

THE EARTH

Received through the inner word
by
Jakob Lorber
in 1846/47

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NOTE: A special word of thanks to all the volunteers who spend years of their free time to translate the books of the New Revelations without compensation. Most of the translators followed the guideline to keep the translation as close as possible to the original old German language in order to preserve content in exchange for English style correctness. Professional proofreading is in progress as funds become available.

Measurement conversion:

All throughout the text of this book, are references to measurements that is less known or already unknown in this time. Below is a list of the old measurement standards, followed by the corresponding measures of today.

*The linear dimensions are originally related to the human body.
Thus, one fathom is equal to the span of arms stretched out to the side,
one cubit is equal to the length of an arm,
one inch is equal to the width of a thumb.*

1 mile (German measure) = 2000 rods = 7.586 km*

1 rod = 2 fathoms = 3.8 m

1 fathom (thread) = 6 feet = 1.90 m

1 foot (shoe) = 12 inches = 31.6 cm

1 inch = 12 lines = 2.63 cm

1 line = 12 points = 2.2 mm

1 point = 0.18 mm

1 cubit = 0.41 fathoms = 77.8 cm

All values are rounded; the exact values are given by the relationship:

1 fathom = 1.896484 m.

1 quintal (100 pounds) = 56 kg

1 pound (32 lots) = 560 g

1 lot (4 quintel) = 17.5 g

1 quintel (60 gran) = 4.4 g

1 gran = 73 mg.

The exact values result from the relationship: 1 quintel = 4.375467 g

The German mile as used by Lorber is based on the circumference of the equator.

1 German geogr. mile = 1/15 equatorial degree = 7.42 km

According to "Household of God" (Vol 03 ch 246 v 02)

1 hour's walk = 1/2 German mile = 3 3/4 km

THE TOWER CLOCK

A parable (April 4, 1847)

1] On a high tower in a city of that time, a duke had a magnificent clock erected. Since the tower was octagonal, he had a dial made on each of the eight faces that naturally fell between the eight corners, so that everyone could notice and see the hours from all possible points and see for themselves at what time of day it was, minute and second.

2] In addition to the most precise division of time from the hour to the second, the clock also showed the monthly date, the position of the moon and also the position of the other planets, as well as the daily duration of light from the rising to the setting of the sun, and in addition also the four seasons - but of course, all these special astronomical data on separate astronomical dials attached under the main clock dial.

3] In addition to all this clock showed on it's dials, it also had an excellent hour and quarter striking mechanism and a very pure chime mechanism - and above all, this extremely complicated artificial mechanism, required only one single driving weight; in short, this clock was looking in vain for it's equal anywhere in the whole educated world!

4] But this is not important, nor the fact that it performed such diverse services so extremely correctly; but that all these very different operations were set into the most efficient motion by only one and the same driving weight - that was the real miracle of this clock.

5] When a stranger came to this city, he first noticed the clock, and he asked the first person, how many drive-springs and -weights this clock had. When he was told: "Only one!", he was completely dumbfounded and doubtfully said: "That is impossible! So many and so different operations and only one driving force? No, no, it cannot work, it's impossible!"

6] Again, another stranger came and looked at the clock and was amazed when it was explained to him what the clock was doing. He thought that each dial must have it's own drive system, which would mean that the tower would have to be stuffed with all kinds of different clocks. When it was explained to him, however, that there was

only one drive mechanism moving all the hands, he was very upset, because he thought that they were only joking with him because of his ignorance, and he went away and did not inquire further about the clock's mechanism.

7] And again another came from a foreign country and admired this clock and asked about the master of it, and he was given the answer: "The master of this clock was a very simple countryman, and it is not certain whether he knew how to read and write!"

8] This correct answer infuriated the stranger so much that he kept quiet about it and soon left, saying that he had not come to be scolded for being such a stupid fool.

9] And so a multitude still came and asked like the first; but when they were to be let more closely into the secrets of this work of art, they all became angry and said: "Until we have seen this with our own eyes, we cannot believe it!"

10] And see, they were led into the tower. But when they saw the almost innumerable gears, the many levers, cylinders, hooks, rods, and a thousand other mechanical devices and connections, they literally lost their senses and said and cried: "Who can see through and understand this work? No man could have made it! It would take a hundred generations to count - let alone make - the components of this work!" And all these strangers went away completely senseless.

11] Only a few allowed themselves to be taught about the truth of this work, although for the better few, the too simple and unscientifically educated work master, remained a bone of contention - more or less.

12] What does this parable teach? What is its inner, secret meaning? - Think about it a little and practice yourselves in the search of the inner truths and discover in it as much as is possible, until the perfect solution will be given to you at the right time! Amen.

PART 1

THE NATURAL EARTH

1

The center of gravity of the Earth

[1] When you study a body with a canvassing spirit and eye, irrespective its shape, you will easily and soon notice three things. Firstly its graphical outer form with all its natural attributes, like its circumference, its surfaces from all angles and the coloring of each surface. Secondly, you will necessarily notice a certain volume (cubic content) in accordance to length, width, and height. This volume of the body, depending on its composition, has a weight whereby a preferential direction is recognized.

[2] For example, when you study the shape of a stone or any other regular or irregular lump, you will find that the center of gravity does not express itself equally well in all parts. This may easily be determined by placing a bulky piece of wood in the water, where its center of gravity will sink to the deepest point. This would be the second point which can easily be determined in every object by everyone.

[3] The third point with every physical object is its real center, which, however, should never be confused with the center of gravity. Thus, every physical object has two center points, one of gravity and another of spatial dimension. You can examine bodies of all kinds, and you will find that the center of gravity will never coincide with the spatial center, not even in a perfect mathematically precise poured metal ball. For no physical body is composed of such perfect equal parts, for the center of gravity to perfectly align with the actual spatial center.

[4] Take for example a pure piece of steel, which among all metal objects is the most solid. Break such a steel bar into two pieces and you will easily notice the crystalline texture at the break, which to the naked eye will appear strikingly even. But when viewed with a microscope, this break surface will look like as if someone is standing on a high mountain and looking down on a landscape of hills and valleys. When such differences can be observed in the crystalline structure of one of the most solid of metal bodies, how much greater will such differences be in far less solid bodies, where less dense and more dense areas can already be seen with the naked eye. Therefore, the statement made above is even more true, that the center of gravity and the spatial center can never coincide.

[5] This principle can also be observed when making a scale. If one were to construct a perfect mathematically symmetrical scale beam from an equally possible

dense metal and balance it in a scale fork, one would be convinced that, even with a highly mathematically correct construction, the two parts of the scale beam will never form a perfect horizontal plane; one part will be a bit heavier than the other and the maker of the scale will have to use a file or a hammer to correct the one or other side of the scale beam. The reason for this lies obviously in the above principle.

[6] As this relationship expresses itself in all bodies, it is even more applicable in bodies that are not man made, but are configured by My power in such a way as they had to be configured to exist. The center of gravity and spatial center can not occur in the same place, just like positive and negative polarities.

[7] Of course, you will ask: How should this be understood? But then I will ask you in an educational sense: Why are the poles of a magnetic bar not located at the mathematical center, but rather at both ends?

[8] Why is the germinal pod of a seed not located in the center, but mostly only in one part of the seed, while its center point and opposite pole are located one to a quarter of the whole volume of the seed farther in- and outwards away from the pod?

[9] Why is the heart of a human being or of any animal not located in the spatial center?

[10] From these questions alone you may deduce that the center of gravity of a body is something entirely different from the spatial center.

[11] Thus, when dealing with the unveiling of the central point of the Earth, it concerns not so much the spatial center, but rather the actual center of life, or, in other words, the center of gravity of the Earth. For revealing the spatial center would actually be quite ridiculous, since the spatial center of every physical object and thus also the Earth, is only an imaginary point, which already according to your mathematical concepts is something without any length nor width nor thickness. It does not even have the smallest diameter, and you can safely assume that an atom size animal which cannot be seen with the strongest sun microscope, could accommodate countless many such points. Question: What could be revealed about such an infinitesimal being, which actually disappears into nothingness? One could only say that the spatial center of Earth consist of nothing and it would be naturally and spiritually fully explained. For 'nothing' has the same meaning when viewed materially or spiritually; since where there is nothing, everything ceases. And thus 'nothing' can naturally and spiritually not otherwise be thought of as a mathematically spatial center point, - which is the reason we are going to turn away from this inconsequential spatial center of Earth and shift our attention to the much more prominent gravitational center of Earth, which is of course much more voluminous and with such a large body as there is the Earth, needs to be substantial, to be correspondingly effective regarding its unique life activity inside the Earth's body.

[12] I can see it in you that you are already asking: How does this center of gravity of Earth look like? What is its composition? Is it a large diamond or is it pure gold or iron or perhaps a magnet? Or is it a hollow space, filled with an eternal inextin-

guishable fire and perhaps serves as a dwelling for the condemned and carries the respectable name 'Hell', of which the fire spitting mountains sprinkled over the Earth are some kind of chimney?

[13] To this I say: All of this does not apply to the center of gravity of Earth, just as little it has anything to do with the physical heart of a person. The heart is neither a diamond, nor a lump of gold, nor is it iron or a magnet and also not a hollow, fire filled space. For the physical heart of man is an extremely artistic cellular tissue in which the living soul, containing the spirit of man, resides. In it the soul is active like a weaver on a loom because the sophisticated construction of this loom is *specifically* designed for the soul to produce everything necessary to develop and maintain the earthly life. Should the loom become defective in its physical construction, the reproduction of physical life becomes hampered. Once it has become completely unfit for use, the time has come for the soul to leave this vain workshop.

[14] See, this applies also to the center of gravity of the Earth. How? This will be the subject of our subsequent elaboration.

2

The heart of the Earth

[1] Thus, how does the center of gravity of Earth looks like?

[2] As I mentioned before, the center of gravity of the Earth is of a very similar nature as the human heart or the heart of an animal. This center of gravity is in the same proportion to the large body of Earth, a large earth heart, which, like the heart of man, is the loom or the workshop of the entire organic life of the Earth.

[3] You may ask how large is this heart? You know it that with Me in all things a proportion is applied to suit the purpose; and thus it is also the case with the heart of the Earth. There must be a comparable large heart or gravitational center in the Earth, so that in its countless many chambers the necessary extreme force can be produced, to drive all the different fluids of life of the Earth into the wide-reaching organs. And once the fluids have served their purpose, to attract them again for further replenishment.

[4] This leads to the conclusion that the heart of the Earth must be fairly large. Its size, however, cannot be determined exactly, because it must by necessity expand and contract. On average, however, the diameter of the heart of the Earth is approximately 100 miles (1 German mile=7.5km; 100 Germ. miles=750 kilometers or 466 miles). It can expand to 200 miles (932 miles or 1,500 kilometers) or contract to 50 miles (233 miles or 375 kilometers).

[5] Of what does the so-called heart of the Earth consist?

[6] The heart of the Earth is not really a kind of matter, as there is the heart of an animal or a human being. This heart is rather a substantive power which actively moves in a permeable, yet otherwise solid organism, and thereby exerts its effect on all other organisms of the Earth's body.

[7] However, someone might argue and say: If this organism is solid and thus brittle, how can it expand, and how can it over time serve another substantive power as an indestructible fulcrum, without being damaged in all its countless parts?

[8] My dear ones, this has been taken care of! The bones of animals are likewise a solid organism. The fluids and blood are driven continuously through its many pores, and yet the bones, while enduring all kinds of forces, are lasting longer than any other organism. It just depends on the type of solidness of the material to withstand any force developing inside it.

[9] Take, for instance, the substance of the intestines of animals. – How often and how forceful are these materials utilized, and yet, although seemingly weak, they endure all these forceful abuses for quite some time. If, furthermore, you examine the much more delicate organs of birds, in which even stones are ground up and consumed, it must then become clear, that it all depends upon a certain quality of the material, by virtue of which it is built solidly enough, to endure the action of the developed inner powers, without getting damaged.

[10] If I have given these delicate materials such qualities, to serve as an adequate fulcrum to withstand the active forces inside it, then how much more will it be possible for Me, to provide the Earth with a solid organism made of such quality material, so that the extreme powerful forces of the inner Earth can cause little or no harm to it over millions of years.

[11] If you had to build a structure, say, how strong must the arches be to carry the Großglockner? You would not be able to do this. Only I, the Master of all things, have always found the proper ratio, so that all fulcrums are sufficiently solid and durable to carry the weight resting upon them with the greatest of ease. And it is the same case with the organism accommodating the workings of the substantive heart of the Earth.

[12] In the northern regions of the Earth, the metal platinum may frequently be found. This metal is already a little similar to the material serving as an organism for the active central power of the Earth. However, you should not think that this metal is completely identical with the material of the above-mentioned organism. Actually, generally speaking, you should not imagine the interior of the Earth to be of the same physical composition as the material occurring on the surface of the Earth, for this is only an insensitive external skin of the Earth. The interior of the Earth relates to the outer, insensible bark like flesh and blood to the skin of humans and animals. And with that I can tell you nothing more about the interior material of the Earth then:

[13] The interior animal like composition of the Earth's body is a kind of flesh, blood and bones, but at the same time should not be seen as a similar composition as of animals, but is a unique kind of earth-flesh, earth-blood and earth-bones.

[14] To explain this to you in more detail, would be a useless exercise, for the reason, that you will never be able to get there in a physical state, to convince yourself of this teaching; and thus be content regarding the quality of matter of the interior Earth, with what has been said so far. With the spiritual explanation everything will become clearer to you anyway.

[15] There is only question left: Where in the Earth's body is the center of gravity located?

[16] This significant important answer to this question will form the object of our following lesson.

3

The location and changeableness of the heart of the Earth (December 31, 1846)

[1] Where is the center of gravity or heart of the Earth located?

[2] Not in the center, as explained before, and partly also why not; at the right place the 'why not' will be made clearer. The center of the Earth, i.e. the spatial center, would be the easiest way to use as a reference point to indicate the locality of the gravitational center, because for all times to come it is fixed in one place. For as long the Earth stays as it is with regard to form, size and shape, also the spatial center must remain one and the same.

[3] But this is not the case with the gravitational center of the Earth. It cannot be said it is located here or there, since it is sometimes here and sometimes it is there. Its position can fluctuate substantially. The interior disposition of the earthly body is such that through it the center of gravity may operate in the north as well as the south. Therefore, it is entirely impossible to anchor this working substance, through which alone the gravitational center of the Earth is determined.

[4] That this center of gravity which enlivens matter, is not only present in the Earth's body, but also in other bodies on the surface of the Earth, may easily be observed in trees, bushes and many other plants of all kind.

[5] When you study a tree, you will notice that its growth, as well as its fruitfulness, is at times inclined more to one side and at other times more to the another. In one year it will prosper on the northerly side, while everything on the southerly side is debilitated; in another year you will observe a noticeable polaric change: Its southerly side will prosper while the northern side will appear stunted. At times more dead

branches and twigs do appear on one side, and at other times these will appear on another side. It also happens that during fall the leafs on one side of the tree begin to wilt earlier or later.

