the victory of the clear mind completely yours; therefore, we will dare, with the greatest confidence in your wisdom, to present our problem to you. The intellectual representative says: Whatever I can be in your service with is welcome to me, therefore, feel free to present your problem without restraint to me! The initiator says: Then listen! In the company by which we were delegated to collect good advice from you, a great strife has begun regarding the necessity or redundancy of light. The reasons for the necessity of light holds just as much as the arguments against it, therefore we cannot find an absolute conclusion of which party is right. The intellectual representative says: Let me hear some of your arguments and counterarguments and you can be assured that I will hit the nail on the head with my verdict.

The initiator says: Then listen! An argument speaking for light is as follows: What would all things be without light? It would be as if non-existent. Light is furthermore the foundational principle of all activities and all thoughts, for without light as the all moving and generating power, nothing could have originated, therefore also no intellectual thinking being. Light is also the foundational principle of the mind and is in the purest spiritual condition, the clear mind itself. Look, this is the reasoning speaking for the light.

The counterargument is as follows: After light have obviously originated out of darkness and have, before light, penetrated the whole of infinity in a completely light-devoid condition, the question arises whether infinity was, in a light-devoid condition, less infinite than in the current full light. The counterargument continues: It is known to everyone that the inward parts of the celestial bodies are mostly completely devoid of light and yet is matter in such a light-less condition just as good and even more intensely present than on the surface of a heavenly body, which basks in the light. If the whole celestial body, regarding the inner parts, can exist just as well without light, the light seems to be to things in nature a pure luxury. It goes on: Everyone knows that he is conceived in the night of the maternal body and have received life in this night. For what reason has everything that received light in the night, step over into light? Whoever would think about this for just a bit, must see from the very first moment that light is not only completely obsolete but even harmful for these things, because they win by it and become clearly unhappy if they would by some or other coincidence, lose it. On top of this, they say: when man would have been born completely blind, they do not have to take care because of the lack of light; for it is for the eye which is used to light, the greatest misfortune to become blind. Here, the opponents indeed pose a counterargument: In such a blind, happy condition, there would indeed be no difference between a human and a polyp on the bottom of the sea. If man would see nothing, he would also not be able to form some or the other imaginary image in himself. With lack of imagination, a huge question would arise, namely how it would fare with thinking, being in lack of all concepts and forms. By the loss of the ability of sight due to an accident, the defenders of light say: If one would regard it as an accident and use it as an argument against light, man can do it regarding the other senses not dependent upon light. To, therefore, prevent any accident, man must be born without any senses, in darkness. How the mind of man could be developed without senses, can best be asked to a rock! Look, very wise man, in such a confusion of thoughts, our big company is thrust to and fro. We hope in full trust that you would be able to untie this knot.

The intellectual representative says: Listen, esteemed friends, this is an extraordinary critical case, for each party has everything going for it. Since there does not exist in the insight of the clear mind only one right side and both could not be right, it becomes rather difficult to decide between these two who is right. This will only be possible if we would keep our own individual being inside its limits; therefore, listen well! We will establish foundational rules here and from these rules, we will come to the right conclusion. But to achieve this, we first must define a nonexistence, a consuming existence, and a free-thinking existence. A non-existence does not need anything, therefore, no consumption. With an only naturally consuming existence it is assumed that it can only exist if the necessary consumption is present. All matter that can exist in the night as well as in light, has such an existence. Because man is a thinking being who is free to determine himself, a higher existence also assumes a consumption relative to the existence, where the consuming matter can be nothing but light! Non-existence, therefore, needs nothing; a singular, consuming existence as a product of the night, does not need anything else as his corresponding food; and a clear, free-thinking existence similarly essentially needs the food that is the principle of its existence.

Consequently, does the non-existence comes forth from nonexistence, from the existence of the nocturnal existence a nocturnal existence and from the existence of the light, an existence related to the light. As man then would understand with his pure intellect that he essentially is coming forth from light, he needs also to understand that the light is a necessary substrate to him. As far as he would consider himself to be only an animalistic consumer and denies himself the higher free-thinking life and can, on top of it all, reshape himself into an embryo in the motherly body, he does not need the light. A non-existence does need neither the one nor the other. Now look, best friends, with this is the indisputable necessity of the presence of the light presented before your eyes and ears as clearly as possible.

The initiator says: Listen, wise man, we can clearly see from your explanation that you are in possession of a brilliant mind, and we now know exactly what we are presented with. There still is one more thing that is not yet completely clear to us. This is the following: Why do all the innumerable vegetative products upon the celestial bodies, inclusive the animalistic kind, need light for their vegetation and their animalistic development? It is well known to the natural scientists that there happens to be no vegetation in a completely light-devoid space and that animals in a light-less space become sickly very quickly and perish completely. Yet they do not seem to be, according to your verdict, in need of light consumption, because they are not thinking beings and according to the result of our thorough investigation, also cannot be. We do not utter this consideration because we would want to doubt your clear insight, but to safeguard ourselves against the eventually expected trap.

The intellectual representative says: This consideration is very much welcome. We will immediately present her before the judgment seat of the pure mind; listen, therefore! Because of the essential dumbness regarding its own existence, these things should need just as little light as the dark middle of a celestial body has. Because also we coexist with them as products of the light, we can impossibly arrive at the opposite conclusion that we would exist on their behalf, just as little as a human can say: I exist for the sake of the house to be inhabited and taken care of by me. The house exists for the sake of man, but not man for the house. If light then has brought us forth, it out of necessity should create out of itself the prerequisites necessary for our light-related existence. These things you mentioned are therefore essential to the light, to serve us regarding our light-related needs. I do not mean here the consumption of the higher animalistic stomach, which can also be satisfied in a dark environment, but the higher consumption of the spirit, which can only satisfy itself with concepts and form which, just like himself, has its origin in light. A tree in the middle of the earth will with all his fruit does not serve to satisfy the spirit, as long as it is not brought into the light and become related to the light. Look, my dear friends, with this, is your doubtable case solved. Should there still be anything in the dark with you, then openly share it.

The initiator says: Esteemed, very wise man, now that you have stated your opinion regarding light, you would surely graciously grant me a question regarding yourself. This question is as follows: What then is the reason that you, being a very wise defender of the light, have chosen a dwelling in this completely secluded corner!

The intellectual representative says: The reason is much wiser than you could grasp. If we want to see things in the light and want to discern pure light, we must,

according to the correct mathematical rules of optic observance, not going to stand in the light ourselves, but in a place of complete darkness. Through this, our optical abilities become strengthened, and we can discern the opposite subject sharply emphasized. But if you consider the light, you become blinded by it and you can only see the subject hazily and obscurely and must be content with only its shady side. Therefore, is my dwelling far from the light-giving object, but not turned away from the practical light. Out of this, you can deduct that my dwelling is not aloof towards the light, but rather towards the very serviceable, well-calculated light. If you would have any more objections, you will always find in me the most untiring, most willing man, wanting to satisfy you with everything within my ability.

The initiator still has another question to the intellectual representative and says: I can now see how you think, speak and act about everything with well-calculated principles. Therefore, I would like to also learn from you why you have settled yourself, being an advocate of the food of light, in such an uninhabitable region, producing as little for the animalistic stomach as it does for the spiritual. Is it not sorely pitiable that you did not settle yourself in a richer region, to be a true blessing to many people who still have very little intellect? There would find even more food for your spirit, where you would be able to prepare a powerful food for the weak spirits from the abundance of light rays that would meet your spirit.

My dear friends, about this question you will immediately be given sufficient light."

Sequel to the Visit to the Stoics

Ref: "The Spiritual Sun" By Jakob Lorber Ch 26

Father Christ is speaking: "The intellectual representative says: How do you view yourselves regarding the infinite? You say: nothing other than ending and limited. Look, with this answer you already give the general reason why I have chosen this region to live in. Therefore, I tell you: Only he is truly wise, who have found the limitations of his own mind and then understand with his mind, how much is necessary for the satisfaction of his spirit. This region completely corresponds with my intellectually determined borders and the advice of this intellect therefore is: Always be content with what corresponds to your limitedness; never go outside of the circle of your insights and know and find yourself inside this circle; then you have found the joy of life in the most perfect and most applicable form. Look, for this reason, is this region, which you find very much uninhabitable, completely appropriate to me because it does not offer more than what corresponds with the limits of my mind. If I would be of service anywhere, I can only do it within the horizon of my insight; outside of it, I would be a corpse and unable to be completely serviceable to anyone. From this, you can see why exactly I have chosen this environment and none other to live in. Would you think that I would let myself be lured into vanity to shine a light for others, you would be sadly mistaken with me. For my unshakeable principle is as follows: If you would want to serve someone, know the sphere in which you want to serve him, very well. If you do not know this sphere, stay home with your philanthropy, for he who wants to give more than what he has, is either a fool or a deceiver.

The initiator says: Much appreciated friend, once again you have spoken very wisely, and we cannot find any objection to it. We only need some more light on

one aspect. Since you have been so friendly to correct us and fully illuminate our question, would you be so good to give us advice in this situation as well?

The intellectual representative says: best friends, as long as you find yourselves on this terrain, you can ask me any question and would be assured that I am able to give you worthy illumination regarding every aspect regarding my environment. Do therefore tell me the matter you still have doubts about.

The initiator says: You have spoken in your wise exposition about a certain limit of the horizon of your knowledge and that it would be very unwise to dare to venture beyond this horizon. The last we do understand, for truly, nobody can do what exceeds his powers and would he want to, he would certainly be a fool in as much as he would want to exceed his boundaries. But see, when you were born, your mind did not have such a vast horizon as is now the case. You have obviously enlarged your horizon of your insights more and more, until you have by this increase, enlarged the horizon to the current awe-inspiring dimensions. The question now is if this horizon should be considered completely fixed, or capable of further expansion. I believe even if the limited would expand its horizon ever so much, it would, despite its limits, never face the danger of filling infinity.

The intellectual representative says: best friends, on the one hand, you are right, on the other hand, not. If a man would have created himself, he could have given himself as much he would want, for he would find in infinity no shortage and he would owe it to himself to continually expand the horizon of his insights. Since man has not come into being out of himself, but life has been given to him, his horizon was also given to him. If you would look at an apple on earth, for instance, you would see that he expands the horizon of his existence directly after the falling of the blossom. Have he come to full ripeness, you can tell the apple as much as you want to and he will not be able to have anything more to say than: up till here and no further, for my measure is full! But why would the apple give you such an answer? Because he is also a given something and is not a self-created something; therefore, he received his development area. Who have reached these limits and knows that this is his given terrain, is complete in himself and as perfect as possible. Would he stay in this terrain and do not use it to the full, is a clumsy slave of himself and would not even be adequately capable for himself. Yet, whoever would want to inflate himself so much as to go outside of his boundaries, he is a prideful fool bound to destroy himself. It will go with him as with a hollow cone which is filled with gunpowder and then ignited, through which the surface of the cone is blown apart and parts of it being shot to a far horizon. But ask yourselves how it will fare with the whole of the cone.

The initiator says: Once again we cannot pose a single objection against the facts of your exposition, for it is completely true. But you, best friend, clearly gives your answer deliberately in such a way that we should every time find a new starting point where we must ask your opinion about it. You have likewise said in this exposition that man has, just like all other limited beings, a given creature and not a self-created one. If this is sure to be true, the question arises of who the creator is; for, with a receiver, a giver is implied as much as some or the other appearance with its corresponding cause. We want therefore to ask you more illumination about the giver.

The intellectual representative says: best friends, regarding the giver, He is above the horizon of our knowledge, and we have done everything if we have recognized ourselves as a given something. Would we want to investigate the giver, we do nothing other than when we would want to measure the circumference of infinity with a pair of compasses. It is certainly true, for a circle makes him think in ever bigger circles going bigger into infinity, with which the smaller circle shows the resemblance. But when this smallest circle would want to become completely equal to a bigger one, above himself, he first has to be stretched out, have to stretch his much smaller circumference to that of the bigger circle to match it. This can indeed be done, but experience will teach that a line of the little circle would barely be able to make contact with a thousandth of a significantly greater circle line. As such will also only this part go up with her; all other thousandths will still be unreachable for this much shorter line. Look, in this example are only two adjacent circles touching each other. Now first take this smallest circle and measure with its stretched-out line the infinite, unlimited circle and then question yourselves, how such a work or endeavor, intellectually seen, should be evaluated. I think that in the human mind, no greater foolishness can be conjured up; the same is true if we would want to fathom the infinite Giver, who He is. Therefore, it is, as I have already stated, enough for every man to recognize himself as a certain given, including the fenced-in area of his insights. Regarding the Giver, this does not concern the given in the least, since He is obviously infinitely exalted above the receiver. What can an apple become if he once ripened fully? What would become a circle, when the line coming forth from one point have reached himself again? Let him stay where he is, then he will be perfect as was given unto him.

The initiator says: Again, you have given us a good answer. We do still have yet another question and it is as follows: In the region we come from, there is continually proclaimed by a so-called better group, the love unto God, but we do not know how we should take it in the light of your wise insights. For we understand love to be defined as taking hold of someone and pulling him towards you. But how can a limited being or limited power take hold of an unlimited power and pull it towards itself?

The Victory and Redemption of a Wise Stoic

Ref: "The Spiritual Sun" By Jakob Lorber Ch 27

Father Christ is speaking: "The intellectual representative says: Best friends, to give a satisfactory answer to this question, it is imperative to properly discern different things from each other. Firstly, it is necessary to explain the term 'love' completely and intellectually, only then will one be able to grasp how she reacts to everything surrounding her. The term 'love' is nothing other and can impossibly be anything other than a need expressing itself and of which the cause can obviously none other than a lack of what stimulates the need. The need looks like hunger. When someone is very hungry, he has such an enormous appetite that he is almost convinced that he at least has to eat a world before his hunger would be satisfied. But what does this true experience say about this fantastic presentation? Nothing other than: you, hungry human, eat but one pound of bread and you shall be fully satisfied! Look it is the same with the more spiritual need of the term 'love'. The human hungering after love believes he needs to fill the stomach of his heart with

all infinity before he would be fully satisfied. What is the cause of this senseless longing? It is nowhere else to be found than in the lack of satisfaction of the horizon of his own insights, which is out of necessity followed by one emptiness after the other: the one feeling of missing something after the other. Love desires satisfaction. Since this ability to desire is a pure mechanical property of the spirit, she does not have the ability to discern what she should long for to attain satisfaction. Because this ability to desire has brought forth an emptiness in the insight, this lack of insight, which is equal to no insight at all, cannot evaluate the essential food needed for its satisfaction. At such an occasion, such empty heads turn with their blind ability to desire indeed to the terrain of the infinity and is then of the opinion that they would freely receive from this is the eternal horn of abundance, the so-called roasted birds into their mouths. The degree of vanity of such a delusional idea is obvious, for such 'lovers of infinity' gain only a greater hunger than some or the other full satisfaction. This is very much self-evident and to be explained by a true to nature example. Imagine yourselves a hungry person, having a basket of bread beside him, while he keeps stretching open his mouth to the infinite space as if he would like to devour the whole starry sky, but he does not even look at the bread standing beside him. It is obvious that he would be more and more hungry with every passing hour for infinity and if he would not soon grab the basket, he would finally be given over to death. From this can you, esteemed friends, without any further explanation easily understand how it stands with this so-called 'love for God'. *The true love unto God can subsequently be nothing other than that every free human should live up to his insights within his given horizon. This realization can only gain momentum when man has recognized himself and his given domain. But to achieve that, man must carefully remove all hindrances out of the way, free himself of all external, unimportant needs and then go into his center from where it only then begins to become possible to look at his whole horizon, then filling his domain with what has been given to him. Has he achieved this through perseverance and great self-sacrifice, then he has completely satisfied his love or his desire. Whatever he would digest of this, he shall be able to quickly recover out his own given abundance. This is then, seen from the stance of the pure intellect, a full and satisfied love which will not again present itself as hungry but be expressed as a joyful satisfaction. Look, this is the clearest opinion within my horizon. If you would have any objection, you can, as said, say it just as freely as it stands me free to react on every objection.*

The initiator says: best friend, you have thought your answer through thoroughly, and we can find no objection to it. Since you have granted us to speak some more, we would still want to discuss with you a very important issue. Be thus so generous to listen to us.

Look, with us, something principally different is being taught and no-one wants to oppose this teaching. Yet, from your viewpoint, we do not know what to think of it. This teaching consists of the following:

God, the all-encompassing power, and principle of might would focus Himself to his center, formed by this act a culmination-point of all his infinite power and might of the complete Godly Being into a human form and that in the person of a certain Jesus Christ, who acted on planet earth. He would teach there Himself,

approaching man as His creatures like a brother to, out of His overbearing love for His creatures, let His adopted body be killed by them!

As proof of His divinity, He performed wonders and deeds not possible for any man, He raised Himself from physical death after three days and then returned to His Godly center in the sight of many!

He teaches in the world, or better, on planet earth nothing other to man but that they should love Him above all and to those who would, He promised His Kingdom, consisting of an ever-deepening knowledge of God, out of an ever-growing love for Him and from this knowledge and love comes unspeakable bliss, called the eternal life in God.

Look, this cause is not as insignificant as you would think. Where we come from, this Christ lives, and we are still very much and clearly and lively of the conviction that all creatures in all infinity should obey Him. Only a nudge from Him is enough to stop countless hosts of worlds to cease their existence and another nudge and countless hosts again fill the endless depths of the eternal, infinite space. What do you say now about our problem, that we proposed to you in your sphere?

The intellectual representative says: If this story of yours is not a mirage, then is, regarding the focusing of the eternal might and power in some or the other center, indeed not impossible, because exuding from every given point, an infinite possibility of lines is possible. Regarding the incarnation of the Godly center of might and power, there is indeed something to say about it, even though the pure intellect cannot accept something like this a complete contradiction. In that this Being have taught mainly the love unto Himself, appear to the thinker as pure egoism from the side of the Godly Being. If we would accept that the Godly Being or the concentrate primordial power in Himself would have such egoistic need, then he would begin to be absolute; and if man would be able to dispute this, then all the above mentioned could await complete annihilation.

It must be different with this love, then this Godly center can reveal Himself very well in human form. If it would, by your described love, only be a hungry one, then it should be obvious to you in what hands the being of all things would find himself as the unending power and might need to so to say, satisfy Himself with them.

Since you have told me some more about this Christ, that He is a certain sense on grounds of His promise would find Himself among you as the always Self-revealing omnipotence and primordial power, then you surely must see that I can say nothing from my given sphere against it, nor for it. In such cases, it always comes down to one's own experience.

If I would be able to see this Christ or incarnated Godly center myself, I would sure know to what extent it is true. But as such, esteemed friends, you should be content with what I have. If you would be able to bring this Christ here to me, you can rest assured that I would, as far as it pertains to my sphere, not judge His Being unreasonably, but nothing should be above my sphere!

The initiator says: Would that this Christ, being the most loving Being, come here and bid you to follow Him, what would you then do?

The intellectual representative says: If He is that and I recognize Him to be what you have told me about Him, then there is not much to consider that the infinitely smaller potentate should follow the infinitely greater potentate, driven by

Himself, for there is no other outcome possible or thinkable. If it is not so, then it is also clear that I cannot step out of my sphere in my own power, because my sphere is, as I have already sufficiently explained, a given something and not a self-creating something.

The initiator says: Then look at Me, I am Christ, what do you want of Me now?

The intellectual representative says: If you are the Christ, let me see it and I will follow You.

Christ as the initiator says: Let it be light in this sphere and you, barren region, become a paradise!

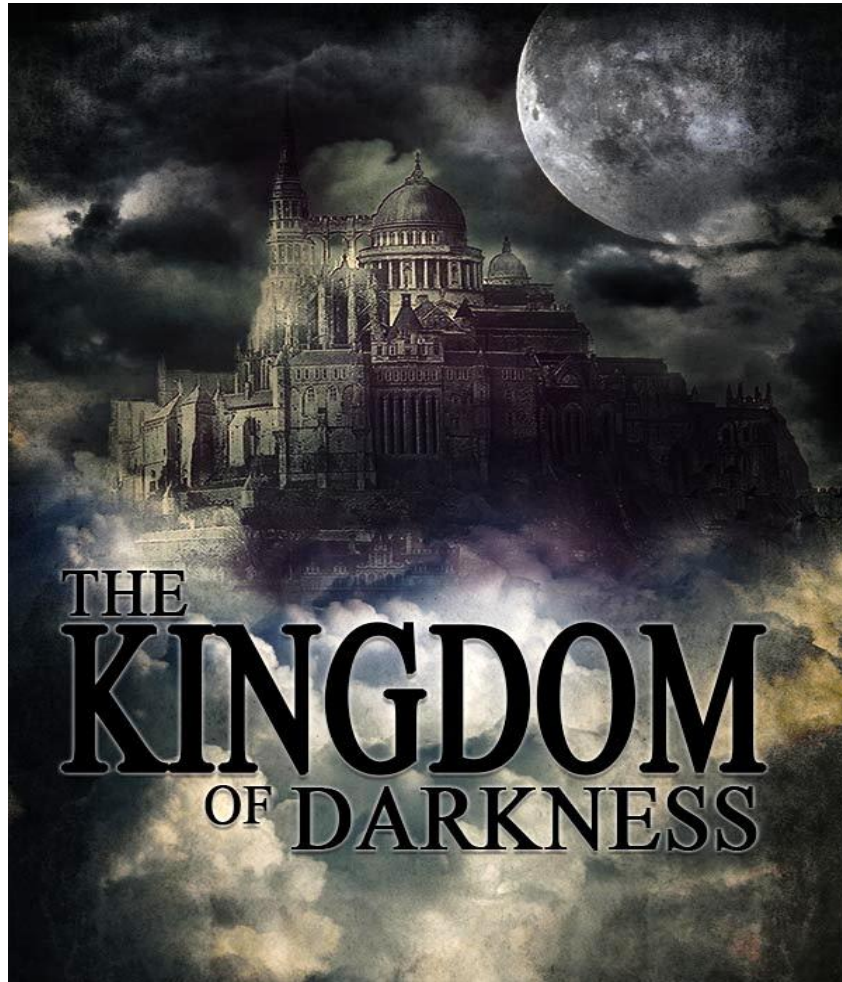
Look, the intellectual representative falls down before the Master, worship Him and say: Then it is true that everything is possible for God! Master, because You have been so gracious unto poor, self-banned me, I ask You to take me up into Your sphere!

But let me be the very least in Your sphere of mercy! I know that you can broaden my horizon, just like You have given me as I am, out of Yourself; I got used to this sphere as the most cramped of all spheres, let me then be as the very least among all those You found to be worthy of Your compassion, stay in this sphere. Believe me, oh Master, and see in me the being which completely came out from You, that my spirit never could imagine that I would see You, the infinite Giver, ever in Your Primordial Being. Because I have now seen you like this, all greatest prerequisites of my spirit have been fulfilled.

The Master says: Then follow Me and you will certainly not be the least where I dwell among My children! But not here, but only there you will recognize in Me the most loving, Holy Father!

Look, best friends, this is still one of the most effective ways to rescue such a pure intellectual spirit from his sphere. But there is in this for your visible environment, many more such spirits, with whom it does not fare so easy as with this one. This is especially so when such stoic intellectual spirits would have in him a high degree of haughtiness due to his learning; this is not uncommon. It would not be good for you to attend to such a conversion process, for you can deduct that such cases often fail by the hundreds. With this, we will then leave this region and go deeper into the ravine in the middle. With this then, enough for today."

Chapter 3: The Kingdom of Darkness and Unbelief



The Kingdom of Darkness and Unbelief, The valley of the Rich, Learned, Handy and the Intellectual, Spiritual Philosopher and a Fanatic, Resort of Darkness, Birth out of the Darkness, About Spiritual Appearances, Mutual Influence of Married Couples Upon Each Other, The Couple and the Lying Spirit, In The First Degree of Hell, Where are Heaven and Hell Located, Where do Heathens Find Themselves in the Hereafter, Seated at Abraham's Table in the View of the Holy Trinity, The True Poverty of the Spirit, Rescue from the Apparent Heaven, En Route to Christ, The Residential Palace of the Company, Arrival in the Eternal Morning, The Primordial God Sun . . .

The Valleys of the Rich, Learned, Handy and the Intellectual People

Ref: "The Spiritual Sun" By Jakob Lorber Ch 28

Father Christ is speaking: "Look, there we are already again at our first location. You are indeed a bit reluctant to venture thereto, but the ravine has in between the rocky cliffs still so much room that we will easily move over the slightly rocky way. On our way there, you will see to the left and the right very narrow, deep ravines. To the left, or midday side, the valleys have the same meaning as these which we saw in the first valley to the left, where the rich of the earth lives. The only difference is that the inhabitants of these deeper valleys are still poorer in good deeds, even though they were on earth so much richer in earthly wealth.

In the valleys to the right is found the habitations of all kinds of learned ones, handy ones, and intellectuals. The deeper and more remote the valley where such souls live, the further away they stand from the Master in their science. Now that you know this, we can go on our way well prepared and go to the region where you will learn exceptionally important things. Here we go then!

You ask where all this water comes from, streaming down from the valleys into the narrow ravine, rushing forth as a stormy mountain river, to the bay of the great sea? The water means the knowledge and the forthcoming useful applications flowing from it, which such people have, by means of their intellect and craft, along an experimental way acquired, borrowed from the natural sciences of these things. The water flowing from the right is, as you can see, much more turbid. This represents the many untruths evident in the learned knowledge and the somewhat less turbid water coming from the left, shows the richness of the world who, with their less scientific knowledge, which had somewhat better thinking than the actual pure learned ones. The combining of the water in the ravine means that the abilities of the sciences and the abilities of worldly treasures always go hand in hand and in the end, is the same thing. For the learned one studies the sciences to increase his wealth in worldly treasures, but those rich in worldly treasures searches out the sciences to further increase his wealth. This is the reason why you do not see the water coming from the left, flowing so turbulently as those flowing from the right. This also means that those rich in worldly treasures still knows how to maneuver himself in a political fashion among the learned ones to gain their knowledge some or the other to strengthen his speculative need. Now that we know this, we can resume our journey.

Look over there, far away in the background rises a high stone wall. There ends our valley to the left and to the right. Sometimes, this wall will open itself and a vast cleft will open up. If you would be there at that moment, you can go through, but if you do not make it, no going through would be possible. You ask: Also, not by the means we have moved in the northern regions upon the mountains? I tell you: also, not that way, and that because you still have something of the earth in you. We will be here the moment the wall will open itself, though. And because a vast plain stretch itself behind this wall, we will be able to get out again through the broad opening, before the moment that the wall will close again. Look, we are already at the wall; have a bit patience, it will open in due time. I tell you: open up! The mighty wall gives way. The opening is big enough now; go through quickly! We, fortunately, passed the opening and look behind you, the wall is already tightly shut again.

Now, look again in front of you into the environment we find ourselves in; how do you like it? You say: what a question! How could we like this environment, it is so dark, we can feel better than we can see. We must hold on to you, otherwise, we will certainly get lost, for we do not even see the ground upon which we stand. We, therefore, do not even know what we are walking upon; is it stone, sand, mud or water. For as we said, we do not see a thing; not even you or ourselves.

Yes, dear friends, this is how it is here. You ask me if there are any beings that exist here? I tell you: you would not easily find a region that is as densely inhabited than this one, for here one can truly say: On this market of darkness, it teems with people.

You indeed would want a bit of light to see something? But I tell you: it would not serve us well to have a light of our own here, for we would immediately be swamped by the inhabitants of this region, like worm falling on an ant heap. Have therefore a bit patience; our eyes will soon adjust, that we will be able to in the dark just like a night owl. Let us, therefore, walk a bit further. Well, do you see something already? You say: we are beginning to see very weakly that the ground we are standing on consists mainly of pure sand, and in front of us it seems as if something has moved.

Yes, you are right. Let us go there, then you will soon know what is moving there. Look, the moving one is coming towards us: it is a cringed, miserable looking human figure. Would you want to ask him who he is? You don't; then I will do it. Listen, I will speak to this figure.

What are you doing here, miserable being! Where do you come from? The figure says: I am here in this vicinity now already about three earthly years, I wander around like a wild animal, but find nothing to satisfy my great hunger with. Why I had to end up in such a miserable environment after my death, I do not know. On earth, I was a prominent lord and had a high office. I have executed this function diligently and righteously. I never accepted bribes, but acted strictly according to the law, fulfilled my plight as such and was honored by all. Even my king appreciated and gave me distinction. I have voluntarily done well with my earned salary and lived exemplary in every respect, worthy of being imitated. When I finally left the temporary, I ended up in this deplorable environment where I, as I said, wander around now for almost three years and nowhere is a place of escape.

I, your guide, interrogate him further: My best friend, this might very well be true, but have you, with the execution of your office, never even thought about or believed in Christ the Master? Have you done anything out of love for Him? Have you considered all simple people as your brothers? Tell me, how did you fare thus? The miserable one says: How can a developed man believe in such an old wife tale Christ? I still have, to upset no one politically, took part in all Christian foolishness. Who can be such a fool to expect of a man of high state office, to consider the rogue street rabble to be his brothers? And to do something out of love for this old wife's Christ, one first must become so foolish even to believe in such a Christ and then to see if one would do something out of a certain love for Him. Yet, I do believe in a God and I often think to myself: If this God is righteous, which He certainly should be, then He should, if there is life after death, also let a righteous man as I am, experience full righteousness. I already experience for three horrible years that there is life after death; for this is how long I have been wandering around here like a wild

animal. But I must finally experience here in such circumstances that there does not exist any God; for if there would exist some or the other God, He'd have to treat me just as well as the king did. Even though everything is probably the work of blind fate, I have fallen back in the blind fate and just have to wait and see what it will do to me. If you have something for my stomach, give me something to eat, for I am extremely hungry and have, except for a little moss plant I coincidentally found, no food.

I, your guide, say to him: Listen, friend, there do exist a God Who is righteous, and this God is no other than your old wife's Christ! Let this be a ray of mercy to you, that you would know to whom you should turn yourself when it would fare worse to you than now.

Look, all you have done, even though it was truly righteous, you have done out of exclusive self-love. For your love was your righteous prestige and to be generally liked and the high regard of the world. Therefore, you have brought nothing with you other than your self-love, which has no light here, for her light is taken from the world. The light of the spirit and its righteousness is in Christ, though! Turn yourself in your heart to Him, then you will, according to the measure of your conversion, receive light and bread. But go away from us now.

Look how he slinks away, deep in thought; do you see how the black cloud above him is becoming a bit more gray? This is because he is beginning to ponder about Christ. But let us proceed; much more interesting cases will still present themselves."

Kingdom of Darkness and Unbelief

Ref: "The Spiritual Sun" By Jakob Lorber Ch 29

Father Christ is speaking: "Look, not far from here something is moving; do you see it? You say: O yes if our eyes are not deceiving us, it is this time two exceptionally tall, poor and completely emaciated around the buttocks, manly beings. You are right; let us move quickly, then we will soon overtake them. Look, there they are already. They still are not aware of our presence and for the time being, it is good, for we will be able to eavesdrop on them and listen what they speak to each other about.

'A' says: It does not fare better with you as with me, esteemed friend. How long have you been in this place? B says: Esteemed friend, according to my feeling it could barely be a few weeks; but how long have you been here? A says: Esteemed friend, to my feeling, round about twenty years. B says: It is completely inexplicable to me how it could be right for me to come here; you can believe me, for when you were already a greybeard, you have known me very well as an active young man of about twenty years of age. I always have lived as was right according to my insights of what is right and reasonable. I fulfilled my spiritual office very faithfully and have never, according to the rulings of the church neglected only a single letter. I always preached completely within the spirit of the only redeeming church. As much as was possible, have I supported those whom I deemed to be truly needy, that is, who became poor without it being their fault. In the holy Mass offering I honored God daily and up till my last hour, I cannot remember that I ever neglected the little prayer book. I subjected myself to all ordinances of the church leadership and would be able to fight for life or death for the rights of the holy church. I've been strict in

the confession booth and think to have won many souls for heaven. I shared the gospel of Christ with the poor, fed the hungry, refreshed the thirsty, clothed the naked and freed the captives; therefore, I expected to, after my death, especially because I ensured myself of a full indulgence from his holiness, the pope, get into heaven.

But how it is with the so certainly expected heaven, you see here as clearly as I do! I have often secretly thought, yet never openly spoken out, that Christianity, including Christ, is nothing but cultivated heathendom and have therefore little confidence in Christ and the Trinity. It, therefore, is now very clear to me how I have looked with my secret distrust. Well, what do you say about this?

A says: Yes, my best-esteemed friend, what can I say about that? I was no priest but indeed lived, if you can say it this way, just as strict as it was taught to me by the obviously better priests. In a certain sense, I did have many doubts, but I thought to myself: it may be as it is, I live very peacefully as the priests have taught me; this cant possibly be wrong! For I have thought to myself: If their teaching would be wrong or senseless, then it would be their responsibility, but I wash my hands in innocence! Would God truly be such a righteous judge as all priests on the pulpit have preached, then He should reward me, if He really exists. If there would be no God, then it is all the same how one lives. On the other hand, if there is a life on the other side, then it should correspond to the honest character of the person. If there is no life after physical death, it will be of very little consequence of how one lived upon earth. From this, you can see that I lived upon the earth as a completely honest, wise and still obedient man. Now I have been here for so long and this is the reward!

Nothing but an almost impenetrable, exceptionally freezing night as never before, no food but a bit of sandy moss and all this should concur with the love, compassion, and righteousness of God so often preached by you priests!! I've pondered now for more than twenty years whether a God exists or not and if I meet anyone or talk to him about this subject, no one knows anything more than I do. It, therefore, surprises me even more that you, having been a priest, who indeed worked for the so-called kingdom of God, has been given the same fate as me. I think that we have been taken with this Christ, for it often seemed peculiar to me that a God would have let Him be killed! The old, wise Hebrews have probably known Christ much better than we do and know how to eliminate Him properly, being a pious Jewish fanatic and neatly put Him in the once happy Romans' lap as a pickled payment, because He destroyed their royal city. He remained with their old God who obviously had a much more divine image than our crucified. We had to adopt this god through a Jewish stroke of genius, who was the most despised being. I think the latter to be understandable, for if Christ would really mean something, then someone in this – I tell you – endless great world sphere should know something real about Him. But you can meet thousands there, all considered to be pure, sober and modest people, but no one knows anything about Him. I can tell you: I have met people who have been in this region already up to two thousand years and is completely used to eating of moss. They were contemporaries of Christ on earth if there ever existed a Christ among us, and yet they know as little about Him as we do. Some of them claim to never have heard this Name. Look, this is my ideas I have secretly formed during my stay here and secretly harbored during my life upon earth. What do you think of it?

B says: Appreciated friend, I must acknowledge openly that there is much going for your ideas. On the other hand, I cannot imagine that the wise Jews, who possessed the knowledge of God, would burden themselves with a quasi gallows-bait kind of God only out of vengefulness against a great nation as that of the Romans. Even among the Romans were many wise men and it would not have been particularly sensible to consider this great and wise nation for such fools that they would trade in their much acclaimed and meaningful gods for such a pitiable one.

Since you have made your opinion known in this manner, I will also openly tell you what I have often thought to myself during my earthly life and this is the following: The Romans, namely the Roman priesthood, have gradually realized that things would fare badly with all their gods in the long run. They, therefore, began to search over time for the more sensualized people a more attractive myth and made it look like the highest god Jupiter have taken pity on mankind. Because the Jewish nation was the farthest removed from the pure idolatry, Jupiter would have descended in the form of a Jew and would have taught the truth about the correct teaching of the gods of Rome. Such a teaching was an abomination to the Jews, especially because the Romans was a huge burden to them at that time. They did everything to make put this true god Jupiter in human form, under suspicion. Pilate would have known very well who this Christ truly was, therefore, he defended Him as much as possible. Because the Jews could not keep themselves properly in check and even threatened to accuse Pilate to Caesar as a cohort in the rebellion, Pilate thought to himself: I would rather deliver the Almighty to you; He would surely know much better than me, what He would do with Him. Then the Jews have let Him be crucified pro forma the Roman style; yet, being Jupiter, he easily raised Himself again from death and then informed the high priests in Rome what they are to do next. For these priests, it was water on their mill, and they instructed the people according to this myth from the land of the Jews, as they presented it with the consent of the Romans. They also invented a lot of martyrs on top of it, who perhaps have, with the consent of the Caesars, did commit single or arbitrary atrocities, to which they added before the eyes of the ignorant people a multitude of wonderful signs. By this have the old, already watered down heathendom under the same pontificate, been handed down to us, and we were, compelled by necessity, foolish enough to take on such a truly petty trick for real money. Thus, we are, in my opinion, given the bill for our newly established heathendom.

A says: My appreciated friend, I must openly admit that there is more going for your opinion than for mine. I just cannot grasp how one would build by means of such a cunning undertaking, the newly founded heathendom upon Jewry. To my knowledge, as far as it is known to me from the so-called gospel, Christ would exclusively call to witness the prophets of the Jews, therefore it is not particularly acceptable that the proud, wise Romans let themselves be served by the religion of the to them very much despised Jews, to set up a profitable religion. Furthermore, I must openly acknowledge to you that the absolute teaching of Christ, excluding a few wonderful foolish things, is a quite humane, wise teaching which is in my opinion not profitable for the very well-known Roman greed. For this reason, it is not readily provable that He is a fabrication of the Roman priesthood, but one of the Jews, for from history we know very well how the Romans have set themselves against the rise of this teaching.

B says: My esteemed friend, in this respect you are too little initiated into the secretive, sneaky ways of the priesthood. You did indeed read from history that some Roman Caesars have powerfully resisted the import of this religion, but show me a Roman pontiff by name who have resisted himself against it! Look, as such was the situation cunningly steered and this newly established religion have never found a better entrance than exactly through this apparently necessary cruel resistance of the Roman Caesars. For this newly established religion to be based upon Jewry, has the following obvious reason: Because the Roman sages had plenty of time during their multifarious crusades to become initiated into many religions, they could easily conclude that a newly established religion could be based on nothing more suitable than exactly this Jewish one. Therefore, they have made this human Zeus for good reasons to act in the land of the Jews, for they knew that other religions were in a worse state than their own.

A says: Yes, best friend, now the situation has indeed a completely different light and I cannot but to completely agree with your opinion. Yes, yes, if this was not so, from where else did come this greed after gold and silver of the current Roman pontificate? Yet, I still must acknowledge that the actual pure moral teaching of Christ, wherever He might originate from, is above all criticism, exalted and good. This is what bound me most of all to Christendom. That a selfish parasite has attached itself to this pure tree over time – allow me this – is unmistakable; but I must tell you, an idea just came to me: if I would ever happen to meet such a pure Christ, truly, I would find it impossible to be hostile to Him!

B remarks: Yes, if He would exist, then I do think likewise; but exactly where the dog lies buried. A says: You know what, let us go in search of the grave of this dog and should we find it, then we have found at the very least a symbol of faithfulness! Look, it is becoming a bit lighter above A, but not above B for quite some time yet. Because we have nothing more to do here, let us continue our way.

A Spiritual Philosopher and a Fanatic

Ref: "The Spiritual Sun" By Jakob Lorber Ch 30

Father Christ is speaking: "Look, if you can discern something, you would see about fifty normal steps from us, another couple. Let us go straight there, then we will reach them immediately. They too do not need to see us. We indeed find a place for our purpose, therefore we will go there quickly, to hear something new. Well, we already are with them and as you can see, this time there is a difference in gender in this couple. An exceptionally poor woman, looking exhausted and a man, looking emaciated unto the last drop of blood and having barely enough energy to drag himself along tediously. Look, she reaches out to him with her hand and welcomes him.

Listen now what these two discuss with each other. She says: Dear heaven greets you! It makes my heart so happy that dear fate has brought us together once again at last. Yet, I must admit that I never thought I would meet you in such a place, for I always thought that you, God knows how blissful it would already be in heaven because of you, for as long as I could remember, you were on earth such a pious and righteous man. You indeed were a very learned professor in religion and because of you have so many stout and worthy spiritual ones entered soul care. And

now, dear heaven, do I find you here in this miserable place in such wretchedness in which, the dear God knows why you have rightfully come to two months ago.

He says: Yes, dear friend, it grieves me that you would find yourself here, but this is how it is. You, just as I, is an emaciated being here. Heaven (if it exists) knows how we had golden expectations of a happy life in the hereafter. But how happy life is and what the reward is for all our good deeds upon earth, I do experience now for many years and you, esteemed wife, as you said, now already for two months.

She says: no, dear heavens if I think back on what a strict life you have led, how you had no possession upon earth. When you preached, all the people in the church sit there sighing and weeping and what beautiful lessons and admonitions did you give in the confession booth. How thoughtful have you presented the holy mass; therefore, I can truly not understand how you could rightfully come here. For people like us, it is understandable, for one might have kept silent about many sins during confession because one could not, despite all searching of one's conscience, not remember it. But how you, who knew it all and have fully investigated his life with all its actions and deeds, came rightfully here, this would, as said, only heaven know. Do you have no suspicion of why you have come to this judgment?

He says: Oh, esteemed friend, I certainly have many presumptions, but my thoughts about this you would not easily understand. She says: Oh, I beg you, do tell me frankly about it; who knows if it would not be of use to me. He says: well, I will tell you the one or the other about it, but it is not my fault if you do not like it. Therefore, I will tell you frankly what I suspect.

I do suspect that there is neither a God nor some or the other heaven and I do suspect with founded reasons that we people are nothing but the work of nature. When the crude matter, like a covering of the natural life power, falls away, only the natural power of life keeps on existing for a while. But she also will die down eventually; the power distributes itself in space like the power of gunpowder outside the barrel of a cannon and then it is eternally over and done with those people who had so much expectation. If you would look keenly to me and see how I have already come close to complete decomposition and destruction, my suspicion will become even in this stark, dark night even clearer than the sun upon earth on a bright midday.

She says: Oh, my dear heavens, if it exists, as you say! This is indeed terrible! Yes, yes, you would know better than I. Even on earth I sometimes thought, like my once highly learned and prominent lord once said, that there is nothing after death. Only now I see that the Lord has spoken the truth; therefore, it will in time go with me as it is with you now. On earth, I have, when it would fare badly with me, still could say: my God and my Master, do not forsake me! But what can I do now, if there is no God? Would you, my esteemed friend, be able to tell me how it is then with Christ and His Mother, the virgin Mary? Why then, have we upon earth prayed so many rosaries to both of them and why have you read so thoughtfully so many masses, if it is like you told me now?

He says: Yes, dear friend, it only occurred to me here. The higher lords upon earth would not be able to keep the general people in check if they would not have developed some or the other god and therefore, some or the other religion. It is an easy play to keep the dumb rabble in tow with religion. It works diligently for them, that they would be able to live in their palaces and castles without a care, fatten

themselves on soft beds and chairs. Therefore, they appoint spiritual officers and leaders everywhere who are kept properly dumb themselves, to keep the general people dumb as well. Whenever such spiritual officials would use their brains, they are getting promoted quickly, letting them live a good life, in order that their clear thinking would pose no danger to the high lords. But to give such a religion which has no meaning a somewhat meaningful hue, they must decorate it with all kinds of mysticism, that is, meaningless ceremonies, without which it would not have the desired effect on the general people. See, esteemed friend, such was the case with me.

On earth, I very well saw that it must be much different with the afterlife than what I have preached from the pulpit. I have, to be understood, only very secretly asked the great lords in power for an explanation. I never received one, but instead, I quickly grabbed up, why I don't even know myself, an important promotion. I became a well-paid professor and finally even a rector of a seminary. I do think that the lords have seen that I was too smart for a lower office. Therefore, they gave me a better one, that I would not, with my ability, be harmful, but only useful out of self-interest. I truly always just lived as a complete honest man, but in what I was stupid, and still, regret, is that I did not yet see it through in the beginning that I was only being deceived by such a promotion. Also, that I have, in my well-paid job, even if it was but apparently and for my own wellbeing, lived a too foolish and spiritually strict life. I did think: Such a life of self-denial will soon give me the dignity of bishop. But I have sorely misjudged this, for the high lords have exactly calculated that I did possess the correct amount of stupidity for my assigned office, for me to not be more dangerous to them. They could, therefore, leave me unconcerned in my place. You see, esteemed friend, this is the case with religion everywhere in the world. Therefore, I said already in the beginning that we have both been deceived.

She says: Only now is a light dawning on me for the first time! Have I known this on earth, how much pleasure I could have had! For I was, as one would say, a pretty and wealthy girl. How many choices young men have not competed for my favor, but out of pure religiosity I could barely look to anyone and stayed a spinster for the sake of Our Dear Master and the blessed virgin Mary and on top of it all, left already during my life, all my wealth to the church.