[6] See, these and many similar appearances in a tree have the same reason, namely the continuously changing locality of the center of gravity, that is, the actual enlivening positive polarity. The same takes place with all other plants.

[7] You will of course ask why this enlivening point of gravity is changing in all bodies.

[8] The reason for this lies very deep. If the existence of matter would be the purpose of it, this enlivening center of gravity could also be set in such a way, that matter continues to stay unchanged, what it is. An apple tree would remain an apple tree to eternity, and the same with every other object what it is; but then the apple tree and all plants would not be better off than a diamond. Wherever the polarity in a body becomes more fixed and is closely aligned with the spatial center, the more solid and permanent that body will be. But such a body is then no longer suitable for any other purpose than its own continuing, unchangeable existence. And the food supply for all living beings on Earth would be in great jeopardy, if nourishing fruits had to be harvested from diamond like trees and other plants. Similarly, it would be quite challenging to live on such a diamond-hard terrestrial body.

[9] From this description everyone will easily understand the reason, based on natural considerations, this polaric enlivening center of gravity, cannot be fixed, but must be changeable, just as the blood of humans and animals constitutes a similar point of gravity. Static blood and even more so a fixed heart, would serve no purpose for any living being. In animal bodies which have free movement, the heart can take a more stationary position, since the free body movement of animals and also humans, may, by themselves, cause all kinds of reactions, which is not the case in those bodies which do not have the capability of free movement. In these bodies the necessary reactions must be activated through the continuously changing position of the polaric center of gravity.

[10] Thus, humans and animals are moving, implying that they have a more dedicated location for their life's point of gravity, namely the heart. However, with those bodies who are not able to move around, the life's point of gravity must, so to speak, travel on the inside, to bring about the appropriate reactions in all parts of the body.

[11] Everyone with just a little of a pure spirit can gather from this simple depiction, that it is not only impossible to pinpoint the center of gravity of the Earth, but that it would be a ridiculous effort altogether. At least for now and the coming year (1846-1847) it can be stated that the center of gravity is located somewhere in the region under Iceland, partly Norway, Sweden and Lapland. Nevertheless, it is so active that its pulse movement can expand up to beneath Kamchatka (Siberia) and to the south in the region under the Mediterranean.

[12] Take a somewhat dirty animal, namely a head-lice, and by means of a microscope you can see a similar phenomenon when observing the movement of its life's fluids. This can only be viewed on the smallest scale as a similarity. For animals on the lower levels have the greatest resemblance with non-moving bodies regarding the variability of the living point of gravity.

[13] So much to the 'where' of the center of gravity of Earth. Subsequently, we want to take a closer look at the reason for such changeability of the polarity in those bodies, who are not able to move freely.

On the nature of matter and its primordial spirits (January 2, 1847)

[1] It has already been mentioned earlier that the mere existence of matter cannot account for its purpose.

[2] That this is correct, can easily be observed by the continuous cycle of decay and rise of the very same matter. The foliage adorning the tree in one year, drops to the ground in the fall. In spring the leafage can hardly be seen anymore, perhaps only a few leaf skeletons, of which none will survive until the following fall. The same happens with grass and also the fruits of trees. Not only vegetative materials, but also minerals and mainly animals of all species come into being and die. Mountains, whose peaks protruded above the highest cloud regions a few thousand years ago, are now about half of their original height, because the fierceness of winds, the dissolving power of lightning and ice, have dispersed these haughty peaks like chaff. Perhaps some crumbling boulder is still slowly disintegrating in a deep ravine, and some insignificant gravel has to put up with being worn down and destroyed to sandy alpine valleys through the influence of rain, wind and electricity. All of this is caused by the altering center of gravity in matter.

[3] Once there existed extremely large animals on Earth, as well as primeval forests with gigantic trees. Where are they now? Where are the mammoths? Where one of those trees defying a thousand years, yielding more wood than a one-hundred-yoke forest today (100 yoke is about 0.56 ha or 1.4 acre)? Flooding engulfed all of this and buried it deep into the Earth's crust, thereby annihilating a whole generation; yes, not only one, but thousands of generations of trees and animals of which nothing occurs on the surface of the earth today.

[4] From the animals only here and there some petrified bones are found and preserved in man made scientific art and nature museums, until a firestorm transforms even the last remaining residue of points of gravity in those primeval bone remnants

of giant prehistoric creatures into a dusty matter, to which laundresses usually put an end. For ash is the last, very volatile vestige of all matter.

[5] Regarding the final destruction of these primeval trees, whose remains are still referred to as bituminous coal, do not need any special explanation because for all those fiery and steaming inventions of the present time, the last remnants from the Earth' crust will be mined and used up within a short period of time. And in this way, man's newly invented industry will perform through fire and steam the final act of destruction of the last remnants of these primeval trees. Thus, fire transforms the last points of gravity of this matter, and behold, nothing of it remains but just a little bit of ashes which, scattered onto fields and meadows, is completely dissolved in less than a year through the reaction of rain and the electricity of the air. And in this way, a tree that once covered over a hundred morgen of land (about 34 ha or 84 acre), with its last remnants, has totally lost its material existence.

[6] But some will say, this is also the sadness of it, that everything in existence is heading toward complete annihilation.

[7] But I say: It is not sad at all, for matter is death, just as the flesh is sin through death.

[8] Should death and sin remain? I think it is better to destroy all matter and all flesh in time, to thereby free the captured life from matter again, than to support matter and finally let all free life transform into the death of matter. This, however, can never be My intention, for I Myself as the eternal, omnipotent, primeval force and might of all the powers and mightiness, am the most actual life, and therefore cannot act in favor of death, but only in favor of life.

[9] Since matter is only a means to regulate and liberate free life, the immutable existence of matter can never be its purpose. It can only last for as long as it serves as a means to an end. Once a certain purpose of life has been reached through matter, it dissolves again as though it never existed.

[10] Anyway, as you already know, matter in itself is nothing else than a purposeful phenomenon of the manifestation of My will out of Myself.

[11] From this it can be concluded that it may be dissolved again in the same way as it was created.

[12] But this fixation forms the main center of gravity in matter, or the enlivening and maintaining principle. If it is withdrawn from any material body, then matter ceases to exist.

[13] However, so that no extreme sudden appearances and disappearances occur in front of the eyes of humans, I never allow this principle of My will as mentioned earlier, to withdraw instantaneously, nor a sudden seizing of a point for an object to come into being outright, and on the contrary to vanish. The slowest formation and decay in this way takes place with the immense celestial bodies; the 'why' you should already be able to understand. This also applies to the Earth, where the center of

gravity which enlivens it, is gradually reduced, until such time when it will finally share the fate of all matter.

[14] Now we know, as thoroughly as possible, the reason for the change in the center of gravity in matter and the consequential evanescence of matter it causes. And we also know what the main principle of the center of gravity in matter is.

[15] But I nevertheless can see, that you would like to effectively see an illustration of the nature of this principle; this shall also be shown here.

[16] If it were possible to see the active center of gravity of the Earth with physical eyes, it would present itself as a fire (electricity?, the editor), which flashes with incredible speed through certain organs of the earth suited for it, thereby causing the reactions necessary for maintaining the terrestrial body in all its parts.

[17] If you could observe this fire with your spiritual eyes, you would discover in it a sea of countless many spirits, which are held here by My will and driven to a purposeful and designated activity.

[18] These are the primordial spirits, bound to actively enliven the surrounding matter, through which they themselves in a timely manner ascend to higher and higher levels; clothed in a lighter form of matter, step by step they can transform into a perfect, free life.

[19] These kinds of spirits, which appear to the physical eye as a fire, thus determining the active center of gravity which enlivens all matter.

[20] In what way this point of gravity, through the different components of the Earth, i.e. its bones, intestines, flesh and blood, also drives the countless many ancillary points of gravity to become purposefully active as well, we will explain in more detail in the following communication.

5

The inner structure of the earth (January 4, 1847)

[1] When you examine an animal body of any kind, you will, without ever having studied the anatomy of all fauna, very easily realize and understand that either the blood or the fluids pass through all the veins and other vessels just as they pass through those veins and vessels which are located in the actual heart of the animal. And at all points, the pulse or impulse occurs at the same moment as it takes place in the actual heart. It is thus easy to understand that in an animal body, there is no need for a number of driving forces, but just one force is sufficient for any of the countless vessels.

[2] It is the same with the heart of the earth. Through the pulse or thrust which repeats itself every six hours, the various kinds of maintaining fluids of the interior are

driven into all parts of the Earth's body, and there is no need for a second, fourth or fifth driving force. Thus, all events of the Earth's processes of life are dependent upon this one driving force.

[3] High and low tide and other upliftments of the Earth's outer crust, as well as all the winds arising from it, are all originating from this source; for this heart of the Earth also performs the function of the lungs as in animal bodies. This explains both the regular and the irregular expansion and contraction of the Earth's body, originating from this very source.

[4] But in order to more thoroughly understand what has been said above in general, it will be necessary to briefly describe as accurately as possible the inner structure of the earth in order to illustrate how, from one single main center of gravity in the terrestrial body itself as well as in animal bodies, the countless other sub-centers of gravity are set into the same motion.

[5] How then does the inner structure of the earth look like?

[6] To visualize this properly, it must first be understood how not only the earth, but every plant, every fruit on a tree as well as every animal and finally man itself is, so to speak, physically divided within itself into three bodies.

[7] Let us study a tree. What is the first thing we notice about it? It is the bark which in itself is divided into the outer, dead, and the inner, living bark called sapwood; this is the first tree. The second tree, altogether different from the first one, is the actual solid wood, a combination of countless small tubules running side by side in the most beautiful order. This is the second tree. The third or innermost tree is the core, usually a wider tube filled with sponge-like cellular tissue. These cells primarily suck the sap from the earth, purify it, and then, through their expanding and contracting force, drive it into all the countless organs of the rest of the tree.

[8] In this way, you have now seen three trees in one.

[9] Let us study the fruit of a tree. What do we discover first, for instance in a nut, a chestnut, an acorn, in short, in whatever fruit? The first thing is the bark, which is twofold, just like the bark of a tree. Then we see the protective shell as the second part of the fruit which is usually the most solid part. Behind this shell the third and main part of the fruit is located, in which the heart or germinal pod is active.

[10] Let us turn to an animal. The first thing we notice about animals is the skin, when stuffed exhibits the whole shape of the animal. Inside the often multi-layered skin is the solid skeleton, bound together and stabilized by a muscular and partially cartilaginous mass of flesh, similar to the hard shell of a nut or the skull of every head. This is the second animal, also called the osseous animal. Inside this animal are its organs, such as the lungs, liver, spleen and bowels, and, in these more vital parts of the animal, the life producing heart itself. This is the third animal through which the two outer ones receive their nourishment and enlivening, namely through countless organs and vessels which extend from the inner animal into the two outer ones.

[11] You find the same relation in your own body structure. If you want to see it even more clearly, take an egg, and you will find the same structure. In a nutshell, you may take whatever plant you want and examine its fruits or seeds as much as you like, and you may go over the whole animal kingdom and everywhere, you will find the same relationship.

[12] But why is this relation so similar? The answer to this is very simple, and is much the same reason why children resemble their parents and the fruits resemble the seeds out of which they reappear as seeds, as, for example grain, which is a seed, and when scattered into the soil, again produces the same kind of seed as a fruit. In the same way all organic life on the surface of the earth carries more or less the same archetype of the terrestrial body itself.

[13] The outside of the Earth is also a kind of dead bark, covering a more enlivened and sensitive bark underneath. Nevertheless, just as the bark on a tree, although sometimes very rough, is still not entirely dead unable to supply sufficient nourishment to some little moss plants growing on it, and just as the outer skin of an animal is not so dead unable to provide enough nourishment to countless hairs and often also to little parasites, in the same way, the outer crust of the earth, which only under certain conditions is dead or rather insensitive, is not entirely dead as to not be able to sustain countless plants and animals with their suitable nourishment.

[14] Inside this outer crust of the earth, which is approximately 20 German miles (150 km or 93 miles) thick, in some places a little less, the second earth begins. This is actually the most solid part of the Earth, although not equally solid everywhere, but nevertheless firm enough throughout to easily carry the outer crust spread over it.

[15] Finally, inside this second earth is the actual living part of the terrestrial body, or the internal organs of it, where the heart of the terrestrial body is actually located.

[16] But how these three earths are connected with each other, and how, through them, the inner driving force of the heart functions, we will discuss in detail in the following presentation.

6

On the centers of gravity and the fluids of the earth (January 5, 1847)

[1] If you had the ability to see right through a tree trunk all at once with eyes of a strong microscope, from the core to the outer bark and from the lowest rootlets to the outermost buds at the top, you would, beside the ascending tubes with countless pumps, opening and closing flaps and valves, also discover a number of smaller, oblique organs that extend from the core of the tree to the outermost bark in the most varied windings and curves. Wherever they cross an ascending tube, they are equipped with a flexible valve opening. All of these pumps, flaps, and valves are a

kind of separate centers of gravity through which the life principle is distributed throughout the whole tree. And all of these primary and secondary tubes, or all of the three trees as you know, are connected by the aforementioned little cross-tubes which extend from the marrow all the way out to the bark. Through these, the main life principle of the tree or, as it were, the heart, penetrates all parts of the tree just described.

[2] We have already mentioned once before that there are, beside the main center of gravity, many more, smaller centers of gravity present in matter, however, we left a detailed explanation of where they are located, for a subsequent occasion. But precisely here is the point and the right place, for determining the "where" of the sub-centers of gravity in a very clear way. This much we already know from the foregoing, that the center of gravity in organic matter is the actual active, enlivening point. But if this is indisputably the case, a small secondary sub-center of gravity or animating point can be found where the above-mentioned cross organs, so to speak, piercing through the ascending organs, and thus producing at this junction a particular effect. This can also be illustrated by other means.

[3] For example, if you place two pieces of wood crosswise on top of each other, an easily observed effect occurs at the point where they touch each other. The lower piece of cross-wood will, at the moment of contact, unite its weight with that of the upper one. Now, if someone tries to lift the lower crossbar, he does not only have to deal with the lower crossbar's own weight, but with the weight of the bar lying across it as well. From this phenomenon, it follows clearly and explicitly that this new contact point has brought about an obvious weight change in the bar underneath it and therefore a new center of gravity. Should the upper crossbar be fixed to the lower one by means of a strap or nail, the weight of both parts changes because each of them takes on the weight of the other one through this very contact point.

[4] With this example, you gained a little insight of how certain contact points of matter affect the same.

[5] Here we only talked about weight change, which is indeed an important change because thereby the double weight of these two bodies is potentiated. Let us now explore another example:

[6] Imagine a water supply system where two pipes in which water flows from a tank to two different points, have to intersect each other at a certain point. In a way, one jet of water has to push through the other one, implying that one jet of water impedes the other at the junction. Beyond this intersection the water continues to flow normally as it has been flowing up to this point.