Oh, how stupid I was! Would I have become a happy whore; I would have had some joy! Now the saying is applicable to me: 'A timid dog will not become fat'. No, best friend, if this is truly as you have said, I would want to curse and renounce everything! But no, this I will not do. Even if it would go worse with me, I will, even out of habit, call unto God and the blessed virgin Mary. I very well remember that the calling unto Christ and our dear lady did sometimes help; therefore, I think, even if they should not exist, that I have not gained anything by praying to them, but I also did not lose anything either. I do not need to chide myself that I am in this dark resort being punished because of my way of life. The only thing is that I maybe have spent too much time with the spiritual ones, yet it never spoiled my chastity, for on that terrain I have never allowed myself anything. I indeed did often besmirch people who I regarded to be bad and sometimes, yet only to the spiritualities, vigorously dragged them through the mire. With them I also cursed all Lutherans, Jews, Turks and heathens in the Name of God the Father, Son and Holy Spirit; but the spiritual lords said that one as a truly believing Christian, certainly should do

this. After this, they did add that one should pray for them, in order that they may convert to the true religion. I, therefore, have done this and have, as it should be, first cursed them and then prayed for them. Maybe it was wrong; I would not have known. I also gave unto the poor; not so much, though, for I rather gave my wealth to the church, because I thought that the spiritualities would be better able to disperse it than I could. So, have I, the more I ponder about myself, came here 'completely innocent' in this judgment. But of course, if it is as you said, then the one or the other have hurt me as little as it benefited me.

But as I said, I stick with calling unto God and our dear lady and will drag myself along in this place as long as it goes. Maybe I will encounter someone else who has something better to tell me than you, my otherwise much-appreciated friend. I bid you farewell, for I see I will not become happier in your company. It would have been better for me, the way I feel now if I would never have met you! For only now I see that stupidity makes one happier than an ever so sharp mind. [13] I'm just glad that I did not end up in the feared 'purgatory' or even in hell. For I am faring not that bad after all, because I have, besides, hunger, no pain. I do have to satisfy the hunger with grass, which is in abundance here. If only it does not get worse, I will gain with this food. Therefore, farewell!

He says: Yes, yes, farewell to you too and take care to gain from the eating of the grass. I do wish you 'bon appetite'! I did not have the luck to find an abundant grassy field, but only moss and that very sparsely was up till now my only food.

Look, they both depart; he in a more northerly direction, she closer to the midday.

You say: We cannot really see why they would find themselves in this region. Concerning him, judging by his statements, he seems to have grounded reasoning.

My dear friends! This you should be able to see at first glance. How is it with the love of those who do certain things in which he or she find that they are good, but then especially for the sake of the reward following immediately or in the future? Is it not self-love? For who does the good and right thing out of any measure of self-interest, likes himself too much and does everything to take care of himself as well as possible. Such it was with her only to gain heaven, that she gave her sustenance and things, like someone buying something with his earthly things. Yet they have not even a faint idea of true love for Christ, which should always be highly unselfish! Her hunger for reward needs, therefore, to be completely eradicated here, and she needs to be compelled to search God for Himself and long for Him. Only then will it be possible for her to come closer to the true love and compassion of the Master. Likewise, does he need to consider himself to be destroyed before he will be able to receive a higher mercy?

You should therefore never consider anyone completely lost, but know that for many, according to your reckoning of time, a hundred, a thousand and another thousand years can pass before he will be able to receive a higher mercy.

For you to experience even more closely the variety of reasons why many people come here, we will move on. Only when we will encounter whole companies, you will receive greater light and then you will see with what countless kinds of foolishness people in the current living world of 'better humanity' on earth are infused with and that they perform good deeds mostly out of personal interest. We leave it at that for today."

Resort of Darkness - There is wailing and gnashing of teeth.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 31

Father Christ is speaking: "Look there rather far away from us, where the soft reddish grey light can be seen, is a company of about thirty people of both genders. Let us go there with renewed courage, then we will soon catch up with them. Well, can you discern something? You say: O yes, it looks like a motley riff-raff; it seems as if the company is engaged in physical strife. I tell you: you have not seen wrongly, but this is just an apparent reality. A spiritual dispute will look at any distance as if it is a physical fight. Let us go a bit closer still, then the situation will take on quite a different look. Look, the closer we get to the company, the quieter their hands become; but instead, we begin to hear from all sides a kind of gnashing, like with a grain mill on earth. Now and then you also hear a voice a bit at a distance, weeping.

You say: It seems as if here is being fulfilled what the Master had told the children of the light regarding those who would be pushed out into utter darkness: there will be weeping and gnashing of teeth! Yes, yes, best friends, this is also meant by this and has the same meaning. What is meant spiritually with the weeping and gnashing of teeth and with being pushed out into the outer darkness, you will experience with your own ears and eyes. Only a few more steps and look, we are where we want to be.

What do you see here? You say: This scene does not look that bad; despite the very much emaciated faces to which we are already accustomed, the company seemed to be quite tolerable. They stand around a speaker who is just getting ready to give a speech.

Dear friends, you are right. Exactly for this speech have I brought you here. Yet, you say: Since this whole kingdom of the night seems to be an endless plain of sand and there is nowhere a stage to be found, we would like to know how it will be possible for this speaker to elevate himself a bit above his audience. It is good of you to ask this, for the most insignificant things have here the most important meaning. This speaker has made a little heap from sand and compressed it a bit, but just like the composition of his speaker's podium, will be his speech. As long as the speaker stays calm on top of his sand podium, it will carry him. If he should search for more support, the sand heap will collapse, and he will come off his height to the same level of his audience. He has now indicated that he is going to speak; we will listen to him in secret.

Look, he begins; listen then. Esteemed friends and ladies, I have heard from each of you personally how you have on earth, everything, and everyone on his own terrain, lived and acted as completely righteous and honest citizens. (Agreement from all sides). As 'good Christians' you all were to the correct measure benefactors for suffering mankind. At all disasters, your names were listed among the greatest donors with big letters in all newspapers. It also was nothing more than right, for even the blind and the deaf should understand that regarding support, nothing exists that is more laudable and praiseworthy than the acknowledgment of those people who always practiced charity. Firstly, poor mankind knows by such public notice to whom they should turn themselves at times of distress and secondly are others clearly being encouraged to join the pleasant, humanitarian circles of the known big benefactors of mankind (Loud approval from all sides).

Yes, you were always present at the foundation of charity institutions, and I can say with deep emotion in my heart that you were in the true sense of the word true, noble and honorable citizens of the earth (Exceptional approval from all sides and one hear the audience say with emotion: Glorious, Godly speaker, Godly man!).

You have always supported the arts and the sciences, you faithfully served the state as exemplary citizens; yes, man can say that you have lived completely according to the character of the gospel, for you have, as all would know, always give unto God what is God's and to Caesar what is Caesar's. Honor and lust for praise were never the motivation for your noble deeds, but the absolute necessity was always the incentive for all the great and beautiful you brought about. (Again, the special approval mixed with tears, sighing and weeping!) As such were your lives inscrutable like the sun in the clearest heaven esteemed listeners, as it were on the earth upon which we lived; for here is of a sun, nothing to be seen. But, esteemed listeners, allow me to pose a very important question:

What is now your reward for such excellent and honorable deeds? Where is the highly praised heaven which was promised to those who made themselves to be true and exemplary Christians? (Great concurrence from all sides and many voices adds plaintively: Yes, where is the deceptive heaven for which we offered so many sacrifices to gain it!)

Esteemed listeners, this sandy ground here, this more than 'Egyptian darkness' and our meager 'mossy food' is the reward and the heaven which was so extremely magnificently painted to us by the priests! (Again, great concurrence)

Where is the righteous God for whom you have done so many noble deeds? For it is indeed written in the gospel: what you have done unto the poor, you have done unto Me and you will be richly rewarded in heaven for it. Furthermore, is written with the measure, you measure, will be measured unto you in abundance. Well, honored listeners, you have done it all; you have supported thousands of the poor and were always particularly righteous regarding measure and weight.

But where is now the treasure in heaven and where the richly returned measure of all charitable deeds which you have done as true Christians? (Another: Yes, where is it all? Sounds)

Here we have it: The heavenly treasure is this darkness and the highly lauded reward which would have been showered upon us in the heavens, consists of the scarce moss which is eaten on earth by the Eland in stooping fashion, yet we must satisfy ourselves with it as the highly lauded heavenly reward.

How often have we upon earth, at various occasions, stroke up the 'Te Deum laudamus' [composition by Antoine Charpenter (1690)] and the priests have loudly called out: There in the radiating kingdom of the heavens, you will once strike up the great and eternal 'Te Deum laudamus'. Honored listeners, allow me to ask a question at this point and it goes as follows:

How is it now with you in this beautiful heavenly realm and with this so highly lauded 'Te Deum laudamus'? You pull up your shoulders; truly, I would not only want to protest with my shoulders alone but with my whole body, if I did not have to fear that my tottering speaker's podium would let me fall from my high position. I think, without wanting to violate anyone's possibly good opinion, that our voices would barely be able to produce a bearable sound to sing this exalted song, due to

this exceptionally fatty food; now, another weighty question is presenting itself in this brightly shining heaven, namely:

Does some or the other God truly exist? And the 'sit together with Abraham and Isaac at a heavenly table, laden with heavenly foods', does not seem to be the norm here! If I had been on earth right now, I would be able to praise myself that I would be able to present one of the most watertight exegeses about such promising scriptural texts. I would present 'Abraham and Isaac' to be darkness and sand and the well-provided table as Icelandic moss, a truly worthy food for reindeer and land! To anyone wanting to tell us that we are doing better than these miserable animals in the ice-covered north, I would immediately surrender my tottering podium. I do think though that we, to understand this, only must feel our stomachs to find out how this difficult, to digest food, is still fermenting like dry straw. If we would also just have a look at this brightly shining sand, then the proof has been given for our Eland and reindeer status.

The good savior of the world Christ probably did not quite know what the heavenly kingdom about which He preached, looked like, for if He knew, He would not have let Himself be nailed to the cross for it. If His praised Father God have let Him see, just like us, after the crucifixion, what we see, then this truly honorable Man would stand truly surprised when He saw the by Him introduced holy communion represented by this pretty, mossy plain. To see this, we should probably not exert less effort than the pearl harvesters, to see the pearls on the bottom of the sea. That this is so, do not need any more proof. But now, dear listeners, I am presenting you yet another important question and this goes as follows:

We are here, this is how it is, like a stick standing in water; but for how long do we have to stay in this sober kingdom? Will it be well with our existence? Or shall we have the most blissful privilege to wander about here forever in this blessing-flooded fields? Look, this is an exceptionally important question, but exactly this important question calls out for someone to answer her. Honored listeners, concerning this you can be assured that you would get an answer from a stone, rather than me. Yet, I do think that at this exceptional illumination of our great scene, someone can barely bring something into 'daylight', for to bring something into bright light, light is needed and for light, sun is needed.

To bring something properly into the light here means nothing other than to declare himself before others as a fool. It is also true that the great learned of the earth will find here much time to think. Happy are they if they would bring along much material, for with these three elements: darkness, sand, and moss, they will soon be done. Microscopes and other instruments of investigation they can leave on earth, for they would be able to see with the bare eye a scanty mossy field on this sandy surface. Also for the astronomers is very poor provision made. The learned and well-read librarians will be utterly bored, for here they will find nothing. Also, the virtuoso and artists will do bad business here, for they will literally not bite in the grass, but in the moss! Here I understand the idiom: 'to bite in the grass' for the first time fully and see that it had a much older origin than many authors and historians ever would have dreamt. This idiom must have its origin from the primordial Egyptian sages, who would have known of the glorious fate waiting upon the mortals here.

Many honored listeners, that the same fate is awaiting living people upon earth than what is ours now, I do not doubt; I am also of the opinion that the honest Moses and very honest Christ have, in this respect of their law-giving, tread upon a very wavering and senseless road. Should they, and especially Moses with his wondrous staff, instead have hit the earth and said: Sun, become dark, and we have for our foolishness enough starlight and you, earth, should become a sandy desert and nothing but scarce Icelandic moss will grow, then would all the strict law of thunder and lightning be left behind. But under these circumstances, sins should automatically become something rarer than diamonds in Greenland, Spitsbergen or Nova Zembla [Novya Zemlya]. I would first like to see who would be able to rob or steal here and who would still be able to have lust with this fatty food and our charming, skeleton-like looks. I would also pay a liar here with gold if I would have any; and would anyone be able to commit murder here? It would be far more difficult for us with all our treasures and wealth to get behind this than would the discovery of planets and other suns, for astronomers with their optical instruments. In short, we can do and talk as much as we want to, I am convinced that we will not improve our fate one bit! I have already undertaken journeys here, farther than that of Christopher Columbus, and have crossed this sea of sand and darkness in all directions, but the fortune has not yet befallen me to call out: Land, land! but only: Night, moss, and sand! Therefore, I will close my address with the following opinion:

Among all people who ever tread upon the earth, I hold Christ for the most glorious. He abolished the extensive law of Moses which had a strong tyrannical character in a certain sense and taught in the place of it, the only law which preaches neighborly love. Because under this law, man can look at it as you will, intelligent beings in no matter what circumstance can live the happiest lives, I am pro the notion that also we here, for the sake of the good, stay true to this law, keep in mind Christ as the true, honorable Man and then, under these circumstances, be as content as possible with our truly dire fate. I think that we will be able to make our fate as tolerable as possible for as long as it would take.

Yet, I do ask you, esteemed listeners, to not regard my wish without consideration to be a set law, for as I have said, my closing words should only be taken as a well-meant wish. If we should act increasingly more socially, I think that we would exactly through this, with combined power, endure our fate much more easily than when everyone would do only for himself. I will from my side, always be willing, as far as it is within my abilities, to support you intensively with my words. With this wish and assurance, I close my speech." (General loud approval from all sides)

As you see the speaker descends his tottering speaker's podium with great caution and is entertained very amiably by the whole company. Many are shaking his hand, saying: It is always good to stay in the company of a man whose heart sits in the right place. Therefore, are we very happy to have found you, dear and loving friend, and we want to follow you in everything, whatever happens.

Look now, how it becomes lighter above the company and how the speaker and the whole company is surprised about it and how the speaker is making himself heard for one more time, saying: Yes, yes, as I am of the mind: if the very true Christ

with His humane teaching would not bring us any light, then we would forever stay guests of the night!

Look, it again becomes considerably lighter and looks backward, how two messengers sent by the Master from the morning-side are rushing closer to bring much more light among the company. We will, therefore, stay a while longer to see what will happen next."

Birth Out of the Darkness - In the first grade of light of life

Ref: "The Spiritual Sun" By Jakob Lorber Ch 32

Father Christ is speaking: "Look, the company now also see the two messengers. Our main speaker goes to meet them very friendly to receive them into the company. As you can hear for yourselves, he says to them:

Be welcome here with me as well as with us a thousand-fold! I indeed do not know you, but I do see that you, people like us, have just come here from the earth, or have found better pastures than us, for you look incomparably better that all of us together. If you have just arrived from earth, I will immediately direct your attention to it that the so-called Robinsons have it much better there than us. For this assumption, you only have to look at us from top to toe. Our superhuman good looks will show you even in this still very considerable darkness very clearly how it is with the good life here. In addition, I can assure you that there are no illnesses here, for what can still become sick here with us? We can only barely contract the illnesses the rocks can, for I think that when man is devoid of all its life juices, you also are free of all illnesses. The only evil plaguing someone mostly, in the beginning, is hunger, thus a stomach complaint. But, as hunger is usually the best cook, he will soon find a food which would challenge his cookery excessively. Look, at our feet on the sand is such a morsel for our stomachs to be seen. This is moss; one could say true Icelandic and Siberian moss. The scarce dewdrops caught between these little leaves are also the only way to quench our thirst to be found in this enormous sandy desert. Do not trouble yourselves if this situation would last forever, for patience and habit, finally makes everything bearable. We shall all be very happy if you would want to stay with us with your phosphoric garments, for I can assure you that one can have victory over everything but this darkness. You can, therefore, imagine yourselves that your phosphoric shine looks to us like a sun! But now, dear friends, would you be so friendly to tell us the reason why you came here from the earth, or if you came from a better pasture, tell me what has made you leave there to come here?

One says: Poor friend, you are gravely mistaken with us, for we came neither from the earth, nor from some other, better pasture in this region; but we come from the Master, called Christ, whom you see as merely a fully honest man, while He indeed is the only Master of heaven and earth. He sent us to you to show you the reason why you have been wandering around for so long and so helplessly in this region.

If you would ask yourselves: How did we live upon earth, you will say with clear and sound memory: all of us always lived honestly and reasonably. But would you ask yourselves some more: Why did we live and act like this? Then you could say nothing but: We have predominantly lived for our own well-being. Worldly honor, worldly praise and the consequent prestige before with other people, were

the most predominant motivation of all our noble deeds. We were faithful members of state and church. Why then? Maybe out of love for God? How would it be possible, since we do not know God at all and thus also would not know His holy will. Our faithful church membership was firstly based on the privileges that could easily be obtained, more so than others who did not have such good report with state and church as we did. In addition, has this blind spiritual faithfulness to state and church the following idea as its foundation: If there would be some or the other kind of life after death according to the priests and other preachers of immortality, we would not perish by acting like we do. If there is not such a life, then will our prestige gained through deeds, at least still live upon earth through our children and grandchildren and people might even hundreds of years later still talk about us, saying: Those were men and those were times when such men lived!

Look, as was said, you also had to say in yourselves. As such have you obviously without any inner understanding passed from the earthly life into the spiritual life and you do not know at all what is needed for the spiritual life. What would be more self-evident than that you could find nothing in this spiritual life, but what you have brought along of your material life, namely a highly pitiable, poor form of your actual character and a complete darkness about the concepts of the spiritual life. In other words: You came here almost like an embryo at natural conception of man in the motherly womb, where complete darkness prevails. The embryo feeds himself in a certain sense with the waste from the blood of the mother, until he reaches, despite this very poor and unsavory food, the right level of power with which it frees itself from the dark resort of origin. Likewise, do you find yourselves here in a 'mother's body' and do you also have to feed yourselves with its comparable waste.

But because there is still a living spark of eternal life in you, namely your little love and high esteem of Christ, this spark has taken hold of your spiritual embryos out of your dark sphere, unto birth. It will go with you like you said at the end of your speech to your company: If there will be no light rising for us with Christ, we can be assured that darkness shall be our eternal possession.

You have therefore found the light in Christ. And you will indeed experience what the Master had said to one of His disciples, namely that no one can have part in the eternal life and thus also the kingdom of God, who is not born again. This the Master have said in the night to His disciple, to show him that every non-reborn spirit finds himself in a night like an embryo in the mother's body and that the Master also comes in the night to the not yet reborn spirit, to lift him out of this night into the light of eternal life, to rebirth.

Because your time of rebirth has arrived because of your awakening, yet still with a little love towards the Master, we have been sent here to take you out of the place of your spiritual rebirth and take you to a place where you would be taken care of as children. There you will be able to gather new life power to, to the measure by which you will be more or less developed, come into a sphere which will be particularly adapted to your powers.

But never think of heaven to be a resort of reward for the good works one has done upon earth but think about it that heaven consists of nothing else but your own love for the Master!

The more you will take hold of the Master with love and the humbler you would be towards Him and all your brothers, the more you will carry the true heaven inside of yourselves. Therefore, join us and follow us!

Look how the whole company rejoice and follow these two messengers.

You ask where they are going to take the company to. Turn around and look, there, already far behind us is the already known, opened high wall; do you not see it yet? Does it not look like the opening of the mother's womb at the birth of a child?

You say: Indeed, like with a stroke of lightning, we now recognize the wondrous correspondence. But when the company has passed through this cleft, where would it rightfully go? What happens to a child shortly after birth? You say: It is wrapped in soft cloth and laid into a crib; it still finds itself in very much restricted life circumstances. You indeed saw, when we approached this wall from the other side from the morning, many valleys to the left and to the right? Look, these are the cloths and the crib. These people are settled in these valleys. It then fares with them just like you have come to know in the beginning in some of these valleys to the left or to the right.

Just like a newborn child cannot become a man from today to tomorrow, a newborn spirit also, especially in the kingdom of the spirits, grows only gradually. Now you know in what region you find yourselves. Therefore, it will also not surprise you that you will find among the many moving around here not many higher teachers, for it would be for them just as useless as when someone on earth would want to educate a child still finding himself in the mother's womb.

You do know when the time has arrived to educate a child. Therefore, do these messengers also not come here as teachers, but can be considered as truly spiritual 'midwives'! Now that we know this, we can move on a bit, where a very different new scene will present itself to us. With this, enough for today!"

About Spiritual Appearances

Ref: "The Spiritual Sun" By Jakob Lorber Ch 33

Father Christ is speaking: "If you would keenly look, you will see a bit more to the right something resembling a kind of dust cloud. You confirm that you see it; that is good. Let us quickly go to that dust cloud, then we will be able to see her in more detail. You ask: what does such a dust cloud here mean? I tell you: Indeed, not much; you have often heard upon earth about the so-called swaggerers and look, this is a corresponding image of them. Why and in what way, you will soon be able to convince yourselves of. Only a few steps, and we will be at this scene.

Look, there we are already; what do you see? You say: we do not see a dust cloud anymore, but instead a great company of dwarf-like, emaciated people of both sexes. These dwarf-like people are constantly bluffing, rise up on their toes and everyone wants to be bigger than the other. The smallest ones even pick up sand in their hands and throw it up, trying to show others what giants they are. You have observed well, for as such is the nature of their attitude coming to expression.

We will now stand very close to them, and this company will look very much different. Look, we are very close now. What do you see now? You say: they do seem to look a bit bigger now, they look at each other very amiably and friendly, and they act towards each other like coquettish women in a company. You again have observed well, but now you ask how it is that one sees such a company so

differently from different positions. This is because it is like that on earth as well. Up close, no-one should tell a mighty one the truth in his face, even the mighty ones avoid this among themselves; that is why they all court each other.

When such a company disbands, though, each one exalts himself above the other; but nobody dares to speak out anything definite, but only makes vague references. Only for himself does he know to discern from the highest position; this is the meaning of the throwing up of sand into the air, or in other words, to exalt his mind above that of the others. Such a company can be sharply discerned from a distance; the whole company is being judged and all conversations and actions are senseless chatting or loose boasting.

If you would compare these two given situations with each other, you would come to the following conclusion: from a distance, the true view of the situation can be seen; up close, the full view gets obscured more and more, but instead, each separate part comes into focus. If you have an even closer look, nothing of the original picture is to be seen anymore; instead, the details jump out at you.

If any of you do not completely understand it yet, I draw your attention to a natural phenomenon in the material world. If one would distance oneself from a significant size mountain, one would see the full mountain standing before you. If one comes closer, the image would in a certain sense fall apart and one would see various foothills and valleys which seemed to be part of the main mountain from the distance. Would he ascend the mountain itself, it is like someone not seeing the forest for the trees, for nothing of the initial image can be seen anymore. I think that, if one would consider this example thoroughly, these three appearances of our company would become completely clear to us. But now you ask and say: This is all completely clear, but how is our company faring? What is its mentality? We cannot deduce it from the behavior of these beings, for their actions and manners look more like a pantomime than some or the other conversation with understandable words.

I tell you; it is indeed completely apparent. You really must be completely blind still if you would not be able to guess where it comes from and where it is going. Look, this is a company of pure, great, worldly and egoistic so-called kingdom officers who only practice their office to their own benefit, but not for the benefit of the state and its citizens.

On earth, these people interact particularly courteously and friendly with each other, yet all of them know how to cleverly influence the others. No one trusts the other, finding it therefore necessary to manipulate the other along various cunning ways in such a way that the other can harbor very little secrets before his neighbor. Yet, what else is such a selfish friendship and what is such a deliberate courting other than brutal self-pleasing, which is nothing other than a root or seed of actual fornication? In the same manner shall a licentious whore cast friendly and meaningful glances to a man to try to lure him into her trap. A bird of prey lifts a tortoise up high, just to let it fall to serve as a tasty treat.

Such people are of little use for the general benefit and does not fare any better than the others, because of the greater wiliness of the others. Yes, such people look most like players who would meet each other in the evenings, being very friendly and brotherly and fond of each other. Are they sitting at the [gambling] table though, no one could care less whether his play-opponent would lose home and hearth in the game.

Now you say: But best friend, these are obviously bad people. How do they justly end up here; are they not lost then? I tell you: You are judging too strictly; Can you not discern between violent thieves and the so-called opportunistic thieves! Look, our company consists of these. Through their position on earth, they have somehow gained through official channels the political rights to act like this, and they are convinced that they have acted completely according to the rules of their trade.

But here in the kingdom of spirits, man is never judged for his actions if he did it with a feeling of righteousness, which did not violate his conscience, and this was the case with these people. For them, nothing is complete reality, neither the good, nor the bad, but everything is in a certain sense only a political, clever comedy. For this reason, are they here, for all the vain and the false to be destroyed. When this is achieved, even if it takes much time, they are being reborn from this environment and then justly are brought to the valleys to the left and the right, where we came to know the Stoics.

Mutual Influence of Married Couples Upon Each Other

Ref: "The Spiritual Sun" By Jakob Lorber Ch 34

Father Christ is speaking: "You say: this is completely correct, and we understand. But since we also saw women in the company, who did not fulfill any public office, the question is what they are doing here and why they are in a certain sense an integral part of the company.

My best friends, you should be amazed of yourselves that you have not understood it immediately.

Is it not the case as from old that the in many ways weaker woman passionately desire and long for exactly that what they are the least capable of, namely, to reign and rule. When men fulfill one or the other office, and he marries or is married, it is certainly always the case that the woman at the end rules more than the man who is actually more equipped to rule.

To execute their plans, they use all their female cunningness and the husband sure must be very resolute if he does not want to be caught by his 'Eve'.

You again ask: Yes, but why is it that the woman usually gains the victory through her cunningness? I tell you: the reason is very much natural and therefore also understandable. If you would consider that the woman is the root of the man, then you will have everything else easily declared.

The trunk of a tree indeed stands with his branches in the light of the heaven, sucking its ethereal food from the rays of the sun and no one sees that still draws his main amount of food through his roots. If the roots would conspire against the tree and loosen themselves from it, what would soon happen with the tree? He would wilt and finally bear no more fruit.

Look, the wife knows this in her heart, and they can very well feel how much the man needs her. If she had a bad education, though and has a depraved nature, they would do the same than what the roots sometimes do to a tree; they let new shoots grow from the earth, feed them and thus deprive the tree of its future nourishment. Such root-twigs will certainly never grow into a powerful and fruit-bearing tree, but only bushy growth resembling the tree. If the tree with the higher food from the heavens would not powerfully resist such misuse, by diligently

pushing the growth of its branches and smaller twigs to let the root-shoots wilt in its strong shadow, to let them be suffocated during a favorable season or with the help of winter, then it would certainly be detrimental to his own existence and work sphere.

As such it goes with a man who has a wife with a lust for power and wants to impress in everything. If he is not capable to resist her with his manly power, she will very soon have him encompassed with her wild shoots, and he will become increasingly weaker, will finally wither and see all his power go up into the unconquerable male root growth of his wife. This then is the female lust to rule and reign!

Another example you will see with your children, who are often stronger in their weakness than the greatest hero for whom thousands and thousands more shudder. Let us assume that the hero is the father of a small child barely able to babble something coherently. Thousands may come to this hero to divert him from a certain idea, but they will avail to nothing. Yet the child only has to look at him, laugh at him and say: Daddy, stay with me, do not go away, I am so scared that you would become sad, and the hero become tender-hearted and listen to his child.

After this example, we return to the women. The voice of a man gains a powerful manly sound already in his youth years; that of a woman retains the sound of a child. Look, as the woman retains this sound, she also retains to a certain extent the nature of a child in her. Because of this ability, she also possesses the childish power which, as was said, is not seldom, greater than the willpower of such a great landlord.

Because of this power of the woman, she can have an influence on the man from the roots up. If she would see that she cannot achieve anything by the usual means of 'female politics', then the woman reverts to her well-known apparently weak childishness, with which she is mostly able to conquer the powerful man.

I think that this example will make everything even more clear, that you can easily understand why there are also female beings in this company. You should also know that the woman stays with the man in the spiritual realm if he has not completely rid himself of the burdensome things of the world.

Many men would have progressed earlier, yes, much, much earlier to spiritual purity, if his ever the same more sensual wife would not have hindered him. Therefore, would our company regarding the men, have been much better off if no women were among them.

As often as one or the other man has a good intention and his heart is inclined to a better way, his wife knows how to prevent him by means of her lust for power and shows him another way. In other words: A man having such a wife has it much worse in the spiritual realm than on earth. Even if he seeks to separate himself from her, she knows how to move him again with her pleading and various childish pretending to stay with her and make him promise to her in any possible way to never leave her.

Yes, it is even often the case that men with a good heart would come to this resort with wives who have made themselves completely ready for hell. Such women are the most dangerous and the most stubborn, for their heart is attached to what belongs to hell, but also against their man, because of different selfish reasons and lust for power.

Because her attitude, in fact, pulls him to hell and the better man do not have the necessary power to loosen himself from her and subject himself to the apparent weakness of his wife, she gradually pulls him over the boundaries of this region and over the, to you already familiar, stream with her; as you would say, most innocently into hell. It then would cost the most powerful angel the utmost amount of patience and greatest effort to free such a man from the hands of his hellish wife. According to you time reckoning, can such a process often last hundreds of years. And look, also in this company are a few such wives.

You are indeed saying: But could the Master not intercede and draw a mighty line over the bill of such women. There is something to say for such an intervention if someone is not initiated into the higher ways of the Godly order. But who knows it will very well know that something like this would, with the eye on the preservation of the spirit, be as good as impossible.

You need to know that a man's love is his life and this the life he carries within him. But how does it happen that a man let himself be conquered by a woman? In that, he took her too much into his love. A man must take counsel with himself and put his love for his wife and the love for the Master onto a very sensitive scale.; he needs to weigh both these loves with meticulous fearfulness and take a good look, which one weighs the most. He needs to investigate himself which loss would be more bearable to him: the loss of his beloved wife was also all benefits of this relationship would be lost, or the love of the Master.

But this may not, as be said, stay with a superficial comment, where someone would, for instance, say: I would offer unto the love of the Master not one, but ten women. No, this question of life needs to be answered with full conviction.

Would we consider a situation where the Master would take the wife of a man who alleged that he loves the Master ten times more than his wife, through the death of the body?

If the man would then be able to say in himself with all earnestness and full conviction: Master, I thank you for doing this to me, for I indeed know that, due to my love for You, everything You do, is the best. When unto such a man, the love of the Master would be more than a reward for the loss of his wife, then is the love of the Master in him truly greater than for his wife.

Should he become sorrowful because of the act of the Master, and he says: Master, truly, I love You so much; why have You afflicted me with so much sorrow and grief? Truly, you can believe it, such a man loves his wife more than the Master!

If such a man would survive his wife for many years, would forget her along the way and would have turned himself completely to the Master, he still has not completely banned such a love from his heart. For should his wife return after ten years, he would be as if enchanted and take her back with the greatest of love, especially if she would come back to him spiritually rejuvenated.

You again ask: How then is it possible, if such a widower have completely devoted himself to the Master? But I ask you: Was this devotion voluntary, or necessary? Would he have done it if the Master would not have taken his wife from him? With the Master, only the free will and the consequent complete self-denial counts.

This man grieves the loss of his wife. He turns to the Master to find the necessary comfort, consolation, and full healing of his broken heart.

What does the Master then mean to him? Was He truly the central love of the heart of such a man, or was He only a consolation, a covering for the pain and thus also the healing plaster for it? Now can you certainly say nothing other than that the Master only was second, namely medicine, covering and plaster. But who can say that a love out of thankfulness is the fundamental love of the heart?

Is this love not comparable to the love one feels towards a benefactor who made one happy and the love for the fortune that befalls him? I think that there is a great distinction to be made between these two kinds of love, for the love for the benefactor is only a consequence of the fundamental love in which lives received bliss and is as such no fundamental, but a subjective love.

What does she represent regarding the Master, since man indeed expect one's greatest joy from the Master alone? If considered like this, everything else should be unto him of no and null worth and thus eternally vestigial. He should be able to honestly say in himself: If only I have the Master, I ask neither for heaven nor for an earth, even less for a wife.

Out of this you can easily understand why I have specifically focused your attention on how intensively a man should investigate his love for the Master and that for his wife, for the Master Himself says: Who loves his father, his mother, his wife, his brother and his children more than Me, is not worthy of Me!

Now you again ask: Is such a man then lost because of his subjective love for the Master? Certainly not, but he cannot come to the Master before he properly said goodbye to the actual ground of his love forever and have made his subjective love, his main love.

What troubles this often causes him in the spiritual realm, we have seen in part with this company. We will have a more proper and intensive look at this point at the following scene. Then you will see how often such an apparently completely quenched, wrongly married love again ignites when such couples meet again in the spiritual realm. We will, therefore, let this company continue their way unhindered, and we will go a bit further. "

A Married Couple in the Hereafter

Ref: "The Spiritual Sun" By Jakob Lorber Ch 35

Father Christ is speaking: "Look, not far from us you will see a human couple. This is a man and a woman, and they are presently in a situation which we will be able to very well use for our purpose. We will therefore quickly go to them, to catch up with them. You ask about the relationship between them. I tell you, for our purpose they could not be anything better than what they are. This is a relationship in which the wife has died only six years before the husband. The husband mourned much about her, but he threw himself after a few years completely into the arms of religion and lived faithfully according to his learned insights. But now he has also been called away from the earth and has arrived here only recently. This introduction is sufficient for the time being the details you will practically experience in the spirit.

Now that we, fortunately, have caught up with our couple, you have nothing to do other than to take notice of their conversation which will start out immediately, from which you will be able to gather everything necessary. Listen now! She presently began to ask her husband a question, saying:

I am exceptionally happy to see you again after such a long time and I now believe that no death will ever separate us. But tell me now as much as you can, if my last will has been properly attended to, for it is dear to my heart.

The man says: My above all beloved wife, for you to see how strictly your last will has been obeyed, I can only tell you that I have done, in my own last will, nothing other than to confirm yours anew. In my last will, I, therefore, kept exactly to yours, except for a few insignificant changes. Our whole wealth, therefore, multiplied with a few thousand by me, is bequeathed to our children. Are you happy with that?

The wife says: My beloved husband, except for the changes, completely! Tell me, therefore, the amounts and to whom are they given? Dear wife, says he, the amounts is no more than two thousand guilders, is divided into five parts and are bequeathed to relatives of yours, except for one part. I had to give one part to the poor, for sake of decency. I would not have done this if you did not often during your life insisted to think about these relatives of you. But regarding the poor, you know that one always must first do something for the sake of society and then also for God's sake, because we are Christians and no heathens. Besides, these alms of two thousand guilders are nothing compared with our great bequeathed inheritance, for as I have finally calculated, each of our seven children gets a full amount of a hundred and fifty thousand guilders. All our children have learned to handle money frugally and you can be just as easy as I am about your bequeathed wealth. At my side, you can now with me, search for other riches which would here bring us into just as happy a life as we have lived upon earth.

She says: I will be content with it that our children are well cared for. Every child will indeed have change in the hand with the two thousand guilders and can start out with that without immediately having to use the interest of the great capital. But, as it is just how it is, we cannot do anything about it anymore and I must be content with that.

Yet, what you have said about the other, usable capital, I ask you as your still faithful and loving spouse, to let go of all your silly ideas about it; for already six years have gone in which I have wandered in great agony and worries through this dark and lonely wilderness, while the only thing edible I could find, was a kind of moss. Now and then is some sort of dry grass to be found to finally fill one's stomach with. Would you not coincidentally have come here from earth with yet a bit of dusky light exactly to this place, we would in eternity barely have found each other.

He says: but my beloved wife, have you then absolutely no suspicion for the reasons you have justly come to this place? I do think that your worldly attitude has brought you here. You indeed were a very frugal and in our worldly relationships a very honorable woman and you were exceptionally wise, but the teaching of true Christianity often was a thorn in the eye to you. You have often expressed yourself about it negatively and have kept you more to the wisdom and philosophy of the world. I have often told you, dear wife, that if there would exist a life in the hereafter, then I do think that worldly wisdom would not be enough; therefore, it would be best to keep to God's word, for the temporary lasts but a short time. If there would, however, exist an eternity, we would have difficulty finding our way with temporary wisdom, as I have said. Look, dear wife, these were my literal words I have often

spoken to you in trust, and as I can see now to my greatest and most woeful surprise, this has come true, sadly enough. Therefore, I do think now, dear wife, that it is now critical to us if one can say so here, to completely free ourselves of all worldly reminiscing and to turn to our Master Jesus Christ to receive compassion and pity. For if He would not help us, we will be lost forever; for I do feel in myself and know assuredly that without Christ, there is no other helper in the whole of infinity. If He helps us, we will be helped; If He would not help, then we are eternally, irretrievably lost! Now that I have bequeathed our wealth to beggars and made our children into beggars. This would have brought us more blessing here than all our worldly care for the material well-being of our children. Because we cannot change our worldly foolishness anymore, nothing is left for us, dear wife, as said, then for to turn ourselves exclusively to Christ, to the exclusion of all other thoughts or wishes, that He can, despite our great foolishness, be merciful and compassionate towards us and might recompense this folly to our children through his infinite mercy and compassion.

The wife says: I indeed always thought that your religious, fanatic foolishness would bring you along to this world. What have you and I ever done wrong upon earth? Were we not always just to everyone! Have we ever stayed in debt to anyone or have we not always paid our housemaid the agreed upon salary? If there would exist some or the other God, or, according to your opinion, some or the other "Christ", then it would indeed be the greatest injustice that he would reward people like us with what we see here before us. What God would take the least offense that one can have no faith in an 'old saga' riddled with nonsense and silly things. I do believe namely, and even a blind can see it, that if a God would attach some value to humanity, if a God would exist, that man would not be able to dream up anything more unjust than that this God would only once come personally, endowed with all wondrous power to man, and that too only the people of a very small region, while the whole world was indeed populated.

Tell me, therefore, can God unequivocally expect that people and nations, who did not live in that same region, and especially not at the same time as Him, to unconditionally accept that He was the one Who started the teaching? Can God, if He exists and is just, blame them if they cannot do it? Cannot the people revolt against God, if He would perhaps exist and say: How would you want to harvest if You did not sow? How could you judge us, being an unjust God? Would you want to judge righteously, then judge those who saw You and to whom You have preached. But leave us alone, for we have never seen You and could never convince ourselves of Your existence. The word which was delivered to us and would have come from You is impossible for us to judge, for it could just as well have been invented as it could have been true and probably more invented than true. If we have lived upon earth, we only saw the old nature; yet no trace of You. We came into this world, being pure children of the powers of nature. People and teachers have taught us knowledge. Our whole lives through there were not a trace of You. Why would You now want to execute judgment over us, while You never wanted to give us any proof of Your existence and character?

Look, dear husband, this is as clear as the sun on a bright afternoon upon the earth. You do not see it yet because you have been here for only a short while yet. When you will have been here for as long as I have been, then it would become

clear to you, even in this dense darkness. As proof of my love and faithfulness I also say that you can call upon your so-called God-Christ here at the side of your above all beloved wife for as long and as powerfully as you want to; yet I guarantee upon my love and faithfulness that you will, after years of calling, come to the clear insight that I, your always faithful, loving wife, see clearer with my natural mind than you do with your so-called godly knowledge.

An old adage says about the Bible: Oh Bible, oh Bible, you are to man an evil! And look, that adage is right. Would people upon earth have the courage to destroy that old Jewish nonsense root and all and put in its place pure human logic, the world would have progressed a hundred years into the future regarding her culture. Yet, for some reason, this old nonsense still has to be preserved, by which the most honorable and just people's hands get bound unto the finer arts. What is the result? Just think with your otherwise good mind! Where does one find the most abominable, bad and poor people? Certainly, nowhere else than exactly there where the Bible and the new Christian teaching is predominant. Go to Rome, go to Spain, go to England and you will find my words confirmed.

People depend upon God and become lazy while waiting for His help! Yet, the help does not come, with the natural consequence that many people impoverish and even if they do not all become bad, they do finally become a burden unto the zealous and newer people. Man proclaims everywhere, saying: God is endlessly good, highly loving and exceptionally merciful; yet He would rather let every beggar starve if they would not be taken care of by his zealous fellow man.

Look, dear spouse: it is easy for the lazy spirituals to preach to honest, diligent and therefore well-to-do people about an endlessly good and merciful God. But if we would exclude these people, then we soon shall see to what sullen end such sermons will come to. Would these black and white screamers have known how it is with life here in the hereafter, they would probably preach differently, or would instead take up the offering. There could possibly exist a God which could guide as a primordial power the whole universe, but a God as is taught by the Jewish Bible, certainly do not exist.

He says: Oh, beloved wife, you are on a dreadfully wrong track, for I did read [in the writings] of famous theological authors that pure hellish spirits speak exactly like you. I can assure you that this is why you find yourself in this eternal night. Truly, I am becoming truly afraid for your sake! For with such principles, I see you getting lost irrevocably forever! If you absolutely do not want to accept any other principles, then I feel myself obliged to leave you forever.

She says: So, would you be able to do such a thing to me, your faithful, eternally beloved wife? I tell you, you would not be able, even if you would be damned to hell! I would not want to leave you in the fire, and you would want to leave me because of my wise words? You are free to give a wise exegesis of your opinion to me, but it should not be any nonsense, for I love you too much to let you go on the wrong track. Rather, follow me, I want to bring you to a place better than here, where you would accept in a greater company, how it is here with people.

He says: My dear wife, I do not want to leave you, for I like you way too much, therefore I will follow you wherever you would take me, for I can see that you are still very honest in your heart, despite your ignorance regarding true religion. You still are my good wife against whom I still have nothing to object, except for that

you cannot share my insights. If you would then know about a place in the kingdom of darkness, take me there, then we will see what can be done there. Look, she takes his arm and leads him away. But we will follow this interesting pair to be witnesses of the success of this relationship. She's off and we follow them."

The Couple and the Lying Spirit

Ref: "The Spiritual Sun" By Jakob Lorber Ch 36

Father Christ is speaking: "You should not be surprised if your eyes would this time be challenged somewhat, for we are going towards the north and to where it becomes increasingly darker. Yet, for ourselves, we will have sufficient light that nothing will escape us.

Do you not yet hear something in the distance? You say: We indeed hear something, but it is much different to a human voice; it rather sounds like the rattling of wagons in the distance. It also sounds like the thunderous noise of a great, distant waterfall. You ask what it means. Let us follow our couple, then we will soon get there.

Can you not yet discern something vaguely reddish, a glow as of a softly glowing iron? Look in this direction, for there is awaiting us an important scene.

Listen, it is coming closer, and the peculiar noisy rattling is changing more into natural, raw, human voices. But we will stand still, for the multitude is moving right up to here as you see, also they, our mutually very loving leaders, came to standstill.

Look how fearful he is for what is coming and retreats in his great anxiety and fear. She grabs him by the arm, though, and pleads him with all that is dear, to only listen to and stay with her this one more time, for this is exactly the fortune she has predicted which he needs to get acquainted with, to convince himself whether she is right or wrong.

He asks her what is approaching them that seems so horrible. She says to him: What it is, what it is?! Purely deep thinking people whom you would soon clearly see with your own eyes and clearly hear with your own ears.

And now look, he is content with this and waits upon the approaching, deep thinking group. See, the great company is almost there. Our couple approaches them out of decency. We should do the same also, even if it is not out of decency, but with another purpose.

Look, they now meet and greet each other with the greatest possible courteousness. We will also go closer not to miss anything.

You will see that from the middle of the group is coming to a knobby and emaciated manly figure and comes closer to our couple. The woman receives him exceptionally lovingly and benevolently. Also, the man of the woman bows deeply before this manly figure.

The manly figure says: Highly esteemed lady, it pleases me greatly that the special fortune has befallen me to again call you one of us, for with your mind and your exceptionally amiable demeanor, you are greatly honoring our company and indeed gives us the most beautiful ornament. Well, my dear lady, would you have anything on your tender heart, it would be the greatest bliss if you would entrust such a sweet wish of your heart to me.

She says: My highly appreciated and above all very much honored friend, you see, this man here to my side, is my tenderly beloved earthly spouse. He has acted in every way upon earth exceptionally just, good and profitable, that I can say in all earnest that our marriage truly was very happy. For what can a woman ask more in her marriage, than to have a husband which fulfills all the desires of the female heart? In this regard, I would, with exception of a few trifle things, have no objection.

But now comes an important issue about which we never could reach consent, and because of which there often was discord between the two of us. I will explain to you the reason for this discord as well as a woman can, and you, honored friend, would certainly be so good to whisper a few words to my husband which would completely heal him.

The figure says: I implore you, my very much esteemed lady, you are much too good! I give you the assurance that it would be a great honor and bliss if I could say to myself that I could have served such a loving lady with my little person. Therefore, I ask you to entrust the issue which you bear on your heart to me. She says: Oh, my very much appreciated friend, you are much too good and too modest and exactly this is what inspires so much trust in me, that I will hold nothing back; be thus so good to me to listen to me.

See, regarding this fatal issue I can candidly say that my otherwise good and loveable man is a Bible and thus also a Christ-fanatic. The reason though, why he had thrown himself into the arms of this laughable sect, is because he grew up poor. Therefore, he was ingrained from the crib, as it usually is the case with the poor classes, this old beggar's philosophy. But how difficult it becomes over time to get this nonsense, which was nursed in with mother's milk and thus became his own flesh out, you most honored friend, would know even more than I. With this beggar's philosophy have my yet much-appreciated husband also ended up here in this kingdom where the primordial powers of nature rules, as you already have explained to us most kindly. But it does not get through to him! He still is attached to his Christ and even wants to part himself from me to search for this probably nowhere-to-be-found Christ. Now my learned and much-honored friend, I have briefly presented my problem and I, therefore, ask you if you would have mercy on my, in this respect poor, man of mine.

The figure says: Oh, if it is nothing else, we will here, in the kingdom of the naked truth, find each other quickly and easily. Now the figure turns to the husband, offers him the hand and say: best friend, is this what your lovely spouse has just bemoaned before me, truly your earnest?