[7] What phenomena will occur at this point of impedance? The water of both pipes will first mix in a whirl, and from this vortex, the mixed water will advance into the two continuing pipes. This would be even more obvious and understandable if one of the pipes carried water and the other one wine. Up to this point, everybody would cer-

tainly get wine from one pipe and water from the other. But beyond this point, each pipe will carry a mix of watery wine.

[8] Behold, this example already proves a much more distinct effect created by this flow-through point which is consequently a sub-center of gravity. A similar effect is generated by the cross-tubules in a tree at the points in which they intersect with the ascending tubules.

[9] After having thoroughly examined this example which is already clearer than the first one, let us proceed to a third, similar, but more complex example.

[10] Again, imagine a water supply system where in one point about ten or more pipes intersect each other radially. If only water flows through each of the pipes, at this junction point of the pipes, the water would mix in a strong whirling motion and surge, in a blended way, from there further into the discharging pipes, so that at the end of each pipe, one would obtain water that has been, so to say, mixed ten times or more.

[11] To make this even more clear, we are going to fill each pipe with a totally different fluid; for example, well water through the first pipe, acidulous spring water through the second, wine through the third, beer through the fourth, milk through the fifth, vinegar through the sixth, spirits through the seventh, oil through the eighth, suds through the ninth, and even mead through the tenth. Up to the conjoined flow-through point, one would obtain the original fluid if one were to open the pipe. But after the junction point, each conduit would certainly contain a mixture of all ten fluids mentioned before and would surely not have a pure appearance anymore.

[12] Behold, our tree has a countless number of such water conduits and the closer out to the bark, the more manifold these conduits become, and also the more multi-radial in one point. This is why usually the bark of a tree is a similar secretion of liquid mixtures and one finds in the bark the sponginess of the core, the fibroid of the wood, and a great variety of other components mixed with each other, which ascend separately in the inner tree through the different tubes and then achieve their particular purpose in the formation of either one or the other part of the tree.

[13] Here we now see a sub-center of gravity even more clearly before us, through which the former consistency of the vital bodily fluids is transformed into a completely different type, achieving completely distinct effects, which is not difficult to see in a cross section of a tree.

[14] These different rings, which are known to you as annular rings, and the softer, white sapwood which is located in between the rings, as well as the rays from the center to the bark, attest to the effect of the sub-centers of gravity described earlier. All these are indeed after-effects of a main animating force which is approximately located in the area of the tree where the essence of all the roots and stolons are joined to the main core of the trunk. This is the seat of the main center of gravity, or the heart of the tree. An injury to the heart would also irretrievably bring death to the tree.

[15] You have now seen, in the case of the tree, how the three already familiar trees within it are connected through these different channels and how the different effects are generated in them. The same applies to our terrestrial body, only of course on a relatively greater and broader scale. Again this is easy to understand because the earth is certainly a bigger body than a tree.

[16] Just as countless channels ascend from the heart of a tree, and like the core of a tree is in a certain way the continuation of the tree heart, and like many even smaller cross-tubes are crisscrossing the ascending tubes increasingly towards the area of the bark, it is also the case with the terrestrial body. The closer the organs are to the heart, the bigger they are. The farther they are from the heart, the smaller they become, but also branching out infinitely.

[17] From this description you can now understand how the already familiar three earths are connected to each other and how the main center of gravity of the earth works through countless channels and their increasing number of intersections towards the surface and how the so-called sub-centers of gravity are structured and set up.

[18] But I hear just now how someone, after reading these lines, asks: "This is right, and there is nothing to be said against it. But from where does the heart of the earth receive all the various fluids which are initially channeled through individual, wider passageways and which are only transformed into secondary, mixed substances after reaching the junction points? Thus, the closer to the surface, the more blended they become."

[19] For this, my dear ones, I must give you the following teaching:

[20] Also, a tree draws nothing else from the Earth than raindrops and the dew of the earth through its rootlets. But in its heart and stomach at the same time, I have assigned My well conditioned chemists who know how to probe, separate and so to speak, process these absorbed liquids in the right way, and this in a manner which the most skilled chemist will never be able to research and understand.

[21] The same applies to the inner fluids of the earth. Irrespective how basic the substances are absorbed into the same terrestrial heart, the assigned chief chemists will nevertheless carefully separate and feed them in the most correct measure into the appropriate channels, so that not one drop too many or too little of one or the other substance reaches its destination.

[22] But how this is done can never be explained in physical terms, but only in a spiritual way, to which we shall come back to later on. Therefore, nobody should now foolishly ask: "What is the physical composition of these primordial substances?" And neither should anybody guess it to be carbon or oxygen or of any other material, because concerning primordial substances, there is very little physical matter associated. In the same way, also the soul of animals as well as of humans, is a substance, and there is very little carbon and oxygen involved.

[23] But now that we have already examined the earth to the extent that we now know how its inner structure looks like in general, we want to examine this very structure more carefully where necessary. Or better said, to virtually wander through the inner rooms of the terrestrial body with our spiritual eyes and spend some time in each of the aforementioned three earths, where something of particular interest can be found.

7

Sustenance and rotation of the earth (January 11, 1847)

[1] Since the earth is, so to speak, a large organic animal body, it has to consume food in order to continue to exist. However, to take in food, either a mouth or, alternatively, several feeding or sucking trunks are necessary, similar to all animals or plants. Certain animals, as, for instance the octopuses and several others, have a lot of these sucking and feeding trunks. A sucking trunk differs from a so-called feeding trunk in that the sucking trunk takes in only purely fluid substances and channels them to the appropriate digestive organs for further nourishment of the animal body. But a feeding trunk also takes in solid food in the form of all kinds of insects, including certain little root plants, crushes them by rubbing its firm muscles against each other and then, squashed like this, passes them on to the other digestive organs.

[2] The same is more or less the case with all plants, trees and bushes because their roots in particular are nothing but polyp-like sucking trunks. Their blossoms, and especially the filaments in them, can also be viewed as feeding trunks, for irrespective the short duration, are assimilating the fertilized pollen, crush it and pass the pollinated juices on to enliven and nourish the newly grown fruit. Besides that, every animal and planetary body has a lot of small suction tips on it, which are, by their nature, very well suited to suck in the electrical and ethereal vital substance from the open air.

[3] Since on a smaller scale, all these things like animals and plants are similar products of the terrestrial body, it goes without saying that all the above must be found in the greatest abundance in the terrestrial body. Thus, the earth, like all animals, has a large main mouth, through which it ingests the primary food. In addition to the main mouth, it also has a countless number of bigger and smaller sucking and feeding trunks everywhere. Likewise, it also has a corresponding main discharge canal and a multitude of additional smaller emission canals.

[4] In order to avoid delving into unnecessary particulars, we will first turn to the main mouth and the corresponding main discharge canal because it is the main reason for the rotating motion of the earth. Regarding the countless many small inges-

tion and emission mouths or canals, we will examine only briefly and in general. Thus let us proceed with the main mouth.

[5] The North Pole is the Earth's main mouth while the South Pole is its corresponding primary discharge canal.

[6] How does this mouth look like? It is quite big. At the surface where the mouth starts in a funnel-like shape, the average diameter of the mouth is 20 to 30 German miles (150 to 225 kilometers or 93 to 140 miles) wide and narrows at the bottom to a little less than one eighth of a mile (1 kilometer or 0.6 miles), and with this width the pharynx then continues in a rather straight line down to the stomach of the terrestrial body. But the walls of this passageway are very uneven and look very reefy, and in places for long distances, spiky or rather studded with spikes as if covered with the skin of a giant hedgehog.

[7] The stomach of the earth is located directly under the heart, approximately in the center of the terrestrial body. This is a hollow region comprising approximately ten square miles (562 square kilometers or 216 square miles). It is partly extended and partly supported in all directions by all kinds of smaller and bigger columnar, transverse strips, some of them having a diameter of 200 fathoms (365 meters or 1197 feet). This stomach and its transverse supports, which look like oval-shaped strips or oval-shaped pillars, having the diameter mentioned above, are not of a solid substance but have a similar consistency as a big, elastic rubber bag whose walls are lined on the inside with the same substance so that they cannot be compressed over each other by an external gravitational force.

[8] From this stomach described here, a main canal winds like a screw through the entire terrestrial body and ends at the South Pole. It is of the same substance as the stomach, but at the end, it becomes increasingly firmer.

[9] It hardly needs to be mentioned that innumerable nutritive canals and vessels proceed out from this main stomach of the earth and from its main discharge canal. We now have examined the mouth, the stomach and the discharge canal of the earth, in the shortest possible manner for such a large object.

[10] Since we are now familiar with the mouth, the stomach and the discharge canal, the question arises as to what the earth is being fed with through this mouth; and because this is the main mouth, it also concerns the primary food ingested. What does this food consist of, and where does it come from?

[11] Anyone who ever had the opportunity to reach the far north of the earth's surface and also possesses knowledge of nature, will in this northernmost polar region, experience many phenomena which he will not find anywhere else on the surface of the earth. First of all, the air in the region is very cold, which, particularly in winter, reaches such extreme low temperatures that your instruments can hardly measure it. This heavy, cold air unites with a mass of vapors, thereby becoming continuously denser, which, towards the North Pole, especially during winter time, is crisscrossed by countless zipping, meteor-like light balls. In addition, around the wide polar edge,

the traveler will also find an immense, dam-like amassment of snow crystals and sometimes also several fathoms tall icicles.

[12] Behold, there we already have the food; with great power, the magnetic mouth of the earth pulls all of this inside and channels it into the big stomach, where the food is deposited in the form of crystals onto the walls and the transverse girders or pillars. And when the stomach is filled to a certain extent, the earth heart provides the warmth and sets these huge stomach walls into a vibrating motion, while the inner transverse girders alternately contract and expand the stomach. Thereby the food is crushed and ground, and through this action a new, electrical substance is generated, which breaks down the nourishing water parts in the stomach and channels them into the countless alimentary passageways. And by means of a negative electrical current, the indigestible remnants in the stomach are driven with great force through the screw-like winding discharge canal. On their way, the excrementitious food remnants, as a result of continuous powerful friction, give up the last residual of earth-nourishing substance. This is the reason the northern part of the earth is much more compact than the southern part, for the latter receives the last and poorest nutrients.

[13] The rotation of the terrestrial body is caused by the final expulsion of the remnant excrement of the earth, where this certainly very airy-looking excrement is thrust into the free ether in a spiral direction and thereby provides the earth with a spin. It is just like a rocket mounted on a wheel, setting it in motion when the rocket is ignited. The reason for this is that the air escaping from the rocket exerts so much pressure that the surrounding air cannot give way as quickly and thus forming a continuous pressure column between the air streaming out from the rocket and the atmospheric air. This pressure column provides the wheel on which the rocket is mounted with the necessary momentum, just like a so-called skyrocket quickly gains height by a similar, fast growing air column underneath it.

[14] From this easily understandable example, you can now quite effortlessly understand how the daily rotation of the earth is accomplished and continuously and evenly maintained by its own, very natural mechanism. And with this, we have examined one of the most important places of the inner earth, and this, in a few words, as accurately and well as possible. In the same way, we will shortly choose another, not less important place and dwell on it to examine it for a short period of time.

**The lungs and respiration of the earth
(January 12, 1847)**

[1] As you know, it is absolutely necessary for physical life to have not only a pair of lungs, but also a heart and stomach. Every animal has such a breathing mechanism; also trees and plants must have such transpiration organs through which they inhale and exhale within twenty-four hours.

[2] Anybody can easily notice the terrestrial body's intake of breath at the seashore by observing the regular swelling and receding of the oceans. But when such an outer phenomenon takes place like that, then everybody can also conclude with certainty that it can only be caused internally, but never externally.

[3] For anyone who cannot fully understand this, you fill a tub with water, as I have already shown you on another occasion, and suspend a substantially big ball above the water tub at a distance of approximately 5 fathoms (9 meters or 29 feet). What is more, this ball should consist of magnetic iron. Then rotate the magnetic ball above the water tub and then observe whether the water in the tub is moving in some way. You can be quite assured that, under these circumstances, the water will remain completely still. But now, someone should lie down in the water and breathe normally, and every observer will convince himself that, with every breath, the water in the tub rises a little and recedes again with exhalation. What you can see here on a small scale happens on a larger scale in the case of the terrestrial body:

[4] When the earth inhales air, the softer abdominal area of the earth, which is usually covered by the ocean, expands more, and the seawater that is located above it rises higher up to the solid shores. When the earth, or rather its lungs, again expel the breath, then the abdomen again recedes downward, and the seawater also recedes again from the more solid shores.

[5] This had to be mentioned beforehand, for you to understand that the earth breathes and naturally must have the necessary breathing tools for this purpose. These tools, like also some others, are the intestines, forming the inner of the Earth.

[6] Now the question arises: Where is this lung of the Earth located, how does it inhale the breath and how does it exhale again? And finally: What does this lung look like?

[7] The Earth lung has a volume of more than one thousand cubic German miles (422,000 cubic kilometers or 101,212 cubic miles), and is located directly underneath the hard and firm earth and covers an area of just above 5000 square German miles (281,250 square kilometers or 108,591 square miles). This lung is a very large cellular network containing many hollow chambers, interconnected through smaller and larger tubes. These tubes have two properties: Firstly, to route air in and out of the chambers; secondly, because of their tangible elasticity, they can alternately contract

and expand like the muscles and tendons of animals. These contractions and expansions are caused by the constant change of polarity from positive to negative which has its cause solely in the substance of the soul and without this transformation, no free motion of the bodies would be conceivable.

[8] Now, when these tubes expand, the chambers are restricted or more compressed to some extent; this causes the air to be expelled. When the tubes contract again, the chambers naturally expand again, thus making inhalation possible.

[9] The reversal of polarity is caused — to the extent it can be explained in a mere physical way — by the soul absorbing the vital elements from the inhaled air into its enlivening substance, leaving only stuffy air behind in the lungs. The initially positive charged inhaled air is then turning negative, since the positive polarity has no correspondence with the stuffy air.

[10] In this manner, the contraction of the tubes occurs quickly (expanding the chambers), causing new air be inhaled, turning the negative polarity to positive again and vice versa.

[11] Now we know how the breathing process of the earth occurs and where the lungs are. But where does it inhale and where does it exhale? The earth does this in the same way as the animals; just like humans also animals breathe through mouth and nose. The earth draws the breath in through the same main mouth through which it takes in its food. Only about half way, a side channel exits the main mouth, which can open and close at will as is the case with animals. This big lateral passage leads to the big lungs. Every six hours there is one inhalation and, six hours later, one exhalation. During the inhalation, the esophagus to the stomach closes. Once the appropriate amount of air has been inhaled, the air tube to the lungs closes similar to the larynx and, instead, the esophagus opens again. When the air is again expelled from the lungs, the esophagus closes again. The breathing is regulated in such a manner that the earth is continuously nourished by the lungs in the periods explained above, but only every twelve hours through the actual alimentary canal into the stomach. During the time in which the lungs, in a manner of speaking, chemically break down the inhaled air and separate the vital substance, the earth takes in its nourishment. And thus, we can come to the conclusion that the earth inhales twice and exhales twice within twenty-four hours, but, in doing so, it ingests nourishment into its stomach only twice.