The man says: Esteemed friend, I must honestly admit that I truly do not believe that we will, however beloved and dear my spouse is to me, can find consensus on this subject. For no matter how things will fare, I am solidly resolute to cling to my faith in Christ forever! I am also absolutely convinced that this Name has often given me much consolation and still is my infallible, happy and leading star. Have I ever gone onto a wrong track; it was solely because I did not hold on to Christ with steadfastness. When I then again turned myself toward Christ, I was often helped again as if magic!

You as a thinking and wise man will, therefore, see for yourself that it would be very unreasonable of me to remove myself far from such a benefactor, especially

now that I need Him the most, as it appears to me. Therefore, esteemed friend, do not exert any effort for my sake, for I assure you openly that you will achieve nothing with me. I've been long enough the foolish slave of the charm of my wife. After her death, I learned in Christ my Master to endure it and I hope that it will not influence me here, especially because the marriage with my former wife was severed because of the death of her body. Should she follow me, then she will always stay valuable and beloved. But I will never give up Christ for her sake, even if they would drag me with a mighty force into the middle of some of the other hell! If she is content with this that I can be with her unhindered with my Christ, then I do not want to sever the old ties of love with her, but if it is not, then I have just spoken my last words in her presence.

The figure says to the man. Best friend, I have listened patiently to you from beginning to end and I can only say with all earnest about your words, that I deplore it sorely. For you to know with whom you are dealing (here the figure is taking refuge in a lie), I tell you that I am the great teacher Melanchthon, about whom you certainly must have heard about on earth! The man says: Oh yes, but what do you want to say with that? The figure says: Esteemed friend, nothing but that I would know better what Christ is than would you, for I have worked till the last hour of my existence with exceptional zeal in the so-called Christian vineyard and I would certainly even have died, if necessary, for the sake of the Christ. I have not only purified the Roman, but also the purer teaching of Luther of all vestigial burdens; I lived literally according to the word of this teaching and what was the result? This I do not need, esteemed friend, to explain to you in words, for one glance at my whole being would show you the result of my life according to the so-called purest, abbreviated content of Christianity. I do not need to tell you more. Let it then be according to the old 'experientia docet' [no substitute for experience], then I am convinced of it that we will, if everything shall go well, meet one another again after one hundred years exactly like we are now standing over against each other. You, my friend, is still a completely new arrival here and do not know how one lives in the kingdom of the central primordial powers. When you would have been chased around and hungered by this eternal night for decades, then would more solid and practical insights certainly bereave you of all worldly folly and find more room in you than now.

The man says to the figure: Most esteemed friend, if you are in possession of so much well founded knowledge on this terrain, let me hear it. I am not averted to listening to you but will nevertheless stay with my conviction if you could not convince me completely.

The figure says: Good, my friend, first I want to draw your attention to the fruit of Christianity on earth. The Romans were a great people as long as they remained in their Godly logical teaching. All their work was great and full of wise meaning. Their principles of justice still are the basis of all state and national judicial laws. But when Christianity sneaked in, death sneaked in together with it into the great Roman people. Now, in the place where once lived the greatest and most heroic nation, lazy, indolent priests, a lot of miserable rabbles and a great number of thieves and robbers lay watching along the roads with rosaries in the hand, where no pedestrian has an assurance of his life anymore. See, this is the fruit out of the garden of Christianity! Take a journey through beautiful Spain and look at this nation

out of old and then look at it again in the Christian middle ages; it would not escape your eye how, through pure Christian blessing, thousands upon thousands have bled and yet more thousands upon thousands have burnt to ashes upon flaming stakes, breathed their last breath in doubt! Look at the touching import of Christianity under Carl the Great, how he had by this blessing, chased thousand and again thousands by the cutting edge of the sword! Journey from there to America; look up their history and you will see countless, most pitiable, and sorrowful examples of the Christian blessings which happened there! Go from there to my time and look at the blessed atrocities of the thirty-year border war. You can scrutinize the ancient history of all peoples and you will be able to show me similar gruesome scenes, then I oblige myself to carry you in my arms forever.

I do not want to focus your attention on the multifarious blessings of Christianity of other times but would only like to let you see the conditions of other current peoples who do not yet know Christianity, like the almost eternally peaceful Chinese and other significant nations in Asia and on the not yet discovered islands. You indeed must be completely blind if you could not yet, at first glance, see the difference between Christianity and the true wisdom of the older, more experienced people. Yet I tell you, that all these great, harmful deficiencies of Christianity or even more of the new Jewry could be made good if one would say: these historical facts are indeed all true, but Christ have never taught them that and therefore He could impossibly be blamed for all the horror which the spreading of His teaching has brought with it, for His teaching was, in fact, pure and especially humane. Best friend, this is seemingly very plausible and because of that was I also during my whole life upon earth a zealous defender of Christianity. Only here, in this teaching, have I seen the true poison for the nations in it and this is the clear reference to laziness and indolence. Man, having an inborn inclination towards laziness, finds in this teaching the best defense for this inclination, for it is clearly taught to him to do nothing other than to search after a certain spiritual kingdom, where the roasted birds would fly into his opened mouth. You see, various sages do not need much time to become convinced that nothing would come of these roasted birds. They, therefore, reach out to other means, namely, the trusty old sword, leave the Christianized people in their blindness and then serve him roasted birds with the sword in the hand. Friend, think about it as you like, you will, regarding Christianity, impossibly reach another conclusion, despite all other higher, spiritual experiences one gains here in a purified condition as in my case after the passing of many centuries. Worthy friend, I am done now, and you can do what you want. Be still assured of my high esteem and my friendship; it will be my pleasure if we would meet again after a few centuries. Look, the others depart and move on with the whole company and our couple is left behind alone. The effect of this 'neat speech' and the exceptionally humane instruction, we will experience next time. Thus, enough for today."

Weakness of the Husband - The wife going to hell.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 37

Father Christ is speaking: "Look, the company has vanished completely, but our couple is still standing at the same spot, deep in thought. She asks him: "Well, beloved husband, what do you now say of this!" He says thoughtfully: My dear wife,

there is not much to say here anymore. Either the speaker has it right and then the issue is settled, and no one should say anything about it anymore, or he is wrong, and I stay with my principles and then there is still no more to say. Whether he is right or not, is not to be determined so quickly, but this will my own experience teach in the course of time.

She says: But best man, do you hold me, your faithful wife and this worthy man for liars because you do not readily want to believe his convincing words? Look, people are only inclined to lie and deceive each other if they would gain something for themselves by it. But tell me, what kind of benefit can lie, and deceit give someone here? Here is indeed nothing to gain, nor to lose, but one thing is sure: a company always has it worse regarding the satisfaction of his stomach than someone wandering alone through this endless region. A single person quickly finds enough edible moss or grass to fill his stomach in case of emergency, but if there is more, it goes with such a patch of moss worse than with a loner.

You ask me what I want to say with that? My most beloved man, nothing other than I want to convince you, still a wise man, to your own benefit, to let go of your Bible faith. For if we should proceed each for himself, we would both profit, for each would be able to navigate easier on his own on this meager surface, than two would do together. If we would want to lie to or deceive you, then we would have left you to your principles and you would have gone away as a consumer due to your principles. We certainly do not want to lie to, nor deceive you, but we have shown you only the pure truth of which no mortal upon earth could have dreamt, even less such a staunch Bible and Christ fanatic like you. What do you still want to think about? Come for once to your senses and follow me, your eternally loving wife. If you would not listen to me on earth, then at least to it here in the kingdom of the naked truth, where I already have six more years of experience than you have. Look, on earth is nothing but deceit because everybody benefits something from it or at least think to gain something, but here, all winning came to an end; all lies and deceit falls away automatically. Believe me, nothing but my love binds me to you; this is the only gain I have of you. But if you still want to cling in folly to your old, insignificant principles, my gain also falls away. We can therefore only be happy if our insights and feelings would mutually completely concur. If we cannot settle this harmony, then I must honestly acknowledge that I would be happier without you than with you, empty head, at my side. I am not able to speak anything more to your advantage, but the following: Because I truly love you and always have loved you, I have done here everything possible to show to you my eternal, solemnly promised love and faithfulness. But you have never loved me, you are willing to leave me forever for the sake of your love for your folly. Now, consider what you are going to do.

Look, the man begins to scratch behind his ears and after a while says to his wife: My dear wife, I have gathered from your words that you really love me. This I can impossibly deny. But I only cannot understand, if in this dark spiritual world nothing is to be gained or lost by either truth or lies, why would you then try to completely senselessly force a certain truth upon me, with which finally just as little can be gained than with my so-called, to you and your learned man, alleged false teaching! Therefore, I believe, if your love for me would really be as intense as you just indicated to me, you could just as well follow me as I could follow you, except

if you have already found something better in the way of your truth. In that case, I would indeed want to follow you to convince myself of the reality of your truth. If this is not the case, then it is of no consequence where do we go.

I keep thinking: We did live upon earth as so-called Christians, have read the gospel, but never really lived according to it. We lived and acted according to our own insights and to our own benefit, but for the active practice of the teaching of Christ were neither with me, even less with you, anything present.

Look, the teaching says: *'Love God above all and your neighbor as yourself'*. Have we ever done that? If I ask my heart, then it answers completely honestly that the love unto God has stayed completely foreign. But you never believed in a God, therefore your heart would be even more devoid of love than mine.

There is also written in the word of the gospel: Who wants to enter into life with Me, takes up his cross and follow Me! Tell me for once, dear wife, when have we done something of this upon earth? I never carried a cross and you even less; our complete cross consists out of purely worldly financial cares.

Furthermore, is written in the gospel that the Master said to the rich youth: Sell all your earthly goods, distribute your gain among the poor and follow Me, then you will inherit eternal life. But what does the great Teacher say to the youth, or rather to his apostles after he removed himself from the Master in sorrow? Look, these words were full of special meaning as it appears to me, are we now living exactly the sad meaning of these words, going as follows: It is easier for a camel to go through the eye of a needle than for a rich man to enter through the gate of heaven.

There is also written in Scripture that the Master has invited many guests to a festive banquet and that the invited would not find the time to attend, due to their worldly affairs. Tell me for once, were we not invited once upon a time, and did we give heed to this invitation? Well, my dear wife, we have completely, only ourselves to thank for our circumstances and that we are finding ourselves in this place of utter darkness where weeping and gnashing of teeth and of which the Master once said people like us would be cast out into hell.

Because there is no faith in the Master to be found here, and your honorable company has spoken with just as much denial about Him as you, I believe they are finding themselves here for the very same reason as we do. If the great love and mercy of Christ would not help us all, I am convinced that all eternities, filled with melancholic truths, would barely be able to help us.

In addition, if you had found something better with your alleged truth, then I want to, as I said, follow you there to show you that I also love you and will not force any of my principles upon you like you have forced your so-called truths upon me.

The wife says: You can talk as much as you like, I am right once and for all. I cannot give you the assurance that I have already found something better, but I am nevertheless of the opinion that, if you would follow me, we would in not such a long time, find a place where there will be abundant light. For look, here to our right I have once, according to my inner feeling, walked for a long time all through, where I came to a broad river. To the other side of the river, I came upon a mighty mountain and behind the mountain arise a light as of the light of early morning. If one would be able to cross the river, one would, according to my conviction, find a lighter environment than this.

The man says: Well, I will follow you; lead me to it. We will also follow them, for you need to see the unraveling of it!"

In the First Degree of Hell

Ref: "The Spiritual Sun" By Jakob Lorber Ch 38

Father Christ is speaking: "You say: Best friend, we follow the couple as they go forth before us already for quite a while, still just as blind and silent as this night and look, there still is nothing to be seen of the morning red behind the mountains of which the woman spoke. Where is it then? Would the woman really have lied to her husband? I tell you: Have a bit more patience, then you will see the praise-worthy morning red soon enough. Take notice of our pair, how the wife is becoming ever more joyful, the man, in contrast, becomes more sorrowful and somber.

You ask: Why? The answer is obvious: She is getting closer to the element from where her love originates; therefore, she becomes happier. But with him, the opposite is true. He is getting closer to an element not related to him, he is not drawn by his love, but is dragged along by the love for his wife.

It goes with him almost like the lover in the old tale about the love for the beautiful Sirena. As long as the lover would observe the enchanting Sirena, he was elated. To be embraced by such a beloved seemed to him to be the pinnacle of all happiness. When he did approach his beloved and when she took him into her soft arms, dragging him down in embrace into her element, the initial fantastic enchantment vanished, and a great fright and fear of death enveloped him.

Look, this is exactly the case here. The man notices that it is gradually getting darker. Such an increasingly impenetrable night is not his element, but the wife feels more and more satisfied the darker it becomes because the most complete darkness is the element of her love and therefore also of her life. But now you can also hear a muffled noise, almost like that of a great, distant waterfall.

You ask what it means? I tell you: Nothing other than that we have come rather close to the bordering river which we already came to know with our visit to the northern region. Let us go there courageously, then we will reach the riverside quickly. You again ask about the first mentioned red glow behind the mountains, which is still not in sight. Have a bit more patience. When we would have reached the bank of the river, which is already quite close as you can gather from that growing noise, you will probably be able to see the red glow in the distance behind the mountains. Pay attention and watch the ground, for, in just a few steps, we will reach the riverbank.

Stop now; we reached our goal and look, there beside the river, there far away on the background, you can see a very strong, red glow, looking like a distant great fire. Now, pay attention again to our couple's conversation. She says: Well, my dear husband, what do you say, was I right or not? Look at that beautiful morning red and here is the broad river. What shall we do now to get to the shining region? Look, we cannot cross the river, but we can indeed walk along the bank of the river. It becomes increasingly lighter as you can see with your own eyes and in times we shall certainly reach that glowing region.

The man says My dear, appreciated wife, it seems as if something is amiss with this light. Regarding the red glow, it does not seem to have any relationship with true morning red. In my eyes, it does not look like a glow coming from the sun,

but much more like that of a burning city behind the mountains. If there is, in fact, a burning city I do doubt, but that something is burning, is certainly beyond suspicion. I, therefore, want to go with you until we get a proper view of the fire, but I will go no further. For one cannot know where it comes from and therefore it is always sensible to stay far away, for one should preferably stay out of the environment he does not know, and which is not related to his nature.

She says: No, but now you are speaking utter nonsense! Only now does one see how dumb you really are; but where does this come from? I tell you, only and just because you have taken very little care upon earth to explain the effects of the primordial powers of nature, making you now incapable to explain these phenomena. Secondly, you are here only for a very short time yet and you have had a way too little opportunity to observe such phenomena and to let you be educated about it by the sages of this region. But look, there are two men walking along the riverbank, approaching us. Let us go to meet them; I am convinced that you would have much profit in engaging in a conversation with them. The man says: Yes, dear wife, I've always been a great friend of men in possession of much knowledge. Why would I not be?

But now I tell you: Pay good attention. The man greets the biggest and most imposing one very courteously. He stiffly bows and asks the woman's husband: Who has shown you, night rabble, the way from the darkness to the domain of the light?

The man says: Very respectable friend, I have only arrived here in the deep night a few days ago, but my wife has been here already for about six years. She knew nothing of these light domains; I also knew nothing, but only feel a great yearning towards light, so much so that nothing else remains for me than to let me, being a most inexperienced person, be led here by my more experienced wife. You would therefore not, my respectable friend, regard it as a transgression? If anyone has acted wrongly in this, then it could obviously only have been my wife.

The stranger says: And you dare acknowledge this here is a man? Truly, you do not seem to be something significant, for men who need the leading of their women is in our view on the same level than apes. Then the stranger turns to the woman and says to her: Has it really been you, my most amiable, lovely lady? She says: Oh, respectable friend, I indeed must acknowledge to my shame that he, my otherwise truly loving husband, would probably prefer to moss and dry grass in the thickest darkness out of pure dumb and insignificant love for the to you well-known Jewish philosopher, than to walk the way of the light as it was suggested not only by me but also by the exceptionally wise, to you well-known scholar, who calls himself Melanchthon.

The stranger says: O very estimable, loveable lady, I truly have sincere compassion with you, but on the other hand, I also admire your strength, inherent power with which you are so untiringly busy to bring such an awkward man in the right way. Most loving, most worthy lady, do not blame me if I would, in this shining, increasingly brighter time, jump out of my skin of annoyance about that old Christian-Judean philosophy. Yes, it seems to me even more dumb and stupid than when one would resolve to stay true to terribly old-fashioned dress, while the whole world around him have long ago seen the benefits of the new clothing and have accepted it unconditionally.

Now the stranger turns to the husband, and say to him: Is this indeed true, what your truly wise wife has said about you?

Look, the man is a bit disheveled and does not immediately know what to answer this man who seems very learned to him. He does not want to let go of Christ, and it seems not advisable to say something about Him in the presence of this man who seems to be so mighty and learned.

But the learned stranger again turns himself to him and say: Yes, my best friend, if this is so with you, then you get the food without cost. Do you understand me? The man says: No, I do not know what you mean. The stranger says: It does not surprise me anymore. Regarding the 'without payment', it was already the custom with the old wise Romans and Greeks that one should always give free food to the crazy and the foolish. Even in this time, men give to men like you the honorable diploma of foolishness without cost, by which you could easily be taken up in a well provided madhouse. This should not be unknown to you, for, as far as I know, you were indeed on top of management and state affairs. Do you understand what I mean?

The man says: Alas, I must understand it, but I am also at liberty to pose a question to you. Who gives you, with all your erudition, the right to treat me so crassly while I, in fact, approached you with particular courtesy, like on earth an utterly haughty schoolmaster would do to a dumb, miserable student? The stranger says: Listen, best friend, that I have treated you only somewhat gruffly was only a special discernment from my side, which you can assign to your sound wife. I would have treated such a dumb Christian simpleton otherwise differently and such a treatment would probably have eternally bereaved you of your longing after a bright region. But when you shall be open to reason, take your wife's side and give me the assurance that you repent of your old worldly stupidity which caused you to come into this darkness, then I will bring you into - take note, only because of your wife - the neighborhood of that shining place, to a place of instruction where you, if you are not slow of understanding, come to a better insight.

The man says dumbfounded and humbly: Best, esteemed friend, if this is so, then I ask you to take me there. On earth, I have as a student always belonged among the best and I will certainly not be the worst in your school.

The stranger says: Good, I will accept you, but think to consider that you must leave the school immediately in the case of bad results and be sent back to your original night. But should you be an outstanding student, then your deserved acknowledgment would not be withheld from you. Yet, regarding your old Christian-Judean philosophy, I do recommend beforehand that you would not speak of it much there in the high school, for it will result in you being chased out right away. Such is an adverse sign, for fanatics are not suitable for the study of serious, higher sciences; only sober and controlled thinking can be applied there.

The wife now sinks to her knees before the erudite and thank him anew with the most flattering words for such an exceptional favor. The erudite answers her: Yes, yes, my esteemed, beloved lady, you are one in a thousand, yes millions of inhabitants of this nightly region to which he owes this. Follow me, therefore!

Look, the wife grabs her husband's arm, go after the erudite and says to him while walking: Well, what do you say now? I indeed realize now that relationships here functions in a much different manner than you would have dreamt of on earth.

The man says: Dear wife, this is so, but if these relationships are good and useful, only the future will show. Said among us, this whole debacle still seems rather suspicious to me; but time will tell what will become of this.

In a text of the honorable apostle Paul is written: Prove all things; hold fast that which is good. This I will do also here, but deep in my heart, I do think that there is not much or nothing good to be expected of this strange trial. The increasing intensifying light which seems to me as if one is still approaching a burning city seems to me to be nothing good. But as said, it is all subject to proof. Look a bit further down the river; there, more to the background, it almost seems to become glowing, and it seems as if the waves are dissolving in a glowing haze. It seems as if we are approaching a sea of fire which upsets this river.

The wife says: Yes, my dear husband, here is the source where to get to know the working powers in the depths of their being and it indeed gives a bit greater light as when a miserable student on earth must study a Roman writer by poor lamp-light.

Look, here is a boat moored at the riverbank. The boatman says: If you would follow me towards your greatest fortune, step into the boat with which we shall sail downstream to the exalted regions of the light.

The wife steps very quickly into the boat, but the man hesitantly scratches himself behind the ears and do not know what he should do. But not to stay behind alone, and again for the sake of decency, he steps into the boat. The boat gets untied, and we see how it shoots downstream like an arrow from a bow. But now we will also quickly go, for we are as quick as the vehicle and can be even faster if needs be.

We have reached the boat. Look how the water down there is glowing with increasing intensity till there where the river flows into a broad cleft in the mountain. Let us therefore quickly gain advantage till beyond the mountain and wait for our boat at the outflow of the river. Do not be afraid, for also here, we are untouchable; all the horrors you will see there, will not influence us.

Look, we are there already. You are having a great fright because you see the river as a broad, glowing waterfall, thundering down into a deep, endless sea of flames and you ask what it means.

I tell you: this is the first mentioned 'high school' where our poor husband would get to know the fundamental working of the primordial powers, or better said: This is the first degree of hell!

Now look at the river again; our boat is just coming closer. The man stands upright, wringing his hands, wanting to jump from the boat, but the wife throws her arms around him, holds onto him and look, the boat with the four of them plunges over the edge, right into the high school!

You ask: do we also need to go down there? I indeed told you beforehand that you need to see the whole progression until the end, otherwise you would only know half of the bondage of such double love of a heart. Do not be afraid of these flames, for it is only but a manifestation of the hellish. At arrival, it will already look much different again. Follow me then without fear."

Where are Heaven and Hell Located!

Ref: "The Spiritual Sun" By Jakob Lorber Ch 39

Father Christ is speaking: "You say: It really goes down steeply and the road passes over so many rocks and steep hills! Yes, yes, best friends, it only seems like this to you; but to those whose being corresponds with this place, it seems like a broad and easily passable way. Let us courageously proceed; it will not be long before we will reach the visible sea of flames.

Look down there, how the flames begin to vanish gradually, letting you see many glowing places without flames up there. But you ask: Do we have to pass over there? I tell you: Do not worry yourselves about it, for all this is only apparitions depicting the condition of the being of those living below. The 'flame' means the zeal of the evil, the waft above the flame corresponds with the completely wrong, and the 'glow' shows the complete self-love with the consequent wrongly directed zeal and the depraved will of those finding themselves in such a self-love. But how it all will work out here, you will see immediately with your own eyes.

Look down again now; what do you see now? You say: The flames have completely vanished, and the glow have gathered into heaps, but in between the heaps we see a pitch-dark night. You again ask: What is then the river which we have seen glowingly rushing down? This river is once again an apparition and depicts the progress of the wrong as it flows out into evil. The depth of the evil is depicted by the depth of this abyss and how it concocts cunning and well-considered plans to execute its evil resolve.