[12] Now we also know where and how the earth inhales and exhales and therefore the only thing left is to show how the lungs look like.

[13] It will be difficult to clearly describe to you the shape of the terrestrial lungs, unless you could ever set eyes on the lungs of an elephant. The lungs of a mammoth would be even more similar, but as this animal is completely extinct in our time, it would be almost impossible to set eyes on them. In fact, a similar species still exists in the primeval forests of Central Asia; but it is very stunted, compared to the former giant species. Therefore, the lungs of an elephant still come closest. In a fully grown

elephant, they are big enough to easily contain over one hundred cubic foot (2.8 cubic meters) of air. Their color is bluish-gray and their shape may be compared to that of a big, hollow coconut in which, however, naturally also the heart, stomach, liver, spleen and kidneys have to be located.

[14] If you imagine these lungs with the large dimension described above, you will be able to develop some idea along these lines. A closer description of them would not help you much because, in spite of it, you would never be able to imagine this big terrestrial respiratory system all at once. Even one chamber of these lungs would be too large for you to overlook all at the same time. In the same way, it would be futile to give you the particulars of the elastic substance of the lungs when you cannot even understand the substance from which the animal lungs are made of, and even less so would you understand the substance of the terrestrial lungs! But that they resemble the substance of animal lungs can be deduced from the fact that all animal lungs originate, of course on a much refined scale, from these immense, terrestrial lungs. From where would one take the substance for all the body parts of animals if it were not available in the earth?

[15] By transpiration from its countless organs, the earth has to supply what occurs on the surface. This supplied material is first ingested by plants and eventually by animals, and in them changes back into what it was originally. From where would an animal obtain its blood, if it had not been available in the earth before? From where would come the water, if it had not been available in the earth before? In a nutshell, the terrestrial body must contain everything the living beings have living on it, just as a head louse, of course on a very different and smaller scale, contains in itself what the animal and man have who are like a celestial body to this small animal.

[16] I think this example should make the case quite clear to you. And thus, we have now visited a second big place in the earth, and soon we will choose another one to look at.

9

The spleen of the earth (January 14, 1847)

[1] After the lungs, one of the most important internal organs to be considered is the spleen, the actual fireplace in every animal body. This organ is just as important for the preservation of animal life as the heart, stomach and lungs, since, without this organ, the other organs would be dead in every animal body.

[2] I said, it is the fireplace in the animal body. In every house, the fireplace or stove is the most important necessity for cooking meals and heating rooms. Whatever shape it may assume, it must nevertheless be there and from the beginning was

man's very first need. The very first human beings on earth also became acquainted with fire earlier than with anything else. Had they not been familiar with it, Cain and Abel would not have been able to sacrifice burnt offerings.

[3] In order to clearly demonstrate the importance of such a fireplace and what it really is, we want to take an example from your present time and look at the currently existing, so-called locomotives.

[4] Behold, such a locomotive is made in a very skillful way, according to human standards. If we fill a kettle with water, but fail to light a fire underneath it on the stove so that the water can evaporate into propelling steam, it will immediately become evident that this whole mechanism is useless. Thus, the fire is the actual driving force; first, it transforms the water into steam, and only then does the power of the steam set the mechanism into action, and then such a steam locomotive accelerates into its known, fast motion.

[5] Animal bodies are similar, though infinitely more sophisticated locomotives. But their whole mechanism, consisting of innumerable parts and organs, would be in vain if the fireplace would be lacking. This alone dissolves all the nutrients taken in and, by its own power, drives them further into the vessels where they pass into the blood, only then reach the heart and from there to their actual destination.

[6] This source of fire in an animal body, called the spleen, therefore consists of a distinct, soft mass, which, with its crisscross interwoven cellular tissue, is completely suitable for producing and maintaining the electromagnetic fire within itself. It produces the electromagnetic fire through a continuous internal friction of its cellular tissue and then retains it in its numerous pouch-like vessels as though in little electric bottles. The spleen is, so to speak, always saturated with it, so to continuously supply the negative part to the stomach and the positive part to the heart.

[7] I am well aware that, up to this moment, many physicians and scientists do not yet know what to think about the spleen. This is even more so quite difficult to discover, because nobody is able to examine the internal organs of an animal in a living state, to find out what the spleen does. However, once the animal is dead, it implies the spleen has been dead long before. But herewith is disclosed to you what the spleen is and what is its purpose.

[8] Thus, we have seen from this that the spleen is one of the most necessary intestines of the animal body because it produces within itself, so to speak, the actual driving force for the whole mechanism of the animal, retains it and passes it on to the other parts.

[9] Just as this seemingly very unimportant internal organ is one of the most important organs in the animal body, in the same way, such an internal organ also exists in the earth itself which may rightfully be called the terrestrial spleen. This terrestrial spleen is located close to the stomach, just as it is in an animal body, but, on the other hand, it also has a close organic connection with the terrestrial heart. This is because the stomach must obtain its digestive heat from the spleen, while the heart

must obtain its pulsating power from it. Likewise, in the same manner, the activity of the lungs more or less also originates from this internal organ, although half of the lungs' movements are independent and connected to the willpower of the soul. This is the reason why a human being can arbitrarily breathe faster at one time and slower at another.

[10] Since also the spleen plays one of the most important stimulating roles in our terrestrial body, it is quite proper to pay special attention to this internal organ.

[11] To understand this, we want to briefly examine the effects of our terrestrial spleen.

[12] Look at all the volcanic mountains of the earth! They are indeed only very unimportant offshoots of this principal fireplace, but can nevertheless offer a convincing view of the phenomena taking place in the main fireplace of the Earth. This would be an effect that manifests on the surface of the Earth.

[13] Then we observe the innumerable hot water springs which also take their heat from this main internal terrestrial organ, even though not directly but indirectly, through those fiery organs which are most closely connected with this internal organ of the earth. This would be a second effect of this internal organ on the surface of the earth.

[14] Let us further observe the clouds, the formations of fog, and also the winds which move them. All of this is a product of this terrestrial internal organ because its main central fire penetrates the innumerable organs of the earth and warms them up sufficiently in all of its parts. If a person were to penetrate only about 1 German mile (7.5 kilometers or 4.7 miles) into the interior of the earth, he would be convinced how extremely powerful this inner terrestrial heating organ is. When water reaches these depths, it soon dissolves into steam which inflates the earth's skin and gradually penetrates the pores, crevices, and other hollows in the earth's crust either as gases or steam. These fill the air and disturb its equilibrium, thus creating winds. Or, when sometimes these interior aqueous steam and gases, forcefully escape due to congestion, they might trigger bigger or smaller earthquakes, leading to the formation of all-destructive hurricanes, tornadoes and sometimes also fiery whirlwinds. This is a third vivid phenomenon on the surface of the earth which is caused by this terrestrial internal organ.

[15] In a similar way, the movement of the oceans (though not the tide, but only those surging and stormy movements) as well as all the currents of the oceans arise from this internal organ. Also, the saltiness of the oceans comes from the spleen which can only occur when certain substances are first dissolved by fire and then driven upwards as salt through in-numerous organs, thus salting the ocean. Also all the meteoric phenomena appearing in the terrestrial atmosphere, as well as the vegetative power of the earth, have the same origin. Along with these, there are still innumerable phenomena in and above the earth which all originate from this internal organ, and a hundred scribes could not prepare a complete list of them within a hun-

dred years. Therefore, it would also be a very futile and ridiculous exercise to itemize and discuss all of these phenomena separately, and even more inexpedient because all of these phenomena can be very easily understood anyway from the subsequent contemplation of the spiritual part. Therefore, it is enough to only generally touch on the subject here, although, on the other hand, everybody should want to gain some deeper insight into this very important point in advance, without which he would not understand the spiritual context very deeply.

[16] We have now shown some primary phenomena of this internal organ, for the reason to understand and appreciate this important internal organ so much more profoundly. But to examine and appreciate it even more deeply, we shall personally betake ourselves into this internal organ and will take a little purposeful excursion through it and at the same time focus our attention on how this internal organ is structured, from where it obtains its fire and the material for that fire.

10

The structure of the spleen and the production of the blood (January 15, 1847)

[1] If you were to examine a small piece of an animal's spleen under a good microscope, you would discover a lot of small chambers which are usually four-sided and of cubical shape, but which sometimes also form triangular pyramids; it is rare for these small chambers to be rounded like an egg. These small chambers are organically connected with each other at the corners by little cylinders. The walls of these small chambers are unfettered, which is why the spleen feels soft and spongy to the touch. Numerous blood vessels traverse the rows of little chambers. These vessels, however, are not uniform tubes, but progress in places partially narrow and other places as partially wide. To the eye they appear like gossamer of a cross spider which it has studded with its gray-whitish, adhesive beads. You probably have already seen how this animal decorates its resilient and strong thread with special, little, adhesive beads which serve the purpose of gluing an insect as soon as it touches the web, like a bird to a glue spindle, so that the insect will not be able to free itself anymore.

[2] This is thus how the blood vessels in the spleen are structured. It will be even more clear to you when I compare it to a very fine thread embroidered with the smallest round pearls. There are a very large number of such blood vessels traversing the entire length of the spleen and also across its width. These blood vessels originate from a single vessel that is connected to the stomach, and again they end in a main vessel which is directly connected to the heart. At the same time, the whole spleen tissue is enclosed in a delicate skin, through which the small spleen chambers and

the chaplet-like blood vessels appear like dark red little warts. But since the spleen of an animal is of a very delicate tissue, it is enclosed in a fatty mesh to firstly to be more protected and secondly be surrounded by a good lubricant to prevent any damage during its continual rubbing action.

[3] We have now given, in as few words as possible, a sort of anatomical description of the spleen, which, in its dead state, certainly assumes a very different shape from the one described here. But we now must also know what kind of function its structure actually serves here and how this structure is useful for this function.

[4] We have already heard that the blood vessels of the spleen are connected to the stomach and the heart; why is this? The reason for this is that the spleen absorbs the liquids passing from the stomach into the blood, transforming them actually into blood and then delivers them in the form of blood to the heart. Therefore, it can very easily happen to sanguineous people for the spleen becomes congested with blood because it is unable to deposit all the blood it produces into the heart, resulting in a back flow of the accumulated blood from the spleen to the stomach, leading to vomiting of blood. If the blood cannot escape, it can easily cause an inflammation of the spleen and, over time, even worse, a hardening of this main internal organ. Therefore, hematemesis, when it often occurs, usually originates from the spleen and very seldom from the lungs.

[5] With this, we now have already “eavesdropped” on one performance of the spleen. Now the question arises as to how the spleen produces blood. We also want to examine this in all brevity.

[6] When the liquid, looking like egg white, passes from the stomach into the spleen, it remains, for periods of time, in these blood veins like strings of pearls, and with each pulse beat, it moves just one pearl farther. But at the same time, every pulse beat causes friction of the spleen chambers. Through this friction, the little chambers are filled with electrical fire which is positively polarized towards the stomach area and negatively polarized towards the heart area. That is why the little chambers are also much more sharp-edged towards the stomach area, while they become more ovate in the area towards the heart.

[7] Through this electrical fire, the little chambers are naturally expanding and contracting. And since these little chambers are connected with each other and with all those blood vessel globules by little cylinders at the edges, it causes the liquids in the blood vessels to gradually ferment a little. Through this fermentation, the commonly occurring carbon is eliminated and is then delivered through the little chambers partly to the gall bladder and partly to the adipose tissue. At the same time, many new little bubbles arise through the process of fermentation, which, dominated by negative electricity, shrink to take on a lenticular shape.

[8] As such, the bubbles are half filled with negative electricity, thereby assuming a saffron-like, yellowish color, and enter the heart chamber as blood; for blood is not a homogeneous liquid, but a pulp, consisting of small, lentil shaped units which are

very smooth and slippery on their surface and which distribute negative electricity throughout the entire body.

[9] This electricity then also warms up the entire organism; and, wherever these lenticular bodies are driven through very narrow vessels, they burst, causing their shell to become a liquid and transforming into the so-called lymphatic fluids, while the released electrical substance is consumed as a ferrous ether for the stimulation of the nervous system.

[10] Now that we have examined the structure and function of our spleen as briefly as possible and, since we now have quite a concrete foundation, we can now venture, at least for the time being, in good spirits and as well-prepared as possible, into the certainly somewhat bigger fire-chamber of our terrestrial spleen.

[11] Its structure is similar to the small structure of the above-described animal spleen and this also applies to the human spleen. But each such chamber is of course many trillion times larger than the chamber of an animal spleen. In such a chamber of the terrestrial spleen, several million people could be placed side by side, from which we may gather in advance that the structure of the earth's spleen must be phenomenal. The spleen structure of a sun must be even bigger and significantly larger the spleen structure of a main central sun. The spleen structure of the suns, as the structure of the suns in general, is very different from that of a terrestrial body. Also, the structure of the earth differs in general so much from the structure of another celestial bodies, that only the eye of the Creator can recognize what they generally have in common. Therefore, do not assume that, when you know the interior of the earth, you therefore would also know the interior of Jupiter or of any other planet. Said that, we now want to enter such a chamber of the earth's spleen and see what is going on there.

[12] Look at the gray-brown walls, covered by a continuous stream of countless flashing lightning bolts accompanied by a constant ear-piercing million thunder sound. And behold, extending from these chambers are wide channels, through which a mighty flood rushes in, constantly converted to a high pressure steam by the electric flames. With for you immeasurable power the steam surges in a dreadful uproar onward through other channels. Again, new floods rush into the chamber with a renewed boiling, roaring, and sizzling, in a manner never experienced on the surface of the earth. Exit the chamber and take a look at the blood vessels which are, in the shape described above, located between the rows of chambers. Listen to how the most tremendous floods storm through them, and how here and there these channels in their narrower passages, just like primeval giant snakes, at one time contract in a terrifying manner and then again expand in order to transport onward the immense floods they are containing. Behold, you see here on a large scale a similar phenomenon that happens and has to happen on a smaller scale in the spleen of an animal.

[13] It does not have to be mentioned in more detail that, just as in the animal body, these liquids flow from the stomach into the spleen and from there enter the heart as the all-nourishing blood of the earth.

[14] In this way, we now have become familiar with this internal organ as accurately as possible in a nutshell. In the near future, we will thus betake ourselves to another internal organ of the earth.

11

The liver of the Earth (January 16, 1847)

[1] After the spleen, the liver is one of the most important inner organs. The liver is a secretory organ in the animal body as well as in our tellurian (Earth) body, and therefore deserves special attention, just as the spleen.

[2] Human beings as well as animals take in food that contains as many deadly, poisonous substances as vitalizing nutrients; consequently, every human as well as every animal body would die after taking in a meal if the body were not equipped with such a device that eagerly attract all these poisonous substances, namely mainly carbon and cyanogenic bitter substances, and collect them in part in a separate receptacle and partly eliminate them through the urinary duct. This apparatus is the liver just discussed; as far as its inner structure is concerned, the liver is quite similar to the spleen. But its shape resembles more the shape of the lungs.

[3] This organ thus also consists of a multitude of small chambers in a row which are connected to each other like those of the spleen, but a little more tightly. In addition to these little chambers, mainly four different small vascular tubes are criss-crossing the liver, which are, however, not shaped like those crossing the spleen; but they are uniformly shaped organs that are connected with each other through even smaller vascular passages through which all the organs of this visceral part of the body are mutually related.

[4] Some of these vessels originate in the heart, and they carry plenty of blood into this internal organ so that the blood is saturated here with the necessary amount of carbon and a proportionately small dose of blue oxygen. Only saturated like this is it suitable to effect the digestion in the digestive vessels, and from here further outward, to generate the outer skin, because such blood cannot be used internally anymore. This is why liver ailments are very easily recognizable at the outer skin. This is one kind of traversing vessels.

[5] A second kind originates in the stomach and leads to the liver. These vessels absorb all the watery substances in which just the blue oxygen is channeled off in a very diluted form. In the liver the blue oxygen is dispensed in the proper amounts into

the blood through the small connecting vessels. The remaining part is released from the liver through the kidneys to the bladder which then eliminates it as a useless substance through the urethra and carries it completely out of the body. This is the second kind of vessels which traverse this internal organ.

[6] A third type of vessel also originates in the stomach and, in particular, connects its mucous membranes with the gall bladder in the liver. Through these vessels, the mucous carbon or bile substance is secreted from the food in the stomach, and it is stored, for the most part, in the gall bladder, so that, in case the human being or animal should not produce enough digestive juice from the food taken into the stomach, the liver then must again deliver some of it from its supply back to the stomach; for the whole digestive process is a form of fermentation, and some nutrients are more capable of fermentation than others, as you know. Some foods with a very watery content contain only very little of the fermenting agents which everybody can notice in outer nature. Take a container filled with pure water and add a little bran flour to it and this mixture will stay like this for a long time before it starts fermenting. But if you fill another container with wine must and add to it some barley or rice flower, it will, within a few hours, cause such a fermentation, that you won't know how to deal with it. But when it is now obvious that some foods consumed by humans or animals contain more or less carbon or fermentation agents, it is clear that our liver must have a repository for the surplus of these substances to assist the fermentation process in case of a shortage in the consumed foods. We have now become acquainted with the third type of these vessels.

[7] A fourth kind of vessels running through this internal organ are the little air veins that originate in the lungs and then curve and meander in various ways through the liver. The gall bladder is partly made up by these vessels, and also keep it continuously under an even tension. At the same time, the right amount of atmospheric air is supplied to the gall bladder and, with the atmospheric air, as much oxygen as is needed to prevent the gall from fermenting too much. Such over-fermentation of the gall would produce the vile substance in the body which is the primary cause of all kinds of inflammations, rheumatism, gout, and the like. It is therefore very harmful for people to stay at such places and in such rooms where they, instead of inhaling invigorating, pure atmospheric air, take in only stifling air which contains only very little oxygen, but all the more poisonous nitrogen. Mind you, this is true especially in those accursed bars in which the guest through the most despicable tobacco smoke are most effectively prepared for the stench of hell.

[8] In this way we familiarized ourselves with the four kinds of vessels in our liver, whose action and reaction is again effected by the electric *fluidum*, which is produced through a rubbing motion in the aforementioned little chambers, just as in the spleen. Also here, the electric fire in the liver is mainly stimulated by the fire of the spleen, because without the spleen, the liver would be completely lifeless and inactive.

[9] In human beings and in all animals, this internal organ is located near the stomach because it is most needed there. In the earth, this internal organ can also be found at the same location, of course on a much bigger scale. Its function is exactly the same as of the animal liver. Even though it has only a secondary function when compared with the primary action of the spleen, it is nevertheless not a less powerfully stimulating organ in every organic animal body because everything that the earth's crust contains within itself and carries on its surface originates, in a manner of speaking, from the liver of the earth. Thus, all the water of the oceans originates from there, and is essentially nothing other than the eliminated urine of the terrestrial body. Nevertheless, this urine is evaporated to form clouds which are transformed in the air into sweet, nutritional water under the influence of light.

[10] In this way, we have now also become acquainted as thoroughly as possible with this internal organ of the earth and will thus shortly proceed to another one.

12 **The kidneys** **(January 18, 1847)**

[1] Following the examination of the liver, we want to have a look at the kidneys. In a threefold manner, this internal organ is a very remarkable tool of life in the animal organism; this is because the kidneys have three essential and extremely important tasks. Without them, animal life could not exist, and procreation would be unimaginable. And without this internal organ, no living being could ever feel a cheerful sensation. The reason for this is that a certain physical cheerfulness comes from the kidneys, and therefore this inner organ is often especially mentioned in the Holy Scripture.

[2] Thus, the kidneys primarily have the function to assimilate the water secreted by the liver which is unsuitable for the life of the organism. They absorb those parts of this water which are still useful for life and transport the completely useless water parts to the urinary bladder.

[3] The absorbed, more precious part is the actual material substance of the fertilizing semen which first has to be absorbed by the blood and then carried into completely separate vessels, where, as positive polar energy, it is then rendered suitable for procreation through the same negative energy of the testicles. Thus, this is the second important function of the kidneys.

[4] The third, even more important function of this internal organ lies, as mentioned before, in the fact that it is closely connected with the heart, lungs, stomach, spleen, and liver through rather peculiar, very small and more hidden vessels. Therefore, seen from a spiritual perspective, as long as a person or animal lives, the kidneys

temporarily serve the soul to a certain extent as a necessary retreat during the act of procreation. Since this internal organ serves this purpose, it creates a certain cheerful well-being for the natural life which, of course, cannot be attributed to the body, but to the soul and even more so to its underlying spirit.

[5] Anyone who ever had legitimate sexual intercourse will undoubtedly remember how this generated an exceedingly pleasant and delightful feeling throughout his whole organism. Also, who would not remember, after abstaining from unnecessary sexual intercourse for longer periods, being filled with a permanent, cheerful feeling of complacency and without knowing the reason, being so happy and serene, to find uplifting joy in everything he looks at?

[6] All of this is physically prepared in the kidneys, and therefore this internal organ also has almost the appearance of a well-designed cushion, and one could say: "Look, there is a pleasant, soft seat; it is good to rest on it!" Thus, with regard to physical happiness, this internal organ provides here a certain place of rest for the soul, which otherwise is active only in the heart and head. It is a place where the soul, as we might say, can sometimes has quite a good time.

[7] Also during the so-called animal somnambulism, in most cases, the soul enters this internal organ which is in intimate contact with the pit of the stomach through the ganglia nerves. In such state, the soul then usually sees, hears, and feels through this region and, if necessary, also gets in touch with the outer world.

[8] But since this internal organ now has such a commendable purpose, it will also be necessary to examine its structure somewhat. The structure of this internal organ also bears a significant resemblance to that of the spleen and liver, but with the difference that this organ substantially differs from the others by its well-known cushioned section. On both sides, it has certain belly-shaped sacs which are separated from each other by a prominent indentation and by whitish cell tissue. They are only connected as a whole at the center line. This center line also consists of white cell tissue which is pervaded by the main water channels for delivering the precious spermatic substance into the belly-shaped sacs which, as mentioned before, is absorb from the water coming from the liver. By means of the electricity produced in the belly-shaped sacs, this liquid becomes more mature, fluid and subtle, and, as such, is then absorbed by the delicate blood vessels of this internal organ. Conjoint with the blood, it is carried to the heart, from where, through totally separate vessels, it enters the chambers that are intended for its storage. Here it receives continuous sustenance for its useful purpose from the testicles and thereby gains viability. We have now examined the structure of this internal organ in as much detail as necessary for our purpose, and we can now look for the same organ in our terrestrial body.

[9] This internal organ is located quite a bit to the south, namely a little bit beyond the equator of the earth, and therefore closer to the South Pole than to the North Pole. The shape of this internal terrestrial organ notably resembles the respective internal organ of a hog, and even more so that of an elephant, which, in a manner of

speaking, also belongs to the species of pigs. For the earth, this internal organ serves almost the same purpose as it does in animals. It is the primary well from which all oceans draw their water and from where all the waters on the surface of the earth originate.

[10] As a matter of fact, before reaching the oceans, the earth has yet numerous urinary bladders which are mostly found in the form of huge water reservoirs located between the outer earth, which can be called the terrestrial skin, and the second, fixed earth. Some of these basins are larger than a whole continent, like Europe, for example. The oceans and the other bodies of water on dry land first receive their sustenance and their ever constant supply of water from these large terrestrial urinary bladders. This is the first function of this internal organ of the earth.

[11] The second function is the separation of the precious procreative water from the crude urine of the earth. This precious procreative water does not ascend immediately to the surface of the earth, but is, for the time being, returned to the terrestrial heart, just as in animals, and only then is carried upward through distinct channels and veins to the earth's surface. There it appears partially as fresh spring water and partially as the most fertilizing dew of the plant kingdom. This is the second function of the kidneys. Next, we want to consider the third and most extraordinary function.

13

The Earth as Man and Woman

[1] Sometimes each of you will have already perceived a feeling in yourself that you felt very comfortable with. The whole surrounding looked very friendly; everything caught by the eye of a beholder refreshed him with multiple delight. The clouds in the sky or in the air had a particularly friendly shape and lovely coloring, and the air fanning your face so gently and delicately, made you feel as if you had been kissed by a thousand invisible, charming angel lips, and at the same time the soul bubbled up with joy. See, this human sensation at certain times, as presented just now, is a communicated after-effect, derived from the temporary rest and well-being of the earth's body and is similar to that cheerfulness of the kidneys in humans, also easily observable in animals.

[2] Such serenity on the earth happens when the large or better put general earth soul retreats to its kidney and in a certain way, allows itself a necessary relaxation or rest. During these times it happens on the surface of the earth that everything is in a kind of peaceful harmony and expresses a soft and gentle character. Such a serene time on earth is usually followed by gloomy and stormy weather, causing everything to assume an obnoxious, repulsive and sometimes even dreadful character. This happens when the general earth soul has receded into its usual active telluric or-

gans. With the earth, however, it never happens quite as it does with man where the entire soul passes into this resting or sleeping chamber; but only a part of the general soul rests more or less there, while another part has to be constantly active.

[3] To a certain extent, this is to be understood figuratively as like some actions of a person who has done a certain amount of work with his right hand for a while; if it has become tired, he puts this hand in his pocket to rest and continues to work with the left hand until the right has recovered a little. Or the picture is also like a person who has worked with his head for a while until it has become tired; he then allows the head to rest and sets his feet in motion. This illustration of the partial rest of the Earth's soul is also similar to a night watch, where two people relieve each other; one keeps watch from evening to midnight while his companion rests. Then the one who has rested relieves the other and keeps watch until morning while his companion sleeps.

[4] In this way you have to visualize this action of the general earth soul, and therefore the earth can never come into that complete, general well-being which man or even an animal can achieve through a nightly sleep, but only into a partial rest of people, which also carries a not insignificant sense of well-being. But that such a complete, general, comfortable rest cannot take place in the earth is ensured firstly by the daily rotation and secondly by the earth's annual orbit around the sun, whereby alternately the northern part of the earth and again the southern part is exposed to the so-called hibernation, while the opposite part is in the greatest activity.

[5] Since the earth also has this easily perceptible property of the kidney, just like humans and animals, the question arises whether the earth is not able to procreate. Certainly, and significantly more and very differently than any human, animal or plant.

[6] For this reason, the earth can be regarded as a hermaphrodite (double-sex being), or as man and woman at the same time in one being, and in this respect is similar to the first man, who originally was man and woman at the same time, and similar to the perfect spirits of heaven, which are also completely male and female in one.

[7] This preface to this matter is necessary in order to be able to understand what follows more correctly. Since the earth is therefore capable of procreation, the question arises: how and what does it procreate, and where are its main organs of procreation?

[8] As with animals, the main procreating organ is the strongly bulged South Pole. By virtue of this organ of procreation the earth is feminine, because the whole South Pole is also negative equal to the feminine being, which also behaves negatively towards the positively polar male being. But the earth, viewed from this point as woman, is then not itself capable of procreation, but only capable of receiving procreation. Here then the question arises: Who is mating with the earth? (Answer:) The sun, through its opposing polar force. And what does she create or what did she create?

[9] 09] One of the main children of the earth, conceived in this way, is the moon, namely the eldest child of this telluric woman.

[10] Doesn't she have several similar children? - Oh yes, a significant number of comets, some of which are born into and orbiting in the vast ethereal space. But most of those children stemming from this conception, are appearing almost daily and most frequently around the equinoxes, as innumerable so-called falling stars. That they are nothing else than small, comet-like planets, newly born from the earth, is proven by their always elliptical course and their round shape when they come so close to the earth that people can see their diameter more closely with their eyes. However, these small planets are consumed by the earth again, like all its other procreations, similar to the fable of Saturnus who devoured its children.

[11] From where and from what are these children born from the earth? - The earth has an innumerable number of such birth canals. The main birth canal of the earth, however, is in the middle of the great Pacific Ocean, not far from the equator, in the area of the archipelago of the so-called Taiti and Otahaiti; from there the moon was separated from the earth, and afterwards a significant number of comets that still exist.

[12] This is thus a main birth canal of the earth. Other birth canals are a multitude of lakes, swamps and caves in the mountains, from which such planets are often thrown to a considerable height by a polar force. But since they have too little mass, their small wealth of the opposite polarity is quickly consumed by the predominant polar force of the earth, and they are drawn back to the earth, where they fall down as slag-like mass, or sometimes also as stones; but they only come down again as stones after having exploded in the ethereal space and then fall down in pieces.

[13] This is one kind of procreation in which the earth acts only as a woman. Next let us consider the far more remarkable thousandfold procreation, where the earth is active as man and woman at the same time.

14

Male-female procreation of the Earth (January 20, 1847)

01] All mineral substances, as well as the plant- and animal world, take their material origin from this conception. The earth, considered as man and woman in one, procreates and gives birth in the most diverse ways, to such an extent that on the one hand it delivers living young to the outside world, then again, like the birds lays eggs, also like plants produce seeds and as minerals grow certain buds, in which lies the power to attract everything that is akin to them and thereby widely expanding their field of

influence. - These are the four methods of procreation of the earth under both forms in one.

02] Of course, someone could ask: If the Earth does all this, what is the use of the reproductive power in the flora and fauna? And why does the plant, however shaped, have to produce the peculiar seed for its reproduction, why the bird the egg, why the animal of its kind and why amphibians have their pulpy roe, which are actually also eggs?

03] The answer to this question is of course not as easy as anyone would like to think; but nonetheless, for those who can look only a little deeper, it is already quite clearly present in all nature.