Because you now know this, we will courageously approach it to reach our goal and so also our company. Only a few steps more and look, we are already on the plain and thus also completely in the depth. You are not seeing anything now, for the darkness here is so deep that you cannot see anything with the light of your eyes. We are therefore in need of enough light to discern anything here. None of those present here may see anything of our light, though. Therefore, you need to hold on tight to me and not get closer to the sphere of any spirit than what is granted to you.

And now, look, we already have as much light as is needed to get a closer look of this resort. What do you see? You excitedly remark: For God's almighty and most mercy's sake, what is this for a horrific resort! We see nothing but black sand and black rock and this is all that this resort's surface consists of. Between the sand and rock is rising here and there wafts like we have often seen in upon earth when coals are being burnt. You also ask: Are there any beings to be seen here? This region looks completely desolate. Yes, my dear friends, this is again also only an apparition and depicts 'death'! But do not worry yourselves about the absence of beings in this resort, for you will soon see more than enough of it.

Look, not far from here can something be seen which looks like a rather big stake with you on earth. We will have a closer look at this stake, then you will soon convince yourselves about the material this stake consists of. Well, we are at the right distance; have a closer look. What do you see? Again, you say: But in God's almighty Name, what could this be? This is purely people, stacked upon each other like herrings and so well secured to the ground with a very strong chain, that no one would be able to move even a little in this condition. If this is so, then it will fare but particularly poor with the eternal freedom of the spirit.

Yes, yes, best friends, if we would view it from our heavenly light, it certainly does seem to be the case at first glance. Therefore, this is also just an apparition, corresponding with the true situation. In its deepest nature does this apparition depicts how a company is kept imprisoned by her own, completely wrong institution and the evil consequences of it. Let us now leave this stake and go on. Look, there in front of us is yet another, higher heap. We are already close, tell me what do you see? You say: Best friend, we see here the same as before, the heap is conical in form and a mass of chains is thrown over it, making it look as if these beings are tightly pressed together, so much so that their bodies are almost pressed flat. We can nowhere see what their faces look like, for all of them have their faces turned downward. You ask: Friend, does our previous quartet also find themselves in this heap? No, friends, we still shall get to them. Now that we have seen everything here, we will go a bit further.

Look, far away from us is a true mountain to be seen and because we again are at the right distance, we can have a closer look at it. What do you see! You again say: But for the Almighty and just will of God, now what is this! This is also pure human beings, stacked beneath chains and iron grids. Between them are also a whole lot of snakes and adders looking with their detestable eyes in all directions, flicking their tongues in and out. What does it say! This is saying that this is a company which have already proceeded from its wrongful institution into evil acts. Let us go on from here. Look, not far from us, is a mountain which you cannot see so clearly at first glance. This is also not necessary, for a place speak for the whole. Here is already one of the foothills of the mountain range; take a good look at it and tell me what do you see? You say: We see nothing other but all kinds of skinned and knobbed monstrosities; only here and there a flattened skeleton of a human cadaver is hanging out from among them. What would this then mean? This depicts the purest self-love, and this is the picture of the worldly power, greatness, and wealth, which takes form when these characteristics would on earth be used for egoistic and bad purposes.

You again ask, saying: But best friend, we do know very well that we are finding ourselves in your sphere and indeed on the spiritual sun, where we expect nothing but the heavenly; how come is it that we find here also complete hell? Yes, dear friends, has it not been explained to you at the time of your passing over to the spiritual sun, that the spiritual is the most inner, the all-penetrating and the all-encompassing? If this is the nature of the spiritual, then it indeed penetrates all planets and the whole sphere, as far as the light of the natural sun reaches; but purely spiritually takes it much further even. Therefore, you are now not exactly in the sphere of the actual sun, but in the specific sphere of your planet. Like all planets receives their heat from the actual sun and her influence penetrates all these planets, such is also the case with the spiritual sun, allowing us to observe by the vibrations of her spiritual radiation, also the spiritual of her planets. Because we now understand this better, it would hopefully be clear to you that one will be able to view also the spiritual nature of hell, as it pertains to your earth.

You should not picture heaven and hell as being materially and spatially removed from one another, but only as a condition. Heaven and hell can find each other spatially next to each other, as a heavenly good person can walk right next to a hellish bad one and even sit next to him on the same bench. The one has perfect

heaven in himself and the other, perfect hell. As proof of this, I can immediately let you see my own sphere which can find himself here just as well in heaven as in hell, for you see it all plainly in my sphere and you only have to take a step out of my sphere, and you will find yourselves again at the same place from where you have originally entered my sphere. Since you now know this, we can leave this mountain again and look at everything in another light.

Now, take notice, the light has changed. How do you see the mountains now? You are astonished that you are instantaneously seeing, instead of the mountain, freely moving groups, as well as various dwellings, looking partly like filthy pubs and partly like old, black knightly castles and see, all this in a reddish, dusky light.

But look, up front, not far from us, stands an old knightly castle, seemingly built against the rocky mountain. We will go there. Look, here we are the gate is open. We are invisible here, therefore we will enter this castle, then we shall see how things are there. Well, there is the first hall. On the walls hang all kinds of instruments of murder and torture. In the background on a throne, sits the so-called lord of the castle. He confers with his brothers in arms, to decide on their strategy for robbing the goods and treasures of the owner of the similar, neighboring castle. Listen how he instructs them to overcome the targeted castle in complete silence, to kill them all with sabres and everyone living there mercilessly and take hold of the treasures. Those who would stubbornly resist should be taken captive and as was often the case before already, would this captive be subjected to the most painful tortures. Well, the decision has been made and the council is disbanded. Everyone grabs their weapons and runs outside. Because we have nothing more to do here, we shall run after them.

Look, there in front of us, not far from here, is the mentioned castle. It is being surrounded and look, the terrible slaughter begins. These evil beings are fighting fervently against each other, resulting in the inhabitants of the second castle to be cut to pieces. Keep on watching; our familiar quartet have just been chained and brought closer by the brothers in arms of our first castle owner. Let us join them and listen to the dialogue. Listen, the man says to the woman: Oh, you miserable snake, now I have seen through you! My anxious suspicion has always whispered to me that you are permeated by a bad spirit! This is now the high school and your merciful light which you have cunningly portrayed to me as a so-called highly experienced spiritual being with hypocrisy and lying. This chained, evil professor of this high school is now bound together with us in this abhorring captivity, in which we can be sure to expect the most horrible fate.

The wife says: How can you now think this about me? Who can do anything about unforeseen bad luck? I have but only meant it well with you. The man says: Be silent, you miserable snake! I have only you to thank that I am obviously finding myself in hell. Between me and you shall now every bond be severed forever. And You, my Jesus, on whom I always have called upon, help me from this terrible captivity. I want rather to, if it is Your most holy will, to wander around in that dark resort for thousands of years to make penance for my sins than to stay for one moment longer in this resort of horrors, which seems to be eternally cut off from Your compassion and mercy! Oh Jesus, help me! Oh Jesus, save me!

Look, two disguised ones are quickly approaching this caravan. Look, they are there already. They remove their disguise and as you see are they two judging

angels of the Master. Each of them has a flaming sword in the hand. One swings his sword over the conquered castle, by which the torn apart and cut apart beings have been put together again, and they begin to mourn the suffered injustice. The other angel swings with his sword over the first notorious castle at which occasion it burst into flames. Burning and howling figures throw themselves outside from the openings, frames, and doors and curse these two judging angels.

Keep on looking: an angel strikes with his flaming sword among our quartet. The chain is broken. The man sinks down before the two angels and pleads them for merciful salvation. One angel grabs him and pulls him with him, but the wife also takes hold of him and scream for her husband for compassion and mercy and not to leave her. Look for how long she let herself be dragged along by the angelic spirit! Look now, both angels lift him up; one carries the man, while the woman lets herself be taken along and do not let go of the man. Only now, already on a great height, the other angel loosens the wife from her husband with much effort, striking at her with his sword. She suddenly falls back into her element, weeping; and the man is brought to the border of the kingdom of the children, where the environment still seems but meager and dark.

You have now seen such a rescue and that still one of the best. There are indeed countless more horrible and stubborn cases, of which you would barely be able to bear the scene, even expressed only in words. We shall therefore now go back to our initial place and from there pass over into the region of the midday. This, therefore, is enough for today. "

Where Do the Heathen Find Themselves in the Hereafter!

Ref: "The Spiritual Sun" By Jakob Lorber Ch 40

Father Christ is speaking: "It barely needs to be mentioned that there are in this well-known region of the night, much more, yes, countless many situations like we have come to know now.

If someone would ask: Where then is the heathen who have recently arrived here? Then I tell you that also they mostly end up in this environment, but these places of arrival are strictly separated from each other, in order that a heathen under such circumstances would not come to the places where believing Christians would justly go.

That distinction is only made in hell and nowhere, as you would probably think, is anything thrown in together without any proper order. Such distinction is essential, for should such spirits be allowed together, they would drag each other down to perdition due to their inner depravity to such an extent that there would be no way to reach them anymore, except through the means of total destruction.

You must picture it to yourselves as follows: Just like there are different elements upon earth that always regard each other with animosity and want to destroy each other, there are also in the spiritual spheres such basic elements which should never get into contact with one another. If they should, there would be in the spiritual spheres' effects likened to what one would see when fire and dry wood or fire and gunpowder would be brought together, or when one would let water flow over a building built with lime. Therefore, there are, where no holding back of spirits is possible in the spiritual realm, such division of critical essence.

When someone would ask. What does it look like at the place of arrival of the heathen spirits? Then he would get the answer that it is not safe for a Christian spirit, regardless of the spirit which would accompany him, to visit such a place.

Only the Master may bring or guide someone there, for it would otherwise more of a danger than of any use to visit such places.

But before we will go to the region of the midday, we shall first have a look at what our rescued husband are doing and in what circumstances he finds himself. Look, our stone wall is opened, therefore we will immediately make use of the opportunity and pass the cleft to the outermost border of the kingdom of the children. Look, we are already here. The wall has closed shut already again, and we shall now go to the very narrow valley which runs alongside the wall to the midday. Quickly follow me, therefore!

Look, there in the distant background is a marshy, damp corner to be seen and in the far corner way back, is a simple wooden hut, with rather dusky surrounds, because this corner is enclosed with high rocks. We will go there, for that is where our man has been placed.

You ask: Why then in such a lonely wilderness and on top of that, in such a marshy, damp secluded corner? Best friends, one can impossibly deal otherwise in the beginning with spirits who were rescued from hell with such effort, for such people have indeed still things in them which they absorbed from hell and which corresponds with the fire of hell. He still harbors to a certain degree a necessity-motivated selfishness, as is known, unique to every kind of emergency, and so they have to a certain degree, the selfishness as a permanent guide. Whoever finds himself in danger, usually forgets everything and is only concerned with his own salvation. The poor man only begs for himself, and the sick wants a remedy only for himself. Whoever falls into the water, usually only thinks of himself, and try to escape from the destructive element. Only when he is safe himself, he would think of others who share the same fate with him.

That is why this place is very suitable for our man. The boggy soil is necessary to quench his selfish fire and the rather thick darkness will be good for his eyes, which was used to the thick darkness. A sudden bright light would be just as fatal to him than the strong rays of the sun for the eyes of a newborn child. Above all is his attitude in complete correspondence with the calculation of interest on the capital, which he has given as a Christian to the poor out of faith and love. To this, you should not include the known bequeathing he made before his passing over from the earth into the spirit realm, but only the alms which he gave, being a believing Christian, in secret due to his own feeling of compassion to the poor. That capital cannot attain the total of more than two hundred guilders in silver coins. When you would compare the capital, which he has given to the poor out of love for the Master, to the great amount which he has bequeathed to his children, you will find the mathematical correct comparison between his self-love and his love for the Master.

Such an exaggerated care for the children is self-love, for who would love the Master more than himself or his children, would give unto the Master proportionally more than to himself or his children. You ask: Why then? Because the Master would have given him the insight by that, where he would understand as clear as the sun, that the Master can and shall take much better care for his children than he would

be able to take care of himself and his children through self-love. The Master has not said: What you have done unto your own children, you have done unto Me, but He only thought about the poor, the naked, the hungry, the thirsty and the incarcerated, when He said: What you have done unto them, you have done unto Me.

He also did not say: If you take up your own children in My Name, then you have taken up Me, but He said at an occasion where many poor people have brought their even poorer children to Him, only this: Truly, who would take up such a poor child in My Name, have taken up Me.

The Master also said: Who loves his father, his mother, his wife, his brother and his children more than Me, is not worthy of Me.

Here, many would say: This surely must have only a deep spiritual meaning. Oh yes, I say, the deepest possible, because this is a completely pure, direct word of God. But I ask: Why do you not seek the gold on the surface of the earth, but you dig deep shafts and elaborate mining tunnels! You ask: How should we understand this! I tell you: Nothing easier than this: who want to reach gold, also need to pay attention to the surface of the earth, for he needs to break through it and ultimately also through the outer crust of the earth, to reach the deeply deposited layers of gold. As such one need to fully consider the literal meaning of God's Word before you will be able to understand the spiritual, and that in its correct and purposed meaning.

If we now consider our man, you shall discover that he has brought over more than a million guilders of self-love and only just over two hundred guilders for the Master. This is a very pitiable situation. His housing is adapted, as you can see, exactly to the interest on the capital. Everything now depends on how he would use the capital. The visits of the many poor beings from the opposite side will not escape him, who will plead with him for help. If he would exert all his efforts to take care of such poor brothers as much as possible with the bare necessities, then his small capital will very soon gain tenfold interest, yes hundredfold, by which he would be sent to better resorts. Yet, he will not come to the Master the usual way, unless his earned capital will grow to ten times that what he has bequeathed to his children, or then his self-love. Exceptions are possible, but then it should be of such nature as you have seen in the very beginning as an example; that is, if someone would give away everything he has and still support his brothers with all his power, then would a speedy and complete rescue from this place be possible. In such a case, would a human spirit look like the woman who have offered at the temple with the others. This woman indeed brought the smallest offer in comparison with the smallest of the others, but when the Master asked who have offered the most, man says: look, this one, or: that one! But He answers: This woman has, for she gave all she possessed.

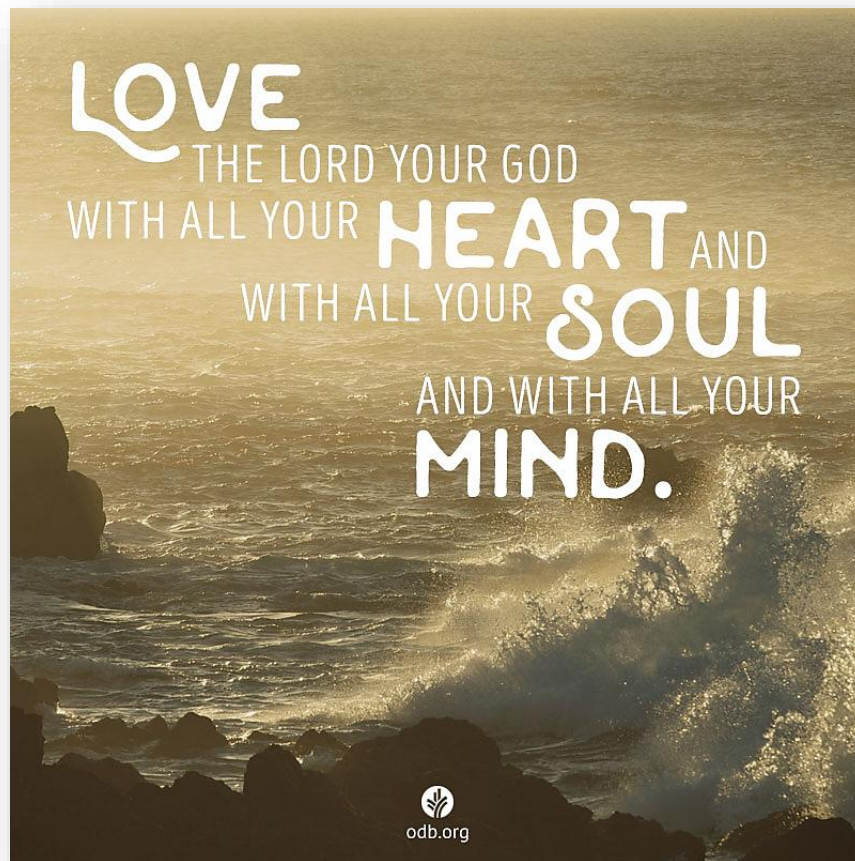
As you can see, is this here a completely righteous purification school unto eternal life, based on the great love and mercy.

Since we have now come to know all these things that need to be well considered by all, we can leave this region and go to the midday. You indeed ask after the way, but I tell you: do not worry yourselves, we shall not need so much time with our passing over there than we needed coming here. We shall truly find ourselves upon the way and immediately be there where we want to be. On the way

there we still need to give attention to various intermittent stages, but since it looks exactly like what we already have behind us, you only have to remember what we have seen up till now, then you will easily be able to understand all the stages of passing of this region leading to the midday.

The vast water body forms the main border, which cannot be passed along the usual way, for the great water depicts the high degree of wisdom needed to reach the midday. Therefore, they need to become strong in the fire of the love at the passing to the midday, for them to gain the corresponding degree of wisdom in the fire of love, as is indicated by the water. Since we now know it, we shall as said, next time immediately proceed to the radiating midday, without looking around here anymore. With that, enough for today. “

Chapter 4: The Working of True Faith



Visit to the Midday – the working of true faith, The Difference Between Journeys in the Hereafter, Peculiar Environment and Dwellings of Blessed Spirits, Beauty and Splendor of the Midday, The Corresponding Meaning of Eating and Drinking – the heavenly marriage, In the Hill Country of the Eternal Morning. . .

Visit to the Midday – The working of true faith and active love.

Ref: "The Spiritual Sun" By Jakob Lorber Ch 41

Father Christ is speaking: "Look, now even before you realize it, are we already where we wanted to be. That is, we are already in the midday. Tell me how you like it here and what do you see.

You say: It suits us fine; yet we must acknowledge that we have expected some more than what we see here before us. This region looks like a charmingly beautiful landscape, as there sure are many upon earth; but we cannot see here anything exaltedly beautiful.

Yes, dear friends you are right; here is also shining a sun and it is located exactly at the highest point. Heaven also is a lovely blue, just like with you on earth. You see a rich variety of fruitful fields and hills, overgrown with fruit trees; not even vines of your varieties are missing. Here and there you also see many attractive mountains rising above the smaller hills; you also see here and there some neatly built houses where people go in and out from; on the fields, you see some people busy gathering and processing the fruit.

This is true; seeing superficially it all has a striking resemblance to the beautiful landscapes upon earth. But I tell you, if we would go closer to one of these dwellings, you would see something different in their organization. Look, at this street among the double row of fruit trees, there is located a very nicely built little house. We will go there and see what it looks like on the inside.

Well, we are already at our goal. Look, the owner of the house is standing at the entrance, but he cannot see us, for we are still invisible to the inhabitants of the midday. He does feel the presence of more inner beings in his vicinity. He, therefore, listens within himself and as you can see, he looks like someone who is suddenly deeply sunken in his thoughts. We shall go into his house at once.

Look, we are already inside; how do you like it? You clasp your hands together in amazement, saying: But for heaven's sake, how is this possible!! We see that the house is beautifully decorated inside, and the inside of the house seems to be much bigger than the outside. If we look outside through some or the other frame, we do not see a trace of the previous environment anymore, but everything looks much different and incomparably greater. We see wonderful, impressive palaces and temples everywhere; the distant mountains shimmer as if they are coated with the light material of the sun itself and the vast plain stretches itself before us. On this plain stands countless palaces of unfathomable wondrous and impressive beauty. In the middle flows a river, her waves glisten as if the most beautiful, cut diamonds are rolled over and among each other, while the banks are overgrown with gigantic trees. We indeed have seen such trees upon the natural sun, but these are a thousand times more beautiful, for they all look translucent, and their leaves sparkle to all sides like a living part of a rainbow. How beautiful is the interior of this building! We have seen such as this only in the middle band of the natural sun, but in comparison with this was everything but coarse and imperfect, for here, everything is depicted with such an infinite degree of excessive purity and accuracy, that one can stand for years in awe at the minutest detail. The endless magnificence of colors fitly and gloriously distributed everywhere, already looks so heavenly attractive, that we cannot rightly decide to leave the house.

Yes, yes, dear friends, so it is; here already is worth assigned to the inner. The worth is measurable, but it is already so great that it would exceed your understanding, for she is the action of the light coming forth from the wisdom out of the true faith in the Master; then through true faith, also to the balanced relationship out of active love, which is a lower rank of order of the actual love for the Master.

You ask: Is such a house then inhabited by only one blessed human spirit? Oh no, let us go from the first room over to the opposite room, then you will soon see many happy human spirits of both genders. Look, there in the background are about thirty beings. They are all inhabitants of this house and the man we saw at the entrance, is the servant of all who lives there. He does his utmost best to provide all and everyone with everything possible. For that reason, is he the greatest among them and as such also the full owner of the house.

Do you not see how exceptionally beautiful these thirty inhabitants are dressed? Some even wears shining crowns upon their heads, are overly happy, and they praise the Master in their blessedness.

But now, again look at our man still standing at the door, how simple he looks. A white robe bound together around his waist with a simple belt is all he took of this heavenly glory upon himself. He could indeed have donned himself very magnificently, but he has no desire for it. His only happiness is only in making his brothers and sisters as happy as he can. Whatever he gets through the love and mercy of the Master, he will immediately talk to his friends and if this causes them great joy, he is moved to tears himself. He is most happy if he could give away everything!

But you ask: Why then does he not join the company? You can easily deduct that from his facial expression. He is filled with great thoughts and is pondering what he can do next for his company to prepare even more blessing for them. Look, he has found something. I have already told you that he does not see us, but he has a suspicion about us. Therefore, he is turning ever more inward to try and see us and try to get something from us for the benefit of his company. He is also looking out whether he can see an already new arrival who still has no lodging, to promptly go to meet him and take him into his house.

As long as we stay in the house, he will not see us, but when we would go outside, then he shall see us. Then you will also witness his unmentionable joy and find in him a particularly loving and hospitable man. Let us, therefore, go outside.

Look, he sees us, falls on his knees before us and say: Oh, my unknown high friends of the Master, I have felt your presence, but could not see you. Yet, since the mercy have now allowed me to see you, I ask you for the sake of the endless love of the almighty Master, to not leave me again so soon. Please come with me into my dwelling, let me give my small company much more joy through your presence, for you would certainly know something more about the Master, our loving Father. Tell us, for a word from Him is more worth to us than all glories we possess here in unmentionable abundance.

I tell him: Gamaliel, get up, we shall go with you into your home. Look, he stands up, stretches out his arms to us and humbly shows us, smiling friendly and lovingly, for us to go before him. Come with me then, for now, we will be able to meet the whole company.