04] Right at the beginning of this article it is said that the earth here is man and woman at the same time. As a woman she does not procreate, but only receives what is conceived and gives birth to it; as a man, however, she only begets and does not give birth, but what is begotten must first be developed and born of the species into which it was begotten by the earth as a man.

05] In order to see this more clearly, let us first consider a tree in interaction with the earth's body. Only a reasonably thorough insight into this relationship will make the matter as clear as daylight. Let us assume that the seed evidently had to exist earlier than the tree on which it then reproduces again, which assumption must be correct because a seed can be produced more easily in the earth than a whole fully grown tree. The delicate seeds can also be placed anywhere, and it requires only a little force to scatter the light seeds of often the largest trees in all four regions of the world; and when gentle winds blow and carry these flimsy seeds with them, not even a mosquito is offended by this act, let alone a larger animal or even a person. How difficult and dangerous, and with what force would such action take place with already fully grown trees! What would people say if all of a sudden such a large oak forest, brought about by mighty hurricanes, settled over their heads and drove its roots into the earth? While for such a forest, healthy acorn nuts can be brought in on a single wagon, can then be stuck quietly into the earth, which certainly will cause no one to lose his head if in time very tender shoots begin to rise above the earth. Who has ever been hurt, if walking through a forest and an extremely light grain of fir seed fluttered down on his hat? But what kind of face would a person make if instead of such a light seed, a completely grown, huge fir tree floated down in front of his nose?

06] Even from these few examples it is reasonably easy for everyone to see that the seed had to exist before the tree.

07] However, the opposite is true for animals. The bird must have existed before the egg, because the hatching of the egg requires animal warmth; however, notwithstanding, the bird was there as a bird, but in this first period of generation the earth also laid the first egg, and the earth was thus the first, general bird.

08] Once the first bird was born, it certainly laid the egg, which was arranged somewhat differently than the first, and hatched a second similar bird from the egg.

09] One can therefore also accept the first egg as the seed for birds, as well as amphibians, and where the seed again existed prior to the animal that emerged from it. Only if one finds an essential difference between the quality of the earth's egg and the bird's egg, did the bird exist, of course, before the egg it laid, and through which it produced its kind again. But it was not so with the plant seed; here it has already been born from the earth in the very same configuration as produced by the plant. It is the same with all other animals too; each species was firstborn out of the earth as a mammal and was given the ability to reproduce through its own fertility.

10] To explain the power of reproduction and giving birth of the Earth, we have adopted a tree as an illustrative example. This explanation had to precede the present consideration above, without which the matter would not have become so clear. But now that we have made such a consideration, it suddenly becomes clear to you how on the one hand the earth begets as a man and on the other hand gives birth as a woman, and how it relates to our tree cited as an example, being sometimes a woman and sometimes a man.

11] Let us assume a seed that has ripened on a tree is planted into the earth; in this case the earth behaves like a woman when she receives and through her own strength matures what she has received. But once the tree is fully grown it assumes a feminine character in relation to the earth, and the earth appears as a man and begets new seeds in the tree for its fertilization.

12] From this example the male and female work of the earth would already be partially clear, and it would follow from this that the earth must necessarily unite the two natures in order to achieve this. But in this example the earth and the tree interact. This alone is not enough; we must also see this interaction taking place in the earth itself. But how are we going to do that? - It won't be that difficult.

13] You know that the earth has a south and a North Pole. With regard to the main effect of the earth, these two poles always remain what they are, namely one as the South Pole and the other the North Pole, or one negative and the other positive, or one attractive and the other repulsive - which implies that two such dissimilar polarities can necessarily be very compatible with one another, for one pole is the giver and the other the receiver. With this pole relationship the interaction is already very evident. Originally or in the mouth, the positive North Pole is the recipient because it takes in all the food for the earth's body, and the South Pole with its opening does not take anything from the outside, but only gives everything back; however, on the inside, the North Pole is the donor while the South Pole acts as a receiver.

14] See, hereby it already becomes apparent how the inner earthly being through its polar action alternately acts partly male and partly female.

15] This reciprocal, always changing polar effect occurs even more strikingly through the alternation of summer and winter, where half a year is winter on the northern half

of the earth, while at the same time summer rules on the southern half, and vice versa during the next half year, which must be understood as such: winter is the male part and summer the female; the winter begets in the female summer, and this then gives birth to what the winter begot. Accordingly, in winter, one half of the earth is male while the other is entirely female, where the otherwise female South Pole also appears as male in relation to the North Pole, which has become female, and vice versa. But there is always the noticeable difference in that the fruits from the southern half of the earth are sweeter, softer and fuller, but not as vibrant as those of the north, because in the southern part the female overbears the male, while in the northern part the male is more prominent than the female. Etymologically it could be described as follows: In the north the earth is a man-woman, and in the south she is a woman-man.

16] From this representation the double nature of the earth is nearly fully explained. But for a perfect understanding it is also necessary to know that the earth changes its character through day and night. The night is always female and the day male; what the day has begotten, the night gives birth in its dark lap. Accordingly, each seed is conceived and fertilized by the earth as a male being and is matured and born as a female being by the same earth.

17] That the earth really produces seeds for all kinds of plants and animals can be seen from many phenomena on the earth's surface. These phenomena include the original forestation of the mountains, as well as the moss and grass overgrowth of some of the earlier desert steppes on which nothing has grown for a millennium. Molds and sponges do not yet have any other seeds. Among the phenomena explaining this matter are those - although a little rarer, but on the whole still occurring frequently enough - where it has rained grain and all kinds of seeds, including the not infrequently occurring rains of fish, snakes and toads, and other similar phenomena, of which no so-called natural scientist can say - if he has only a grain of common sense - that they are picked up from the earth by some whirlwind and then thrown down again; for then he would have to be able to prove somehow that there is such a place on earth, where such species exist. And if he would be able to do so, he would do nothing less than prove the unique fertility of the earth all the more strikingly how the earth can produce such things out of itself. But how such phenomena actually happen, we shall soon consider in more depth.

**Explanation of fish rains
(January 22, 1847)**

01] These phenomena seem to happen so that someone could believe that they are in a certain sense collections of some whirlwinds, which then bundle in the air in some lump and then fall down again, after the lifting power of the whirlwind would have diminished. This mode of explanation will certainly not be sufficient for an only a little more thorough researcher; for in order to lift frogs, toads and snakes, a tremendously strong twister or even the most violent tornado would be necessary. But if these more loose animal bodies were exposed to such a destructive fury of the winds, they would have been torn into the smallest pieces before they fell back to earth, which would mean certain death for such animals. Secondly, in order to suck up a whole lake or a swamp which is often several hours in length and width, such a tornado would have to have an enormous diameter itself and be so powerful that no mountain could withstand it, which no scientist could assume as a fact. Thirdly, such a wind or such a mighty tornado would probably clean out the water of the lake down to the last drop including the mud in such a way that not even a loose grain of sand would remain. And wherever it rained down the animals, water, mud and a lot of other debris would have to fall down as well, which is however never the case with these so-called amphibian rains. But these phenomena arise in the following way:

02] The earth, as a double being, produces in some areas usually an innumerable number of such eggs from its bowels. These are very small and are easily driven out through the pores and channels of the earth. Due to the inner fermenting substances, the eggs begin to expand the further up they come, which ultimately makes them lighter than the atmospheric air, and then, once they have reached the surface of the earth, rise, like a balloon, in the form of a dark mist to a certain height, where they get into a strong electrical current, and this more easily because they are *specifically* attracted by this. In this current they are then quickly matured and born, and not infrequently in numbers of many thousands of millions. But because these little animals have then formed a body with a specific gravity heavier than the air by means of the electric current, they can no longer stay in the air for a long time, but instead sink down to the earth; however, because they are nevertheless quite light, they descend rather slowly, preventing them from free-falling and burst on impact, causing them to be killed instantly. They always come down quite safely and can live for a few hours after landing. But because this formation is a leap of steps and is not in harmony with the orderly advancement of spiritual intelligence out of the earth's body, they soon pass out of visible existence, are absorbed again by the earth and driven into the plant kingdom. Whereby it should be noted that such intelligence clusters pass into the animal stage much earlier than according to the usual order, where

such animal stages first have to go through a whole legion of plant life stages. One can say “animal stages” because they already emerge as such from the earth as animal beings, but then, of course, have to take a step back into the plant kingdom before they can take on a real animal character.

03] The situation is quite different with the original plant stages, which as such enter the first existence; these must first go through all the plant stages that are in their line of progress before they can be absorbed into animal life. But since there is also an enormous difference between plants and plants, as there are noble and not noble, good and not good, it also follows from this that especially the noble are so close to the animal level and the noblest even to the human level that they are immediately - at least in part - absorbed into the human being and for the most part into the nobler animal kingdom. Such plants are said to have a short transition line. But there are a great number of ignoble plants; for them it takes a long time to be accepted into the more noble ones, and then one says: these have a long transition line.

04] The same is also the case with animals. But just as such animals are created directly from the double being of the earth, also seeds for plants are freely created. This mainly happens in tropical countries, like in stony Arabia, in some areas of Africa and America. Even today there still exist great deserts and steppes. These deserts have certain spawning points for such seeds; there you will also find lush vegetation everywhere. But where there is a lack of such seed- and birth sources, the earth remains desolate and empty.

05] Also the newly created islands owe their vegetation to the seeds produced by the earth, and once this has been properly developed through a sufficient series of stages, animal stages will also begin to develop, but only up to the still very imperfect, creeping animals and insects. The free natural transition does not extend further up. Then a higher force must appear in order to create a corresponding animal standing on a higher level, into which the previous levels can pass, and in this not infrequently up to humans which, however, will never be recreated, but will be brought there at the right time through relocation.

06] I think that this presentation will suffice for the inner thinker to understand the fertile and reproductive power of the earth as a double being, and how these external phenomena originate mainly from the kidney of the earth, because in it the general sperm is formed and fertilized in the prescribed way for further usefulness.

07] Herewith the actual active nature of the earth’s interior has been dealt with as complete as possible, and if this communication is about the unveiling of the earth’s interior, then this earth’s interior is revealed as briefly as possible and in a way that can be grasped by human understanding. However, with the sole knowledge of the earth’s interior, the earth is not yet fully explained, and we have to move from the earth’s interior or from the most inward earth to the second, solid earth. A little look at the second earth will provide us with the necessary foundation so that we can more easily grasp and comprehend the outer earth; for there are such a great multitude of

phenomena on the outer earth, of which the most learned researchers can never give an explanation. But all these phenomena can only be understood quite well and correctly when one knows their basis; therefore you should not imagine the solid structure as being too simple, but exceedingly complicated and by far forming the largest part of the earth. In a certain sense it is the solid wood of the tree, which also makes up the largest mass of the tree; and just as the most elaborate mechanisms occur in the solid wood of the tree, so it is also the case with the earth. This solid part of the earth is therefore also to be seen as a school through which the beings who rise from the innermost earth, initially clumsily formed, acquire an actual color and shape. For this reason, this second, solid earth must be looked at with sharp eyes, and that is why we want to begin to wander through this second earth in the following delivery.

16

**The second solid earth
(January 23, 1847)**

01] This second, solid earth consists of a very peculiar mass which, like the wood of a tree, is almost entirely the same; naturally, it is somewhat less intense towards the interior; but the intensity gradually increases towards the outside, which is also necessary. Because where it is a question of bearing great loads, there must be great strength. Towards the inside, however, where the polaric forces work through the entrails of the earth, the density must decrease somewhat and be somewhat tough and yielding, so that it does not burst when there is a tremendous internal force action and also to prevent damage to the very sensitive intestine when moving back and forth and rolling up and down, thereby crashing against a too solid surrounding wall. But towards the top, this second earth becomes extremely solid in its intricate structure, and has a diameter of nearly 200 German miles (1500 km or 932 miles) of homogeneous strength, what thickness is sufficiently strong enough to carry the entire third, outer earth with all its oceans, countries and mountains with such ease as how easily an elephant carries a blanket spread over it.

02] What kind of material is this second, solid earth made of? - Explaining this material to you will probably be a little difficult, because nothing like it can be found anywhere on the surface of the earth and also cannot be found, since the components of this interlocking earth are very different from each other. This can be easily understood when looking at a nut, where the outer, green rind contains absolutely nothing of the hard shell or the inner kernel, and each component, although connected to one another, exists as if completely separated. It is the same with the mass of this second, solid earth. It is neither rock nor metal, absolutely not a diamond, and still

less any gold or platinum; for if this mass were anything like it, it would not be able to withstand the internal fire that flows from the bowels. It would soon be melted and finally turned to cinders and ashes. Just as little would it withstand the mighty passage of innumerable sources of fire and other destructive substances, would soon wear out and weather inside these passages, rendering them useless for any further operations.

03] Is it perhaps a special kind of bone mass? - Probably even less than anything else. It is most similar to the so-called asbestos or stone wool when occurring as a solid mass; for this stone wool is almost completely indestructible in fire, as in all acids, although it can be chemically dissolved; which is precisely the difference between the solid mass of the second earth and between our rock wool. If something more similar to rock wool exists on the surface of the earth, it is a certain type of pumice stone, which, however, is not found anywhere other than just near the South Pole, and can also not be found in any specimen cabinet of learned scientists. To begin with no natural scientist has yet come close to the South Pole - and if someone were to succeed in approaching this extremely dangerous point on earth, he would have to dig very deep into the ice to get hold of such a piece - and secondly, he would necessarily have to know beforehand where such pieces of pumice are, otherwise he would dig a mine into the ice in vain. A grain of such rock would, of course, be worth more than a pearl weighing a centner (100 kg or 220 lb), because of its extraordinary brilliant colors and because of its utter indestructibility. But this very precious excrement of the earth is deliberately kept so carefully hidden, not to blind the metal and mineral-addicted world with something even worse than gold and diamonds. As I said, this mineral is most similar to the mass of our second, solid earth.

04] As far as the color of our solid earth material is concerned, it is more white-gray towards the top and would look roughly like a pearl in sunlight; further down, however, it becomes darker and darker and has the most whimsical colors, almost continuously playful as a so-called gold pearl shell. At the same time, this material is extremely heavy - and must be; for in it lies the main rotational momentum of the earth, whereas the outer earth, which is more loose and spongy, cannot serve this purpose.

05] We have now discovered a few things regarding the mass of this middle earth and can therefore proceed to the construction of the same. The clearest concept of this second, solid earth - as far as its intricate structure is concerned - can best and most appropriately be illustrated to you by carefully studying the bone of a cranial shell, also by investigating an ordinary nut. In a way these objects can stand beside you like teachers who can direct your eye with a finger or a pointer to the particular structure and organs, to more easily grasp the concept, which you then have to expand to an enormously large scale to obtain an idea how intricate and purposeful this solid earth is built. For this you should remember in general, that it would be very incorrect if someone asserts, when looking at two similar things in comparison, that he can therefore already grasp the concept of them. He first has to find the concept

through comparative observation. Once he has found it, he then must anatomically analyze and stretch it; only then can he claim to have a proper understanding of the matter.

06] And as such we want to obtain a concept of the intricate structure of the middle, solid earth. But how? This won't be that difficult now. What the visible pores are in the bones, are far outward extending canals in this second earth, which are sometimes many fathoms in diameter, and are provided with the most varied closing valves at various points. In some other places several canals cross again in one point; each canal carries its own fluid up to this point, called a unification- or secondary focal point, where the fluids unite to form a completely new mixture. From there they push forward in many extending channels as one unified fluid. But all channels are continually equipped with an innumerable number of closing valves, which open upwards and close inwards.

07] Why are these closing valves installed in the countless canals? The purpose of these closing valves is that the nutrient and vitalizing juices that have been expelled from the intestines in various ways, cannot fall back into the intestines because of their weight; for every pulse beat of the great heart of the earth, drives the various juices into the innumerable organs. If these organs were not equipped with a closing valve as soon as the juices entered, these juices would, due to their weight, be gushing back again; but as they rise into the organs, the pressure from below opens these closing valves and the fluids penetrate into them. But when the thrust subsides and brings in new material, the juices that have been pushed into the organs push back on these closing valves and in this way block their way back due to their own weight.

08] It goes without saying that such a large earth vein, often several hundred miles long, must have several such terminal valves in its course, because otherwise the fluid in such a long tube would be too heavy to be lifted further by the pulse, and due to its weight would destroy a single closing valve. In addition to such closing valves, large canals or large veins also have large drop turns and separate pressure pumps, by means of which the pulse surges are greatly assisted. You can find similar closing valves in all veins of the animal kingdom. You only have to look at an anatomical work or a wood fiber through a microscope, and you will find many such closing valves along the tube.

09] If you think a little about what has been said so far, concerning the mechanism of this solid earth, you will gain very useful knowledge of things in nature; and once you have found your way around a little in this first, mechanical representation, the easier it will be for you to grasp the next, far more intricate explanation of this mechanism.

Flow of the earth's juices
(January 25, 1847)

01] We saw in the last communication how the juices are driven up from the interior of the earth through the middle or solid earth. As you will have seen from the description, the mechanism is basically extremely simple, but at the same time perfectly expedient in its arrangement. The juices, however, which are carried up by this simple mechanism, would soon lose their original power, which is derived by new substantives mixed to their essence, - especially in canals which are not infrequently several hundred German miles long. In order to remedy this deficiency, help had to be obtained from another side by means of an extremely intricate mechanism, as follows: Innumerable, extremely fine mineral threads are running in a direction from north to south, which are mainly of a pure ferrous nature, while those running from south to north are mainly platinum- but sometimes also copper-bearing. As already noted, these threads are extremely fine, so that the thread of a spider, if divided, would yield a net of ten thousand such threads, which is certainly very fine work. These threads do not run evenly in straight lines, but are very curled, roughly like the comb of a saw, and in many other turns, especially in the areas where they brush against the veins and canals rising from the interior of the earth. But this is very necessary; because it is precisely at these points that these flow lines must become very active.

02] These threads are not small tubes, but rather a string of varying types of crystals, which are connected to one another like links in a chain. Their arrangement is as such as if you would put several triangular pyramids on top of each other so that the tip comes to stand exactly in the middle of the lower surface of the following pyramid, and indeed the iron-bearing pyramids are orientated so that the tips are directed to the north, while the platinum- and copper-bearing threads have their tips turned south. With this in mind, you have a proper picture of how these threads are constructed. These lines have to be mechanically arranged in this way, because any other smooth line, such as a straight wire, would lose its effective electromagnetic fluidum (current) over a length of about three thousand German miles (22,500 km or 13,981 miles).

03] The fact that smooth lines lose more and more fluidum over time can be observed by more experienced scientists on this topic, from the fact that an electrical spark conducted over a wide distance, no longer has the same powerful effect as in the vicinity of the conductor itself, which first absorbs the electromagnetic fluidum either from a rubbed glass pane or from several copper- or zinc plates dipped in hydrochloric- or sulfuric acid. Still, this pyramidal line would not be entirely sufficient as a conductor running several thousand miles, if not covered by a tube, made from such material which no electric spark can penetrate.

04] From this you can already see a little how artful this intricate mechanism is woven; but little would be gained from this if these threads allowed the electromagnetic substance to flow up and down. Therefore collecting chambers had to be present at certain points, especially in the region of the ascending canals, in which this substance collects; and when such a chamber is fully charged, it then acts on the liquid in the channel and gives it new strength. This is one purpose of these innumerable collecting chambers, which are sometimes larger and sometimes smaller, and which are also sometimes negative and sometimes positive. If the substance in an ascending liquid were made too hot by the positive electricity, then the negative would absorb the surplus and immediately transform it into its own kind, or plainly said: What the positive electricity has heated too much, the negative cools it down again.

05] Another purpose of these conductors is to set the many drive pumps in motion in the canals, which drive pumps support the original driving force of the earth's heartbeat; without this support the initial thrust would necessarily soon have to weaken if it had to push many trillion hundredweights with every thrust, which is the combined weight of the juices expelled with every pulse. The above-mentioned pressure pumps installed in the canals assist the pulse force of the earth's heart to such an extent, that it only has to contend with a significantly smaller weight. But to dissect the mechanism of such a pressure pump in more detail would be a futile effort, and with even the clearest possible presentation you would still never obtain a complete insight into the matter, which is a too complicated construction, in which only a spirit, but never the eye of the flesh can penetrate contemplatively - hence such intricate arrangements can be represented much more easily and comprehensively in the spiritual representation of the earth's body than in the purely material one.

06] We have now learned about a very complicated mechanism in this middle-earth. We only lack a few details to fully understand this part of the earth and then we will be finished with it. This little detail consists in the so-called return- or re-adsorption vessels, through which - as in the animal body the blood through the veins - the superfluous juices, which are not yet completely prepared to nourish the earth, return to the heart of the earth, in order to gain new strength. These return channels are also provided with hold-open flaps, which only open when the heart of the earth contracts. If it expands again, these valves close and do not allow the receding juices to flow; only these valves do not close in precisely the same manner as those in the ascending vessels - which is also not really as necessary either. First of all, these return ducts are consistently narrower than the ascending ones, so the column of liquid they contain does not contain such great weight; secondly, the fluid contained in them is also much more sluggish than that in the ascending channels; and thirdly, these above-mentioned valves only have to manage that these channels are not completely blocked but only narrowed when the thrust occurs, - a mechanism which you can also find in the veins of animal bodies, as well as in the small tubes of wood known to you, where the return vessels occur between the outer bark and the wood.

07] This is all that needed to be said about our middle-earth in physical-mechanical terms; and since we are finished with this subject in this way, we shall deal with the third or outer earth for the next time.

18
The earth's crust
(January 26, 1847)

01] After we have gone through the Middle Earth, we go, as already mentioned, to the outer earth, which in a certain sense is the skin or bark of the earth.

02] This outer part of the earth has in it a least mechanical intricate structure; but what it lacks in this sphere is replaced by other innumerable developing forms, and it contains such an abundant mix of everything that no human mind would be able to grasp and comprehend the full scope of what is going on in this earth's crust.

03] With the earlier two earths we have found everything more simple, where the effect together with its preceding action is in a certain sense very simple. One could compare the inner activity and the inner effect to a very simple driving wheel, where one sees nothing else but that it turns diligently and powerfully about its axis; but once you have entered the chamber, where a very complicated mechanism is set into the most varied motion by the simple action of the outer driving wheel, and where the rarest effects are produced by the many secondary wheels and spindle works, you are astonished when thinking back that all this is brought about by the simple driving wheel outside.

04] In this way one can also regard the simple activity in the innermost part of the earth as a plain driving wheel, by which, however, on our third or outermost earth, innumerable and manifold effects are produced. But you must not imagine the outer earth as being separated by empty space or by a for example underground sea; these two earths are as intimately and firmly connected with one another as the bark with the wood of a tree.

05] Just above the solid earth rests a still several miles thick, feeling skin, which only then is overlain by the epidermis or the actual insensitive skin of the earth, in which the effects of the inner, organic life of the earth is multiplied by a thousandfold. Only there everything is formed internally as well as externally, i.e., the seed, as it is constituted as seed in itself, is either freshly formed, as well as represented in itself in such a way, that it becomes as to its outer form what it should be after germination; or, here the energy for the seed is prepared and, according to its kind, separated, to make it suitable for reviving the already existing seed, both for plants and animals. By this process the energy is gradually taken up by the plant kingdom, also by the water, and by innumerable little animals, and then applied very intelligently.

06] First and foremost such preparation, surely, requires an infinite complexity regarding the mechanical-organic construction of this continent. This alone, however, would be of very little use, for all such mechanics would accomplish very little or nothing at all. The construction of this continent must have, in addition to the most marvelously complicated mechanical construction for the separation and distribution of the juices and forces rising from the innermost part of the earth, a second, even more infinitely complicated arrangement for the purpose of absorbing the subtle influences from infinite outer space and guiding them to the right destination.

07] You can easily imagine that a simple mechanism would not have served this purpose. If you look very carefully at only one single plant, what manifold parts it possesses, and the countless number of parts of each part that must be present in a plant, such as spines, hairs, corners, angles, fibers, threads, liquids, fats and the like, and all this connected by a most elaborate mechanism merely for the embodiment of one single plant. But, if a single plant requires that much, how much of such multi-mechanisms will have to be present in this third continent, concerning, first, the formation of the manifold and rich variety of minerals, then the whole plant world, and finally the innumerable manifold animal world!

08] A grain of sand, surely the simplest mineral, is so artfully assembled that it would leave you speechless in amazement if you could see the most intricate design in itself. There you would discover a lot of the most different crystals, which are put together in such an orderly way that the most skilful mathematician could never calculate them so accurately. But this is still the least of it. If you would then examine these individual crystals more closely, you would find that they are nothing but complex accumulations of animal carcasses, and this from a kind of infusoria which are much smaller than the more advanced kind that appears in a fermenting drop of water. And if you would then examine these infusoria animal carcasses more closely, you would discover in each such carcass an innumerable number of atomistic little animals, which during the lifetime of these infusoria, now glued together in crystal forms, served as food and nourishment for these infusoria. And if it were possible for you to examine such an atomistic animal, admittedly more with spiritual eyes than with the most strongly armed eyes of nature, you would discover in each such atomistic animal a miniature shell globe, in which the whole universe appears on the smallest scale as a picture. If you put together millions in such a small crystal, which is composed of 1000 infusoria, and the grain of sand containing a hundred such crystals, you will be able to form a small idea of the highly artistic representation of this most simple mineral piece.

09] So what does it take to create such a simple mineral piece! How intricate must the mechanism in the workshop be where only grains of sand are produced? Since such a grain of sand is already preceded by two generations of animals, where every animal possesses such an artful organism that you would never be able to imagine the most intricate design of it! For such a little animal has eyes, ears, other feeling or-

gans, and in addition has a completely free movement. Listen, to show this is already far beyond all human concepts! Even more mysterious is the picture of the universe in an atomistic egg-shaped globular animal. In order to produce a grain of sand out of all this, already requires the most sophisticated reproduction mechanism in our outer earth. But how much more does it take to produce the many other minerals and to provide them with their specific property and form. What does it take to shape the many most varied plants, and finally to shape the countless animal species, for which the number 'one million' is too small!

10] From this representation, which touches the matter only most superficially, you will easily understand that here a detailed representation of this most complicated production organism is altogether impossible; and, if we really wanted to explain the matter in detail, a thousand scribes would work on this for a net one trillion years. And, he, who wanted to inform himself about this topic, would have to live a thousand trillion years in order to read through such a work at least once in his long life. In short, the ridiculousness of such an undertaking must be clear from the very start. Therefore, in the discussion of this outward part of the earth, we shall emphasize only very superficially and in general, through which some external appearances can be explained in more detail. All the rest, as has been mentioned many times before, will be easy to grasp in the spiritual part, and a minute there will be more fruitful than a whole million earth years here. As for the next delivery, we will briefly say something about the special arrangement of this outer earth.

19

The feeling skin of the Earth (January 27, 1847)

01] As far as the palpable skin of the earth is concerned, it is traversed by countless channels running criss-cross through it, and between these channels there are again a great many large and small collecting places or containers for all kinds of liquids rising from the interior of the earth. Then there are also such containers, which take up the retrograde juices and then lead them back to the interior of the earth through the already announced reflux channels. Like the lakes on the surface of the earth, these containers have different shapes, but most are egg-shaped. The main purpose of these containers is to allow the juices to sort of ferment, through which they are chemically separated and then passed on for specific purposes. These containers, however, are not to be confused with the large, underground water basins from which the drinkable water emerges on the surface of the earth, and which basins in some places can be reached with the so-called artesian drilling rigs. These large water basins are all located in the insensitive earth crust, while the aforemen-

tioned earth juice containers are all still occurring in the sensitive earth crust. The added purpose of these containers, however, will be dealt with more thoroughly in the spiritual part.

02] This would be one aspect of this crust of the earth; another consists in a pillar-like support on which the entire upper, insensitive skin of the earth rests, along with its seas, lakes and mountains. These pillars are resting on the solid earth and from there they extend like a skeleton up to the outer crust of the earth. They are, however, not as solid as the stones on the surface of the earth, but they have a more cartilage-like firmness with a significant degree of elasticity. This is necessary, because those gases, already known to you, which are forming between the feeling and non-feeling skin of the earth, sometimes are creating considerable hollow spaces, causing the outer earth's crust to lift up substantially, not seldom breaking it in places and leading to earthquakes and violent hurricanes. If these aforementioned supports were very firm, the surface of the earth and its inhabitants would suffer dire consequences; but, because these supports are flexible, not much is happening, except that some grains of sand, sometimes some molehills, and sometimes some buildup snail shells of humans are suffering small leaks on the surface of the earth.

03] These expandable supporting columns finally become firmer towards the insensitive earth's crust, just as the firm bones of animals ending in cartilages, and vice versa, as the cartilages gradually become firmer and finally feather into firm bones. These firm bones of the earth are here and there visible on the surface of the earth as primary rocks and known under the name primordial limestone, also granite, sometimes also quartz. However, these types of rock become further up more mixed, therefore also more impure, coarser, harder and more brittle; their offshoots are usually the high Urgebirge, that differ distinctly in form, height and mass from the other, later formed mountains in all parts of the earth's surface. The other mountains are later phenomena, whose formation is already known to you, together with the fact that under these mountains, as well as underneath other landmasses, there are subterranean water basins, which, as you will already know, are supported by their own columns, i.e., to hold the ceiling of these basins, so that they do not collapse naturally and thus turn a large piece of fertile land into a lake, which has already happened here and there.

04] The only thing left to mention is where the sea gets its main food from. - First it gets the main food from the many juice containers in the feeling skin, which form the actual urinary bladder of the earth; then, however, the sea also gets an exceedingly important increase from the latter mentioned large water basins through all the large rivers and streams. This is extremely necessary, because the liquids rising from the actual urinary bladder of the earth are too salty and, without the addition of sweet-water, would soon turn into a solid mass to such an extent that nothing but mountains of salt rising to the sky would occur at the place of the sea. This in turn would acidify the air with time to such an extent that no living being could exist; at the same

time, however, this would also cause the dangerous disease of urine retention in the earth itself, whereby the earth would be completely infected in the shortest time and die and in such a state would no longer be suitable to carry any living beings, just as little as polar ice would be suitable to progenerate a living being and then to preserve it.