Look how the whole company is standing up and joyfully coming to meet us. Listen to how Gamaliel is going to introduce us to the company. He says: Do you see, my dearly beloved brothers and sisters, I have indeed told you that the good Master and Father certainly would soon send to us great fortune through one of His exalted friends, that we have a word from the Father! Look, the only good Father has granted us our dearest wish, for even before we were aware of it, have these exalted friends entered our house.

Our unblessed eyes could not see them initially because of the great glory, but the great mercy of the Master have blessed our eyes, by which we now see them in our midst, to our great blessing. We do not yet know who they are, but we do understand that they are great, intimate friends of the Master and this alone is already our greatest blessing!

Look, he turns to us and humbly asks for a word from the Father, while saying: Exalted friends of the Master, I very well know that a word from the Father, even spoken from your mouth, would be too holy for us to worthily receive; but our love for Him, the endlessly good Father, gives us no rest; therefore, we ask you humbly for it!

Now then I will give you a word from the Father. Listen: Listen, best Gamaliel and you, people of his household, brothers, and sisters, thus speaks the Master: "Let the little children come to me, for to them belongs the kingdom of heaven!" Look how all of them are radiantly sinking down and Gamaliel says, sighing with love: Yes, yes, this is truly the word and voice of the Father, who is not small and equal to little children, will not enter the kingdom of heaven! Oh, dear brothers and sisters, let this most holy words become the greatest decoration and greatest wealth of our home.

We, therefore, want to be small forever and always, to maybe once get to partake in the great mercy that the Master would visit our region, that we can go to Him; and should His exalted friends want to prevent us, that He would say in great mercy also to us: "Let the little children come to me, for to them belongs the kingdom of heaven!"

You have now seen how it is here. You secretly ask me: These spirits are obviously already in heaven; how can they speak as if they never have seen the Master! But I tell you: They do see the Master indeed continuously just like you see the sun from the earth; this means as much as: the light of God is above their heads, which denotes the sphere of the wisdom.

Since the humanity of the Master depicts the purest love, a love that should be of much different character than theirs here, they are not yet capable of seeing the humanity of the Master, therefore they are here where they can be perfected even more. It does happen, even though not often, that the Master would visit this region sometimes in person, or by means of a higher angelic spirit. The smallest ones of this region are then accepted and taken to the morning.

We shall now leave this house with blessing and move on through the region; we are going over the high mountains which you see there in the distance. There we will get to know another region of the midday. Therefore, enough for today. "

The Difference Between Journeys in the Hereafter

Ref: "The Spiritual Sun" By Jakob Lorber Ch 42

Father Christ is speaking: "You ask: But best friend, should we not first bid farewell to these friendly inhabitants of the house and thank them for their loving reception? Dear friends, I am sorry that I did not think of it beforehand, for now, we already find ourselves on top of one of the mountains which we saw before in the distance, while our little house is already way behind us! You are astonished and therefore say: But best friend, how can it be that we can travel here as fast as our thoughts, while we have, in the northern and evening regions have traveled step by step with only a few exceptions? Out of previous experiences, we sure do know that man can proceed in the spirit as quickly as a thought. This is then not so strange. But that we would progress only step by step in that region which was very poor in apparitions that could be reckoned as beautiful and glorious, yet in this heavenly region are all these glories shooting past us basically unnoticed, seems strange to us.

Dear Friends, you are judging correctly according to your wisdom, but not according to the spiritual wisdom. When we would move ourselves in the great kingdom of the spirits in the regions where the circumstances are more natural of character, then everything is tardier and our sluggish progress in such regions very truthfully and visually depicts the tedious progression of the spirit. The deeper we penetrated such regions, the more difficult and slower our gait became. But here, where the spirit already enjoys its full freedom, he is released from such chains, his progressed is much less hindered and can speed up.

Now you say: Best friend, this is all true, good and true, but we do remember that we did make a quick journey in the mountains in the northern regions, when we came back from the hell and returned exceptionally fast to the kingdom of the children and our journey from the kingdom of the children to here have also lasted only a moment. How should we understand this? Best friends, it sure surprises me that you do not yet understand this, while you have experienced something like this already many times upon earth in the development of your spirit. I will explain it to you by means of an example, then you will immediately grasp and completely understand these three, to you inexplicable apparitions of speedy journeys.

When you would be taught for instance in mathematics or in one or the other science and you had to, as part of the teaching, make some or the other difficult concept as a main theory your own because almost the full complexity of the science is linked to the full comprehension of this concept, then it probably cost you much effort to take complete hold of such a concept. Yes, you had to progress step by step, from point to point. What would then happen when you would fully grasp such a concept? Has not your spirit taken swift flight and gained insight at great speed, by which he would see with one glance that which first have researched and investigated with much effort? But this is not all; he makes deductions from this concept which he now understands and becomes because of such a flight a seer, researcher, and discoverer himself, and even a creator of future truths! Do you now understand such a swift flight?

Look, this is exactly how it is with the spirit; for what you call upon earth the work of the spirit or the thoughts, is here in the kingdom of the spirit, pure reality. We again go with tardy steps to the evening, come to know various conditions along

this way and even reach via our very instructive way even into the deepest depth, which can be reached with your spirit. You need everything to be investigated to the limit. What has your spirit done with it? He has learned a second, very important concept. Through this teaching of the second important concept, another swift upward flight was made possible.

We then reached the kingdom of the children, at the outermost border. There we had to investigate another, third and important concept which forms a very important connection with the preceding one and served as a very appropriate precursor for what would follow in the midday. Since you took hold of that important connecting concept so quickly, we could make a quick upward flight of the spirit in this region of light, just as matter of fact that all others.

We are now in the region of the higher light. How can it surprise you that we are moving here faster with our much ripper and more experienced spirit than what was the case in the previous two regions? But I tell you: Here, we make only small, yet quick steps, but move along in this region no farther than the eye of our spirit reaches.

When we shall approach the morning from this region, we shall move with even greater speed and quicker movements. So see, this is again spiritually very much natural. Something like this is already clearly to be seen with the more awakened spirits on a celestial body, where an experienced thinker can evaluate an object which is laid before him very quickly and can analyze it fully and thoroughly in all its parts. He still needs to have an object before him, though, for without an object, the activity of his spirit would cease.

We can in a similar way move swiftly across the spaces we see here. But when the spirit would justly enter an even freer and more unlimited condition, he does not occupy himself with the evaluation of given objects anymore, but because he has found in all matter the potential of the infinite, his gaze becomes infinitely deeper and his speed or progression, much more perfect. Do you understand this well! You do confirm it and say: This is good and therefore we can immediately turn our gaze from these beautiful heights to the much more beautiful region laying before us.

You are surprised that we are not seeing a valley from the beautiful high mountain, from where we previously have seen the familiar little house. Instead, we see the most splendid, vast and outstretched fertile fields, on an even height from where we stand, as a plain before us. But you are even more surprised because of the river, which you have seen before, flowing with exceptional beauty and width, freely and openly, uphill against the mountain.

You say: But best friend, this is obviously very unnatural! I say: As long as you see such a phenomenon with worldly eyes, you are right, but if you see it spiritually, it is very much different and just as natural as it is natural on any celestial body for the water to flow downwards from above.

You ask: How so, then! We cannot really understand it. I do know that, but by this time you should have been already so far that you should have been able to understand this phenomenon yourselves. Tell me: Why do water flow downwards on celestial bodies! You say: by its own weight. What determines the water's weight! You say: The power of attraction of the center of gravity of the earth or another celestial body. Well said! If the central point of gravity of the earth initiates

the mass and thus the downward flow of water, what in this spiritual realm do you know which could be such a central point of gravity which would pull everything to him! Is it not the Master, who lives in the highest of heights! Look, this is the reason why the upward flow of the water against the mountains, are here just as natural as it is natural for water to flow downwards on celestial bodies. Now you understand this; hopefully, you will also understand now what this mountain, as well as this vast stretch of platonic height behind it, means.

You indeed say: We do have a vague suspicion, but we cannot say anything about it yet. But I do tell you that such words sound truly very peculiar, coming from you, for what do you have staircases in a multi-story house for? You smile, saying: This is obvious, indeed. How would you be able to get from a lower to a higher story? One would have to tediously pull yourself up with a rope. Good, because you are arranging a house on earth so comfortably, do you not think that the great Builder Master would perhaps have any lesser insights than you?

Have you never heard how old Jacob have once dreamt about a ladder, along which angelic spirits ascended and descended, while the Master would be at the top of the ladder! Look, here we have a step of exactly this heavenly ladder. Because every step of this ladder means significantly more than a step of a staircase in your homes, we see the first step countless, wondrous, and glorious things, which we shall have a closer look at with the next opportunity; therefore, again enough for today. "

Peculiar Environment and Dwelling of Blessed Spirits

Ref: "The Spiritual Sun" By Jakob Lorber Ch 43

Father Christ is speaking: "If you would have a look around in this glorious place, what do you see and what is most peculiar to you? You say: Best friend, it would have been easy to say if we had the words to describe the countless things we see here! If one does not have the words for it, nothing remains, but to dumbfoundedly point the finger to things that strike us the most.

What we see there, can be called neither a building nor a tree and not a mountain. It is a well combined unit in a certain sense, of the most varied, but combined, most perfect parts. Yes, yes, on the one hand, you could be right, but if you would look more keenly, you would be able to better discern the objects.

We can try this. What do you see right before us, to the right side of the river? You say: We see a coniform hill, surrounded at its base with a kind of ring wall. The ring wall has the appearance of a living thorn bush in a garden rather than an actual wall, but the leaves look like it's growing from a kind of wall.

The wall itself is translucent here and there, almost like a rainbow; its height could barely reach a klafter (1,9 m). Above the wall are bows as if from glass. Above the bows runs a kind of gutter made of gold and in this gutter, shining balls of various colors, having the diameter of about two hand breadths, is constantly moving along, leaving half a klafter between the balls. The utmost top of this enigmatic, coniform hill is adorned with some sort of temple. The pillars look like the slender poplars with us on earth. The roof has the look as if of polished gold and seems almost as if it is hovering above the pillars than being attached in some way. Above the roof is a translucent, radiating sphere.

Look, best friend, this is what we now are seeing at first glance on the right-hand side bank of this magnificent river. It looks like everything is one great unit. Our eyes have never seen something like this, and one can barely imagine something like this out of himself. Therefore, we also cannot know what it is, what is its use, or what it is called. It does serve unto an exceptionally peculiar and splendid show for the eye, but this is the only reality we can gather from this for now.

Well, beloved friends, you have had a good look at everything, and I can tell you already that this is also a dwelling of blissful spirits. You indeed say: This could very well be, but up till now we could not see any of the inhabitants of this peculiar dwelling. But I tell you: Let us go a bit closer to this noteworthy building, then you will soon get to see the residents. Look, we are already close to the wall and here is the entrance door. Let us go through the door, then we will immediately get to the residents of this building.

We are inside the building; have a look around and tell me what you can find. You are stretching your eyes, saying: Yes, but what for a mockery is this again!? We hardly went through the strange ring wall we saw there, but now it is not there anymore, the hill is gone and thus also the notable temple and the whole environment, as far as the eye can see, look very much different from before. We initially have seen upon the plains, on similar higher or lower hills, a great amount of such enigmatic dwelling places. Instead of that, we are now seeing a lot of impressive palaces built in extraordinary style and on the riverbank, which is the only thing that remained, even rather big cities. Dear friend, what does this metamorphosis again mean? Why could we not just as well see the peculiar dwelling which we saw from the outside, to be the same from the inside?

Yes, best friends, according to earthly measure it would indeed be correct, but according to spiritual measures, it does not add up. You say: don't the spirit have its eyes to see things as they are? Why should he look at an object from the one side to know what it looks like, but when he wants to see it from the other side, it has vanished and is just as well non-existent for him anymore?

Yes, dear friends, when you look at an object upon earth with your material eyes, the object would stay the same and not change and you would recognize it because of its outer form. Suppose for once that someone is not satisfied to keep looking at the outside form anymore but would like to know the inner parts of this object and to begin to inspect it mechanically. He has disbanded this object into a satisfactory number of parts and has looked at them all separately. Then he would turn to chemistry and let the object be divided into its primordial substances, where he would, instead of the initial object, have only the building materials which the object consisted of.

Could I then not ask you: Why is the initial form not visible anymore, after such a chemical analysis! You say: best friend, this is indeed very natural, for because of the analysis of the object, it unavoidably had to lose its initial, crude outer form. I say: Good, but what was the cause or reason that this part, which have portrayed a specific form beforehand, had to be dissolved like this! You are pulling up your shoulders and is at a loss for a working answer. Well, then I will give you an answer on this. The reason was the spirit which wanted to penetrate deeper into

the innermost of the matter. He has walked the ways and has penetrated to the inner parts of the matter, but in the process, he completely has let go of the outer form.

Now look, what is done upon earth more mechanically to satisfy the needs of the spirit, is manifested in the spirit in the most beautiful, harmonious reality. For if you would enter something you first have seen from the outside, it depicts your entrance into the inner meaning and thus also into the complete analysis and dissolving of it; in other words, you pierce through to the nature of what you view. Thus, we here do not have to see the outer form as seen from outside anymore, but instead, we see the deeper meaning which spiritually corresponds with the outer form.

To let you see it even clearer, I will declare to you the correspondence between what you have seen from the outside and what you are now seeing inside. The 'stream' or river shows the continuous and always visible spiritual life on him, consisting of the love and the wisdom, or what is identical, from the truth of the faith and the good of the love. The 'hill' which we initially saw on the right-hand bank of the river, means the upward striving of the wisdom; the soft glow of the hill shows that this wisdom has come forth from the love. The 'ring wall' enclosing the river means that the wisdom is still moving itself within a determined form. That the wall is going all around the hill, means that the wisdom form is softened by love; with leaves growing from the wall is depicted that this circle of wisdom is full of life and this life is also love. The wall is translucent in places, showing the unification of love and wisdom. The 'bows' above the ring wall shows the order of the wisdom when united with love. The 'gutter' running on top of the bows depicts an open receptacle vessel, which is a way of the light. The moving, glowing 'balls' in this gutter, means the true-life coming forth from the wisdom when united with love.

The 'temple' upon the hill, with pillars resembling poplars and having a hovering, golden roof on top, adorned with a shining ball, says that such wisdom is made alive by the love towards the Master; that is the why of the living pillars. The 'golden, hovering roof' is the wealth of the Godly mercy coming forth from such a love; the 'shining ball' on top of the roof, means the living, high wisdom in Godly affairs. Look, this is the enigmatic form.

When we enter there, it disappears, but instead, you see the demonstrated, exalted reality which are expressed in such a sphere, in which the wisdom is united with the love for the Master. All these palaces, buildings and cities are in their purpose, correspondences of the love and altogether splendid form of the radiating wisdom.

So, we have made these important things our own again, and we can proceed through this region and observe the glories thereof. We will not again enter such a building, for we would see many other things; there would again be much to declare and discuss and there shall never come an end to it. When you shall once be pure spirits yourselves and find yourselves in a complete spiritual condition, you will forever get to see the endless variety and wondrous multiplicity. We are now merely investigating the principles of how the spiritual develops. You can now feast your eyes and have a good look at the great, wondrous glories to your heart's content, then next time, we shall summarize everything you have seen and then proceed. With this then, enough for today."

Beauty and Splendor of the Midday – the nature of love and wisdom

Ref: "The Spiritual Sun" By Jakob Lorber Ch 44

Father Christ is speaking: "Well, you have looked around to all sides and have seen innumerable and comprehensive glories of all kinds. Now tell me about the many things you have seen and have given most attention to. You say: Best friend, it is also given unto you to see the inner; be therefore so kind to summarize for us the best and most beautiful of what we have seen. Good, I do want to do it, for I can read in your eyes and faces what you have liked the most of all the things you have seen.

It was not the endless, extraordinary, shining palaces which you liked the most. Nor did the cities on the riverbanks stimulated your interest. But there, more to the background, on the other side of the river, to the morning side, you have seen lovely hills upon which stood small, almost poorhouses. You have looked at them the most.

I tell you if one would judge outer beauty here like one would on earth, one could say: Dear friends, you have poor taste. But when we would judge spiritually, then I must tell you: Dear friends, you have sensitive noses and therefore your suspicion is correct in thinking that there should be much hidden behind these small looking homesteads than would appear at first glance.

Therefore, you are secretly telling yourself: Best friend and brother, if we would have a choice, we would want to exchange a hundred of these beautiful palaces for one such a little house.

You are certainly not wrong, yet such a magnificent palace does deserve our attention. Take a good look at one and see how it is built of a shining white kind of rock and has exactly seven stories, of which each story is thirty stories high. Each palace has four complete frontal gables; in each one is set seventy great frames, each seven ells from the other. From every frame is radiating light as if of the sun, while every gable roundabout, in front of the radiating frames – and that at all stories – are adorned with a hallway of pillars which radiates as if it is of pure polished, translucent gold. The roof of the palace looks as if it is covered with great plates of diamonds. The palace is surrounded by a proportionately big, magnificent garden in which you can see thousands of beautiful, wondrous flowers and thousands more of all possible kinds of delicious fruit trees. In between the flowers and fruit trees, you see pyramids shining in all colors. You see the tops of the pyramids decorated with big, strongly radiated balls. On top of these balls, you see something resembling a crown, from where fountains spring up, shooting the water as high as your eyes can see. The drops of these spouts increase in size, from where they fall in multiple colors and again fall down in the most beautiful style, gradually and majestically into the garden, to dissolve there into multiple heavenly aromas.

If you would focus your eyes a bit more, you would see that there are in such a garden an exceptionally beautiful, lovely, blessed people of both genders, wandering around. Look, close to the entrance of this beautiful garden stands a man. He is clothed with white byssus (kind of cotton) and wears a shining crown on his head. His face is white as snow and his hair is as if of gold. Just look how beautiful it all is!

His skin color shows off very nicely with the shining red garnishing of his garment and the girth around his loins, does it not glisten as if it consists of many

little stars? Now look, presently is coming a female spirit to the entrance of the garden; how do you like this?

You say: Friend, at the sight of this being, one completely loses one's senses; truly, something that perfect, a mortal man cannot look at without acute danger to his life, let alone pondering it! The more than heavenly beauty of this female being is beyond all human consideration! What endlessly, sweet friendliness upon her face; what unfathomable, soft form and what beautiful color of her countenance! The radiating, lush, light blonde hair, a shining crown as of diamonds upon her naturally beautiful head, the heavenly blue garment with soft red decoration; Oh, how harmonious and beautiful it all is! We see the one arm on top of which the garment is gathered in pleats by means of the most splendid decorative pin. What a rounding and harmony in this arm! It looks as soft as the soft sigh of the most magnificent morning red in spring! And oh, best friend, besides her arm we see of this angelic woman also her foot and leg up to the knee. Truly, such a scene is even for the spiritual eye too much, for the harmonious softness and perfection is not describable with the pen. Truly, only God is capable to create such unmentionable harmony! Above all, best friend, we see in the background a whole lot of such heavenly delights. Truly, to be a happy fellow brother in such company, would be a little too much bliss!

Yes, dear friends, there are endlessly many of such delights here; therefore, I again ask you: How do you like such a palace? You are scratching a bit behind your ears, which tells me: Best friend, after a closer inspection, we, in fact, have nothing against such a palace anymore if we would compare it with the houses on the hill on the opposite side of the river! We would obviously be eternally content with such bliss in the pure spiritual condition necessary for it for all eternity, especially if we would be granted the mercy to see the Master now and then. If this would not be the case, we will go back on our words.

Yes, beloved friends, just as it is with you now, seeing all these glories, it has been with many. The only difference is that you come along here freely. But spirits coming here still have many trials lying in wait for them where they must deny and prove themselves if they would want to cross this river to go to the hill country with the plain houses.

You ask who in fact are these blessed spirits inhabiting this palace and where do they come from! They are spirits of partly poor and partly rich families on earth, who have come here in course of time from the already familiar evening. A part of them is here due to their faith in the Master, having lived strictly ordered and righteous lives upon earth. Deeper into the midday you shall also encounter heathen spirits, who faithfully lived their lives upon earth according to their faith and have willingly accepted the faith unto the Master.

In the palace, here before us are living those spirits who have been faithful Christians from their beginning, out of the sect of the Calvinists. Three of them was wealthy while on earth; they are here not the richest, but they belong to the serving classes. Both those you have seen at the gate and still see there were extremely poor upon earth. He was a mountain herder in Switzerland, and she also was a very unattractive cow minder. The pious herder has in course of time came to know the good, Christian characteristics of the girl and he has taken her according to his knowledge as wife. The couple have lived their whole life with utmost chastity. They

do have a few children, which were strictly educated according to their Christian conviction and these principles have been faithfully maintained in the following five generations. You are therefore witnessing here, something that happens very seldom, namely a blessed family of blood relations consisting of parents, children, and grandchildren. Both of those you saw, are the first parents of this whole family. The three subjects in this company, are indeed also relations of this family, but they were people who have, in their fortunate earthly conditions, worked themselves up and by that, became prominent and rich. Because of such earthly riches and honor, they have had many privileges and luxury upon earth, which remained foreign to the other, poor family members. Therefore, they now must experience lack of many things here, of which the other family members can enjoy to the full. Despite that are they here, you could say, still unspeakably happy, because they have used their worldly prominence and riches mostly for good causes.

We want, however, since we are here, to pay a short visit to those standing before the gate of the garden, for you to see what spiritual attitude they are. Let us go to them at once. Look, they have already seen us and are rushing towards us; but as you can see, they suddenly stopped. What could be the reason! They do suspect something sensual in you, therefore they want to wait till we come to them. Look, we are with them, and the truly beautiful man receives us with the following words: Be greeted with the purity of the word of the Master! May I, the most insignificant servant of this house, ask you which pure and good intentions have brought you hence!

Because you are not able to speak here, I need to speak on your behalf. Dear friend, your question is justified and from the tone of your voice sound the pure wisdom of heaven, but look, one thing is lacking and that is the love! You have ordered your household very well and your whole, beautiful possession comes forth from your pure wisdom; but look, a grain of sand in the kingdom of the love of the Master surpasses all these glories multiple times! Look, those who are with me are disciples in the love and I am from the highest love for them, a leader in the Name of the Master. Recognize and understand us from this viewpoint. See, purity of morals is a beautiful attribute and the righteous is a friend of the Master, but when a sinner does repentance out of love for the Master, it is to Him better than ninety-nine people like you, who never had the need for repentance due to perfect purity of morals.

And you, pure wife of this pure man, your life conduct truly was as that of the purest star and a never profaned chastity was your way to this glorious kingdom! But in the eternal morning are living many women who have often sinned against their flesh. But these sinners have recognized their guilt, have humbled themselves in repentance before the Master and then ignited into great love for Him, being moved by it to want nothing but receive so much mercy from Him that He would take pity on them and would take them to Him after their death on the only grounds that they may eternally indulge themselves in His infinite mercy! Now look, they now live blissfully in the eternal morning in the constant company of the Master! Truly, everything here is glorious and exceptionally radiant, but the smallest hut of straw in the Master's kingdom has infinitely more worth than all this splendor!

Look now, how this couple says in unity with their hands on their hearts: Oh, mighty friends of the Master, you have told us much with few words. We have had

the suspicion now for a very long time that there should be something more than here, but we did not know the way, for our wisdom could accomplish the most exalted here. Now we know that this was only allowed for us to recognize the love from it. Tell us what to do to become worthy of only a drop of the true, real love.

Now I tell them: Dear friend and lady friend, have you never heard what the Master have told the rich youth: Give everything away and follow Me! And, have you not read in the Book in which the Master have made an eternally valid comparison when a righteous Pharisee have related his deeds before the Master, completely according to the law of Moses, while at the same time, at the back of the temple, have stood a poor sinner, beating himself on the breast in repentance, saying: Oh Master, I am not worthy to lift up my eyes to Your Holy Place! Who of these two has been justified by the Master? You say: the humble sinner. Look, here you can easily find the actual way to the Master. Do so yourselves too, for the Word of the Master is completely valid in the heavens and that for all eternities!

Look, the couple is getting up and walks back, weeping. We see how all are assembling before the palace, listen attentively to the first parents. Look how they are all taking off their adornments and replace their beautiful clothes for very poor garments and how the first parents are handing over all these glories to the three most poor ones. You can see how the great company of hundreds of people are rushing outside, over to us.

You ask: But best Friend, what shall we do with them! But I tell you: Do not worry about it; you shall have a truly heavenly scene to witness, at which, as you want to say, hear and see shall almost perish! But we will only see this next time. With this, enough for today."

The Corresponding Meaning of Eating and Drinking – the heavenly marriage

Ref: "The Spiritual Sun" By Jakob Lorber Ch 45

Father Christ is speaking: "Look, the rather big company is already with us. Just look at the dear children, how one is of greater heavenly beauty than the other! Each one shows another beauty. The manly angels have youthful power, and their facial expression is exceptionally soft and solemn. Their eyes are big, showing that they are full of light; their noses are well-formed and very tender, saying that they are sensitive and have a keen discerning ability. Their mouths are soft and mostly closed, showing upon their modesty in wisdom. Their chins are equally soft and beardless. Which is to say that the actual wisdom is open and not surrounded by the wild growth of mysticism. Their necks are smooth and round, meaning that the truth is in principle regarded to be self-evident and being a complete whole. Also notice the softness of their hands; this means that wisdom is taking on everything with good deliberation and do not want to touch anything that is imperfect.

You now say: It is peculiar that the manly being is showing himself here in almost the same rounded form of the female, in such a manner that one would finally struggle to know in which we are being manly spirits would take more pleasure in, the exceptionally beautiful manly form, or the female. This, my dear friends, has its reason in the true heavenly marriage, for it is written in Scripture that man and wife shall become one flesh. Therefore, they do not differ much here and is, as the Master had said, all equal to the angels of God!

You ask whether there are gender differences here with the spirits. I tell you: here it is just the same as upon the celestial bodies and the spirits eat and drink here also as well as provide for the necessary needs. The married couples here also enjoy the 'married privileges' like on earth, but everything here has quite another meaning than upon the celestial bodies.

Eating and drinking says: Taking up of the Godly good and the Godly true; what you understand to be the sensual act of intercourse, is here understood to be the unification of the good of the love and the truth of the faith, unto it's loving unfolding. All this are holding itself here in its function and purpose. Who wants to work, first must take up the active principle which forms its foundation, and this is what is understood here to be the taking in of food.

The digestion of this food brings about and supports the continuous life of the spirits. The life can and do not want to be isolated and self-supporting, though, but it takes hold of the object which corresponds with him and pulls him; it then gives its trust to it, causing so to say two lives to become one complete unit. This can be understood to be the purpose. The purpose becomes sensible because a combined life has in all respects a more powerful influence than a life standing on its own, which cannot be regarded to be a perfect life because no purpose or growth can be expressed. Do you understand it?

You say: Best friend, only partly, but it is not yet completely clear to us. Well, I will illuminate it a bit more. On earth, you already have a corresponding deed that depicts the intercourse of the spirits.

What happens when a virile man treats some woman with magnetism? Nothing but that the man with his powerful spirit is penetrating the weaker spirit of the woman, thereby arouses it and supports it with his power by magnetically connecting with her by adhering her to him for a specified time through magnetism and unites her with him partly etherical, or in other words, entering with her into a 'spiritual marriage'.

What is the result of such a connection? If you would only take a slight look at multifarious apparitions on this terrain, you can say nothing other but: the power of the weaker female spirit is very much strengthened by the unification with the manly spirit and are in such a state capable of much more than would be possible in an isolated state, being otherwise possible only seldom or with great effort. Clairvoyance, being the ability to gain insight in self and others; shortly said, the powerful, clear penetration in otherwise impenetrable depths of creation, is the result of such a unification.

Well, this is the nature of the so-called spiritual intercourse. It comprises of the mutual taking hold of two intimately related spiritual potencies and the result corresponds with the known act which we have just discussed. You now say that everything is clear, but you still want to know what the result of such an act here produces. I tell you: such an act is done the very same way as with truly connected love, but there is no form of sensuality of any kind to be found.

In the first congregation, that of Adam when the people still had much more contact with heaven, the deed of intercourse was conducted in a much more spiritual than sensual manner. At the time of such a deed would both spouses be permeated by the Spirit of God, would fall asleep physically, would soon wake from this natural sleep again and then would become one in spirit and thereby enter a

state of heavenly enchantment. Only in this condition would intercourse be performed; they would soon be separated again and would be put back physically into the natural sphere.

For this reason, was this deed in that time called 'one-sleep', 'co-sleep' or 'sleeping together'. Because the people have become more and more sensual through various worldly pleasures, they began to sleep with women in their earthly sphere purely physically, do not experience the spiritual sleep, or rather the physical sleep anymore for the spirit to be free. The resulting fruit, therefore, became equal to the deed. You indeed say yourselves: Ex trunco non fit Mercurius [saying: a tree stump is immobile]. How then is it possible to beget fruit of the spirit along with a purely physical way? I believe if you would consider this important, old historical, completely true description, you would portray yourself this purely heavenly act of intercourse much more correctly and honorable than would be the case otherwise, while you should necessarily regard this act to be unholy in its current, purely sensual form, for which sake the laws of Moses have been given about unchastity.

Now you know this. But what does 'action for the sake of necessary needs' mean, which corresponds with the natural? What does the natural mean? Nothing other than the getting rid of the outer form, after it, being the carrier of life-giving substances, have delivered it. Look, life can impossibly manifest itself differently than with her corresponding form. This form corresponds with all outer, membranous stripping of these things. All these fruits you see here, are also nothing other than pure, living correspondences, coming forth from the love and wisdom of the Master, but the way it appears here, being outer forms of true faith and active love, cannot be portrayed without an outer form, just as little as a thought can be manifested without words.

Therefore, if you hear words, you are eating spiritual fruits. These words as a form are quickly spiritually digested by you, but the meaning of the words stays in you. This corresponds exactly with the spiritual deeds for the sake of the necessary needs.

Forms are the carriers of the living. Since the living is purely godly and therefore also the innermost and most purely spiritual, it cannot be taken up completely by any outer spirit. The Master, therefore, creates corresponding outer forms, which are then the carriers of His life. Would we like to take the life into ourselves, we should take it in together with the form. Only inside of us will the form acting as the life carrier, be destroyed; the life then is freed and soon unites itself with the resembling Godly life in us, strengthens it and keeps it alive. The form itself, as a destroyed house, are then eliminated from our life according to order of the omnipotence.

This is called 'excrement' on earth, but here it is called the division. With you it is coarse matter, here it is also spiritual, therefore it would immediately dissolve and would completely disappear. Since you now know all this, we shall return to our big, wondrously beautiful company.

Look, our former first parents are already standing here with us. He comes to me, saying: Mighty resident of the eternal morning and certainly very much beloved friend of the Master, see, we have now left everything and have given away all our possessions and our treasures according to your advice. You can see we are many and yet there is not one among us who is of different mind than me. We now stand

here, humbly before you; You can tell us, you who are here in the Name of the Master, what you want and what is the will of the Master, then we will do it!

Now I tell them: Beloved brothers and sisters, do not regret that you have chosen the love for the Master, but follow us in His Name! Look, over there, to the other side of the river where you see the seemingly more uninhabitable hills, with on them evenly distributed small and unattractive houses, there is where I shall take you and give unto each of you his own dwelling. You will surely not live as pleasantly and glamorously as here in the beautiful palace, but you shall only gain from it, for in the eternal morning, in continuous presence of the Master, one does not live in such palaces, but in very simple, small huts. One is also not as splendidly dressed as here, but the true children of the Master walks about almost completely naked. No one should be unemployed there, for the Master knows how to keep his children diligently busy.

Here, you have 'blessed rest' and pleasantly and peacefully enjoy of everything you possessed in rich abundance; there is no such provision. You must work there diligently to deserve your daily bread.

Here, you do not need to ask or thank for anything, for the Master gives you everything freely from Himself in the greatest abundance, but there, you always shall have to ask and thank the Master and the Father.

Here, everyone could eat and drink at his own table as an independent lord according to his liking. There, no one has his own table, but everyone must go and sit at the Father's table.

Here, you can eat what you like, but there is the rule: eat what is put before you on the table.

If you are content with this transaction, then follow me! Yet, your will shall thereby not be violated in the least.

Listen, now the whole company says: Oh, great and beloved friend of the Master, even if we would possess a thousand of these palaces, we would still leave them if only we could be close to the dwelling of our great, Holy Father, being only the lowest and most insignificant servants! All the prerequisites you have explained to us, are too great and too exalted for us. If only we would be found worthy to receive breadcrumbs from the table of the Master, we would be unspeakably happier than here, for we must, amidst all this magnificent splendor, do without exactly that which causes the angels the highest bliss, namely, to see the Master, which is most of all an excellent, holy Father unto all of those who lives with Him in the morning.

We are aware of the Master also here in the holy sun of mercy above us, but we cannot see the Father among His children! Take us wherever you want to and give us a place according to your heavenly insight. We will follow you!

Now, I say: Then follow me across this river to the hill country. Do not be deterred by the waves which were not able to carry you before, because your foundational principle was not the actual 'foundation of life', namely the love unto the Master. But now have this love become your foundation and the water of this river shall carry you, for it indeed represents your foundation. Look how they all now follow us and how the water is carrying them like a sturdy surface!

Thus, we shall go together to the hill country over there and settle our company there. Then we shall see what else will happen there and how happy the company shall be there."

In the Hill Country of the Eternal Morning

Ref: "The Spiritual Sun" By Jakob Lorber Ch 46



Hill Country of the Eternal Morning

Father Christ is speaking: "Look, with the familiar way of swift traveling, we are already here. In front of us is such a little house. Does it not look very much like a true, lovely little mountain hut as with you on earth in Switzerland? You say: Yes, indeed, this is truly what it looks like. There is a real difference between such a little house and a palace or even a great city like we have seen it before, more down in the low plain; yet we would like to live in such a little house much rather than in such a palace.

Good, we shall now enter such a house, have a look at its interior and see the actual inhabitants. Look, we are inside. You now ask: But best friend, why does this house not change according to the usual spiritual manner, but is unchanged, the inner being in perfect accordance with the external?

Dear friends, this you shall gradually learn while interacting with the residents of this region and that during the gradual development of our viewpoint and how the inhabitants of this region will present themselves to us during contact with them.

Do you not see the various farming implements? There are sickles, spades, rakes, clamps, and weeding-hooks; even the plow and the harrow are not wanting and if you look around properly, you will see behind the house even a little shed and a stable for one or two pairs of oxen. There you see a kitchen, here a room for the personnel and there in front, a tastefully arranged room for the owners of the house. What do you say about this?

I can see that you are quite surprised, for you say to yourselves: Truly, it all looks cozy, and we would really want to live here, but this fully earthly arrangement leaves a rather peculiar impression in this seemingly true heaven.

My dear friends, I did think that you would find this a bit strange. But this would utterly surprise very dumbed down earthly priests, who imagine heaven for themselves to be an eternal idleness, even more. How people conduct themselves here, we will still sufficiently see the continuation of our walk through this environment of the midday.

To inform you as to why you find all the farming utensils here just like upon earth, I will for the present only that such implements would have never been discovered upon earth if it did not first have a fully corresponding way and form in all heavens before.

It should therefore not surprise you that you shall find here in the spiritual realm of heaven the most original, for all equipment depicts the work of love and are available here for the sake of bringing forth the good and the fertile. We do not need to know more for now.

Look, there the owner of the house is just returning from his acre. We shall go to him, greet him and present to him our question. He has seen us already and approaches us with open arms. How do you like his clothing? You say: Best friend, not bad indeed, for we are used to seeing such clothing. He looks like a true, godly, diligent farmer on our earth. We see that he is wearing normal, not too fine shirt and trousers made of the same linen. This is then what we discover on this good man. If he would not have worn a red girdle around his waist, he would barely be distinguishable from a farmhand.

Yes, my dear friends, it does not seem to be as splendid here as there in the palaces. You now ask, saying: Best friend, would it indeed be a higher degree of blessedness than in the endless plain down there, abounding in countless glories and unspeakable beauty? I tell you: The degree of bliss here is higher; the less outer glory and splendor can be seen. It shall soon become clear to you. Look, here is our man, and we shall receive him immediately.

Listen, he says: Be welcome a thousand times, beloved brothers. I can see that you have brought along a considerable company and I know what they want here. I do tell you right away that it will still cost these good people a fair amount of effort and self-denial before they shall be accustomed to the higher life and even then, shall it cost them, even more, effort and considerable effort before they would have made the higher life completely their own. But you, my best brother, indeed know that all obstacles can be overcome with love and patience.

I shall therefore not neglect to do the necessary for the true, eternal, living care of these dear brothers and sisters.

Dear friends, we shall now enter my dwelling and take with us the first parents of this company to organize the necessary preparations with them, to bring them into the eternal order of love soon. Let's therefore go!

Look, our host beckons the couple, and they find themselves with great joy with us in his home. We are already in the room; take good notice of what is going to happen here.

Our host says to the couple: Dear friends, I welcome you from the depth of my heart; tell me frankly and freely what has moved you to leave your great glory

to come here to these hills where is no beauty, splendor, riches, or abundance, in search of your progression.

The man answers: Heavenly friend, I do not know you yet, do not know who you are in being, but because you are asking me from the depth of your being after the motivation behind our endeavor, I can tell you that my – and therefore all of us – only motivation is the Master.

The host says: It is the greatest joy of my heart to hear this from you. Yet, the Master has already given you an immeasurable great reward; would you still want more? I believe it should be enough when the Master has given you everything you can imagine in the depth of your heart and therefore, I think that your endeavor is founded upon ingratitude.

The man says: Dear friend, it might look like this if evaluated superficially, but not according to our inner being. Look, what would you have done in my place, if you would possess glories which are a thousand times more beautiful to see than mine, but despite all the unspeakable glories, would never get to see the holy Giver? You would certainly want to leave it all, because of your great love for the Master, to possibly get closer to the Master.

The host says: Dear friends, I can see that very clearly and I also know why you have said that to me. But do you know if you will see the Master here, and when? Do you know for certain that this is one of the regions where the Master certainly do appear in person?

The man says: Dear friend, I do not know this for sure, but I do know that the Master love the small more than the great, for He Himself had said: "Let the little children come to Me!" Therefore, I do not believe that I am on the wrong track as I am standing here before you after I have left all my splendor out of love for the Master and have searched out the simplicity and humility of these hills.

Our host says: Dear friend, you have answered well, I only think that your answer is out of place here, for the Master says this only to the world, since He clearly declares that all worldly greatness is an abomination to Him, and He says further: "Who on earth is the smallest, is the greatest before Me and in heaven. You are indeed not on earth anymore but in heaven. You were small on earth, yes, you were an inconspicuous shepherd in the Alps and therefore the Master has made you great in heaven. Do therefore ask yourself what you want.

The man says: Best friend, I do realize that you by far surpasses me in wisdom from the Master, but I also know that I have never seen the Master any other way than in the holy sun of mercy during my great blessedness.

The host says: What do you want more! Have you not read: 'The Master, God Jehovah, lives in the inaccessible light'! Do you then want to come closer than what is possible to you!

The man says: Best friend, it is true, but the Master God Jehovah was upon earth also a human being, having taken up our nature and being a man, have ensured those who were His, that they would eternally live with Him. He even told the crucified criminal: 'Even today, you shall be with Me in paradise!' Also, the apostle Paul rejoices himself to come to the Master. Therefore, I do believe that it must be possible somewhere in God's heavens to meet the Father in Christ personally and blissfully look at Him with a heart overflowing with love.

The host says: Good because you believe this, you may stay here, for what the Master have said upon earth, are truly equally spoken before all heavens and because all heavens have been created by the word of the Master which was spoken upon earth. But now, my dear friend, something else.

Look, down there you have been a lord in your glamorous, great possession and your company were the same. Here you should serve and deserve your bread and food with the works of your own hands. As you see, I myself must work and till the ground, to harvest and provide for my needs.

The soil is indeed very much blessed by the Master and yields more than hundredfold of fruit, but still need to diligently work it, otherwise, the Master would not bless it. Therefore, you shall have to plow here and shall have to cultivate the fields with various farming implements, you shall have to enter the fields with sickles to harvest the wheat, bind it in sheafs, bring it into the barns and winnow it. All this you must do being servants and not owners of some or the other piece of soil. Yes, you shall have to be very diligent, for one would not allow any of you to walk about idly!

Consider this well; if you would find it advisable, then stay here; for there is no shortage of work here, but mostly of workers. If these prerequisites do not suit you, you are welcome to return to your glories.

The man says: Oh, dear friend, do not worry about it. We've certainly gotten used to the lazy life but is not yet unaccustomed with the blessed work. For all we have done upon earth in self-interest, we would prefer a thousand times more to do here out of love for the Master as well as out of love for you, who certainly is an important friend of the Master!

The host says: Well, if that is so, then you may stay here. The man says: But dear friend, we are about a hundred men; how can all of us be taken into your modest little house? The host says: Dear friend, do not worry yourself about it! Have you never heard what the Master has said upon earth! Have He not said: "In the house of My Father are many dwellings! Look thereupon the hills, as far as your eye can see in the region of the morning; just see how many similar houses stand there. You shall all find a place there. You ask whose houses all those are! I tell you: All these dwellings belong to only one owner; therefore, I shall settle you there and disperse the work among you. You ask whether I am a designated manager on behalf of the owner of these houses! Dear friends, if I would not have been such, how would I be able to speak to you like this! How would I have the right to bother you with other men if I would not be capable to justly and lovingly manage this according to my own pleasure?

You and your wife can live here in my house, but your beloved company shall I distribute in my closest vicinity. Go outside, therefore, and tell them!

The couple goes outside and shares the news with a friendly demeanor to the anxiously waiting company. Just look at how the whole company is thankfully falling to their knees and thank the Master for being so merciful to them and having given accommodation to them all, where they would make themselves useful with joy.

Our host is going outside now, laying his hands upon them all and showing their dwellings where they must settle in.

Look how the previous form of our company has changed at the laying on of hands. Their previous white color changes into a natural reddish color and their exceptionally subtle, tender beings have become sturdy. Look how they are looking happy, alive and content, while their countenances show a secretive, wise earnestness.

They disperse and at every house which has been assigned to them, the owners await them with open arms.

The first parents and the host are entering again, presently asking Him: Dear friends, how do you imagine the Master; would you recognize Him if He stood before you?

The man says: Oh, my friend, you who have received us so lovingly in the Name of the Master, this is a very difficult question to answer! For in our religion on earth, we have never bothered with the human, visual external of the Master, but only with His word, thinking that the Master would show Himself immediately upon entering this world, and we would recognize Him by His voice and His words. Only now do I see that true love unto the Master, besides His word, encompasses His being. This is not so easy since they never paid any attention to it and have not been taken up in Him. Would you, therefore, be so kind as to describe to us the stature of the Master.

The host says: Well since you vividly wish this from the bottom of your heart, I tell you: Look at Me, for the Master looks exactly like Me in His human stature.

The man says: Oh, dear friend, it is a great comfort and joy, and I am already exceedingly happy to see such a perfect image of the Master before me, but what bliss it would be to get to see the Master Himself!

The host says: Truly, your love for the Master waxed great; be then of great cheer, for see, I am the Master and you shall now live with Me forever!

Look how everything has suddenly changed. Nothing of the midday is to be seen anymore. The previous simplicity of the environment stayed, and she is the only true, eternal, above all beautiful morning of the Master! It is not the time for us to stay here anymore, but according to the will of the Master, we should move on in the midday. Therefore, let us proceed!"

This is the Voice of the Teacher

"It roars and caresses. It roars when it is addressed to those who do not want to be converted. It caresses when it speaks to those who, though imperfect, have the 'good will' to find God and his Word and, having found them, to sanctify themselves. For these it becomes the caress of a Friend and the blessing of Jesus."

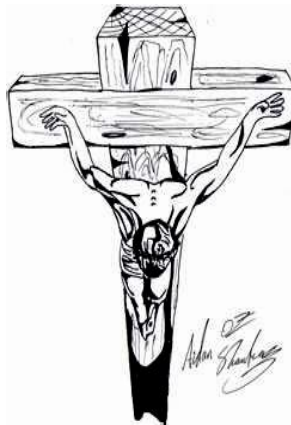
Ref: PMG V5:923

"Unfortunately, the world does not want to be saved. Only one in a thousand will be willing to know Me, and only one in ten thousand will really follow Me. And I will say even more. I will not be known even by My most intimate friends; To know means to love with loyalty and virtue." Ref: PMG Vol.1-46

As we enter into the period of the great tribulation, we need to hear the word of the Lord proclaimed clearly and forcefully like a clear trumpet. **If the bugle's sound is uncertain, who will get ready for the *battle*? (1 Cor 14:8). Who will be able to listen and act? Who will be able to say with Samuel, 'Speak, Lord, for your servant is listening?' (1 Sam 3:9)**

**Harden not your heart and be open to the voice of the Holy Spirit
prepare your soul now for the coming of the Lord**

**"I Am with you always
even unto the end of the world"**



Jesus is speaking: "And I say to you: 'Take,' do take this work and '*do not seal it*' but read it and have it read '*because the time is close*' and let those who are holy become holier. (John, Revelation, 22:10)

May the grace of your Lord Jesus Christ be with all those who in this book see an approach of Mine and urge it to be accomplished, to their defense, with the cry of Love: 'Come, Lord Jesus.'

I will always be with you because it is pleasant to Me to be with those who love Me." MV Vol5: 951