05] Now we know that too. The realm of fossils (fossilizations) we already discussed recently; thus, for a physical description of the body of the earth, nothing remains for us but the air, which surrounds the earth everywhere up to a height of ten German miles (75 km or 47 miles), divided in three main different spheres. Next we want to go through this outer part of the earth and, when we have reached the ether, we want to finally swing over into the spirit world on its vibrations of light.

20

The composition and essence of air (January 29, 1847)

01] The water of the sea, like that in the lakes of the mainland, also forms a kind of compressed air in which animals can live. But this air actually belongs to the body of the earth itself, namely to its outermost crust; therefore it cannot be regarded as atmospheric air. Only that part of the water can be counted as atmospheric air which is found in the mists and clouds, as well as the free hydrogen gas in the air itself, even though it cannot be seen as mists or clouds.

02] What then does atmospheric air in all its parts consist of?

03] The atmospheric air or the air inhaled consists of a myriad of all kinds of air, all of which are called gases or better simple types of air.

04] The natural scientists will soon be finished listing the gases that make up atmospheric air; according to them, air consists of a certain ratio of oxygen, hydrogen, carbon and nitrogen gas. However, with these four species alone, the actual atmospheric air would be of terrible little use, if it did not contain other types of air; and if the air did not contain such other types of air, unknown to natural scientists, the growth of plants and animals and the formation of minerals, would be in great jeopardy.

05] Every plant sucks from the atmospheric air, the simple type of air that suits it alone and ejects every other type. If this were not the case, not every plant would have its own shape, taste, and smell according to its species. If thus every plant, according to its own kind, only sucks in a simple type of air that corresponds to it, then there must actually be as many simple types of air as there are consumers.

06] But that this is and must be the case is proven beyond all doubt by the smell of each individual plant and even more so by its inner substance. One can smell a rose,

a carnation, a lily, a violet, then a henbane, and then ask oneself whether one flower smells like the other.

07] The smell of the rose has a strengthening effect on the olfactory organs and sharpens the eyesight. The carnation will astringently touch the olfactory organs and weaken the eyesight. The lily will make the olfactory organs flabby and over time will even have a nasty effect on the organs of the stomach, often causing headaches. Violets have an exhilarating effect on the olfactory organs and even strengthen the brain, while the dirty yellow henbane will cause instantaneous disgust and, with prolonged smelling, dizziness and dilation of the pupil.

08] Question: Can this be ascribed to the four known, simple types of gas alone, or can this be brought about by their different proportions of mixes? Yes, if these four gases were really the four simple basic substances from which all things are finally formed, it would be a great shame for the highly educated chemists that they had not long since produced gold, silver and diamonds in abundance from them; for between four simple species a great many mixtures of all kinds of quantities can soon be achieved, and out of each mixture, even if not exactly the gold itself, perhaps some new plant or even some new race of miniature oxen, donkeys and calves or something of the sort should emerge. But behold, despite the most learned facial muscle distortions of such wisdom heroes, such does not take place, and nothing comes to light except at most some whitish dust, which, when examined with a microscope, can be recognized as small crystals. In autumn, you only need to observe a ripe plum or a ripe grape, and also various tree leaves, and you will discover such dust in abundance as a so-called melt on the above-mentioned fruits and leaves. Add a microscope, - and you will see the most beautiful crystals!

09] This again shows that there must be more simple air types than the four known ones alone. There are also those plants that exhale such exceedingly harmful air that animals and other plants must die instantly when exposed to it, just as there are other, wondrous plants by which even dead people, if they are not dead for too long, could be revived. These two kinds of plants - the one deadly, the other animating - must each, after all, suck in a quite peculiar basic substance from the air akin to its kind, otherwise they would not become what they are.

10] But if this is undeniably the case, then it is again clear how many different atmospheric air types there must be in order to nourish the multiplicity of created things in it, each in its own way. But if plants need so many basic types in the atmospheric air for their existence, how many more different basic substances must there be in the atmospheric air for the sake of the animals, so that every animal can find in the atmospheric air the inhalable substance that suits it.

11] Each animal inhales the entire volume of atmospheric air, but keeps within itself only that part of the inhaled volume which is homogeneous (akin) to its nature; everything else is expelled again.

12] I mean, for those who are able to think a little more maturely, it will be enough, with what has been said so far, to see how highly complicated the atmospheric air must be, so that in it all the innumerable many, most varied beings find that which corresponds to their nature. But, if it was easy to understand this, it will not be so difficult to understand the innumerable many and very special phenomena in the atmospheric air to the extent that each one, according to his sensory perception, finds a difference in the nature of the phenomena and must say so to himself: This phenomenon has indeed similarities with an earlier one, but its form is different from an earlier one, and if this is the case, there must also be a foreign, previously unknown reason.

13] And again you will see phenomena that always remain the same; these will certainly also always have the same reason.

14] Once upon a time there lived plants and animals on earth that, as is well known, no longer exist on this world body anymore; but instead, other plant and animal genera have arisen that did not have existed at that time. Behold, these are phenomena that are similar in certain respects, but in others they are very dissimilar. The mammoth has similarities with the elephant living today, so the giant-ox with the present-day much smaller one. These two animals have similarities in one respect: they belong to one and the same species, but they are very dissimilar in size and in other respects. Also, once there were giant-trees, as already mentioned at the beginning of this communication; also at present, particularly in the tropics-countries, there still exist a multi-stem tree-type, which has a similarity with the former biggest trees, but nevertheless are not anymore that, what the large trees once were. There is a big difference both in size and design.

15] All these phenomena are due to the fact that the former giant species no longer found the food they needed in the atmospheric air, and so they eventually became completely extinct. Thus, a certain basic air substance no longer exists that once was there; but instead another appeared that once did not exist. This is also the main reason for newly appearing diseases, for both plants and animals, to which doctors make the same facial expression as the chemists who tried making gold and end up producing a lump of very badly smelling dirt instead of gold. Similarities can be made; thus new diseases can also have a similarity with those that have already existed before - but if you compare artificial gold with natural gold, there will be a difference like between 1000 and 1. Therefore, even if one wants to cure a new disease with medicine by which an earlier, similar disease was cured, one will hurt oneself tremendously by doing so; for this new disease is the consequence of the lack of a basic substance in the air, if this substance has been consumed by some cause and is not reproduced again soon; and it may well be difficult to find a medicine which contains the missing basic substance in itself, by which the new disease could admittedly be cured at once. But since this matter can be of the most essential benefit to mankind, if guided into better knowledge, we shall speak of it more thoroughly in the

next delivery, and take a look at the causes by which certain basic substances in the air are lost either wholly or in part, and sometimes others take their place.

21

The effect of light on air (January 30, 1847)

01] In order, as I have said, to understand even more thoroughly that the atmospheric air contains an innumerable quantity of basic air substances or - as the scholars of the world call them - *specifica* (specificum – smallest, elementary, single attribute, non-tangible, intelligence particle consisting of a single attribute intelligence unit, energy and consciousness, thus a living entity- this definition is added by the editor), one must be guided to the point where one comes to the insight and, in a certain sense, irrevocably realizes within oneself where these *specifica* come from and what is the reason for their origin, their existence and also their cessation.

02] To understand all this is not difficult at all for him who possesses only a little good will and is not a diplomatically founded scholar, whose diplomacy hangs before his eyes like the blanket of Moses, only not for the same reason, so that he does not see and comprehend what the simplest man can easily see, perceive, and comprehend. Whoever, then, has only to some extent - I say it again - a good will and no blanket before his eyes, will grasp with his hands that these innumerable *specifica* in the atmospheric air are not just taken out of thin air, but, like everything else, have a perfectly well-founded reason.

03] Look up, how countless stars shine in the far-off spaces of the infinite ether, which has no beginning and no end anywhere! Man is completely enraptured when the shimmering light of all the millions of stars falls into his eye; and how sad he is not when sometimes a few dull nights spoil the glorious sight of the starry sky.

04] Is this not an effect that so benignly inspires the human mind? Yes, all this is the effect of the light from those far-off regions; and it is the light that forms the atmospheric air, this great eye around the body of the worlds, just as it is the light that forms the eye in man and makes it akin to it; for if the eye were not light, it could never see the light.

05] When man looks at the starry sky with his eye, with this small sun in his body, his eye itself becomes a small shell globe, in which billions of suns orbit and central suns hurl their primordial light into endless distances. The eye of man then bears a whole infinite creation, and the radiance and reflection of the suns in the sun-like eye of man causes the blissful sensation in the soul, of such wonders as how the greatest finds itself in the small and recognizes itself as what it is in itself.

06] Who can deny this? At most a truly blind man, or a man, as there are so many of them now, for whom a stinking tobacco butt in his stinking mouth is more important than all the starry sky, which he sees only in his own wall mirror, when he looks at how his tight suit, which he still owes to the tailor, befits him, and how his hideous tobacco butt complements the tight, still unpaid suit. However, we are not talking here of such human larvae; they are actually only in the world for the same reason as why the blowflies are on a pile of dirt: their treasure is dirt, because they themselves are dirt. Such men certainly do not look to the stars and have no eye for My works!

07] But men, who are still around, who often lift up their eyes and secretly say to themselves: "Father, in Your great kingdom there are innumerable dwellings!" Such men will certainly not miss the above-mentioned effects when looking at the starry sky and will also never be able to deny that the light of the stars has a powerful effect on their disposition through their eyes.

08] But if the light of the stars through man's eye, in the most tapered measure, already produces such a decisive effect, how much stronger will be the effect of the starlight through the great eye of the earth on the earth itself! For the atmospheric air is on its surface, where the ether rests on it, a shining mirror in which every star is already significantly enlarged depicted. The image is now guided all the way to the solid surface of the earth with an ever more concentrated light power, according to the well-known optical principles. The effect of this concentrated light, or the concentrated light itself, is in itself such a very simple *specifica* in the atmospheric air, because it has a dissolving or contracting effect on those related parts in and on the surface of the earth. Now, you only have to count the countless stars - if you can -, and you will immediately have the myriad of simple *specifica* in your atmospheric air. Everything that is physically present on the earth and in the earth is all a result of the mutual action of the stars. And this is so, because I, the Creator, have arranged the great world mechanism in this way.

09] Astronomers on Earth have already made two quite important observations. According to one of them, stars that had been there before have completely disappeared; this implies that the *specifica* they had caused on earth must have disappeared too, and with it those beings that could enter into physical existence through them.

10] Another discovery of astronomers is that light from very distant starry regions will arrive on earth for the first time either now or sometime after many years in future. According to this phenomenon, new *specifica* must appear on the Earth, and according to them also new beings must appear on Earth, which are either beneficial or detrimental to the beings already present, depending on whether the star from which the *specifica* originate is good or bad, for there are good and bad stars, just as there are good and bad plants and good and bad animals.

11] Thus there are also double stars that cover each other in certain periods of time; of which one is usually good and the other bad. If the good is before the bad, it

cancels out the effect of the bad; if the two shine side by side at the same time, the bad influence of the bad star is mitigated by the good; if the bad is before the good, it cancels out the effect of the good altogether; and from that part of the earth above which such a star stands at its zenith, a bad effect will soon be felt, which can be recognized either by bad weather or by the malformation of some species of plants or by diseases of animals and people.

12] In the same way, the star occultations by planets also exert an evil, but sometimes also a good, influence on the earth; and from this point of view the old sages also determined the now fabulous-sounding regiment of the planets, which is not as empty as the new scholars, who only calculate with numbers, imagine it to be.

13] Even old forecasts in weather science had their reason in this consideration, which is now also laughed at; but despite this, the old wisdom still remains the same.

14] In the same way, comets and other meteors of light, no matter how short their duration, exert a noticeable influence on the earth, as well as no less the change of light of the moon and especially the change of the duration of light of the sun; for he who does not feel the difference between summer and winter is certainly to be pitied to the highest degree. But that the light, no matter how short it lasts, also exerts a powerful influence on any object on earth, is proved by the certainly all-shortest lasting light of lightning, which, as is well known, kills crabs when they have not crawled into their muddy chambers before the thunderstorm. From what has been said so far, it is clear to those who have only a small, but somewhat better insight, where the many *specifica* in the air come from, how they are caused, and what their subsequent effect is.

15] But now that we have gone through this and have thus also got to know the first and lowest stratum of air, we can now leave this layer of air and swing up into the second, from which we will recognize the phenomena as they appear daily in the most varied cloud formations, and there we will also see why the air in the higher regions is purer and healthier than in the lower ones.

22

Astronomy: The twelve celestial signs and their effect (February 1, 1847)

01] Among several of the things you have read, you will also have found in some old calendars that the so-called twelve heavenly signs have some kind of influence on the vegetative power of the earth, just as it is also said here and there in a certain mystical-prophetic way, that such heavenly signs, including the planets, have an influence on the birth of animals and people, and that even their future is reflected in them with regard to humans.

02] Countrymen here and there still regard it as important; especially if they have to decide when to sow and reap their fruits.

03] So they say: During the time of the crab, scorpion, scales and Aquarius there is no good sowing, because the seeds during those times tend to perish before they begin to germinate; there are a great many rules of this sort, some of which gave rise to the well known key weather forecasting days. That such things still exist among people today, admittedly very disfigured, is certainly beyond doubt. Farmers' calendars are still weather prophets today, and show by which heavenly sign each day is influenced, and this on a monthly basis in a twofold way: first, how the moon passes through the signs of the heavens, and second, under which sign the sun is standing.

04] Behold, there is really something to it, but certainly not in the very impure manner known to you, but in such a way as was explained to you in the previous delivery in a very clear manner.

05] Within 29 days the moon correctly passes through its orbit, which, of course, passes in a very small circle under the so-called twelve signs of the heavens, and it therefore must happen that the moon in this way, during the course of its orbital period, very naturally passes underneath each of the twelve signs of the heavens.

06] The same is apparently the case with the sun, although actually only the earth is the moving body and passes through the twelve heavenly signs. Nevertheless, it appears as if the sun moves forward by one celestial sign about every month; hence a different celestial sign is shown in the calendar for each month. Because of this advance under these main constellations, it is natural that, both by the moon and the sun, some of the stars of these constellations are continually covered by these two heavenly bodies. Through this occultation the influence of the faraway stars in the constellations on the earth's body is interrupted for a short time. As a result of such a phenomenon, and according to the principles mentioned earlier, some kind of change must then be felt on the body of the earth, especially in those objects which, under the influence of these stars, have some kind of alike relationship to these stars, because their existence requires a *specifica* that comes from the light of these stars.

07] This effect, however, cannot be of any duration, because these stars are never covered by the two stars (sun and moon) for a long time. Nevertheless, a different situation occurs, from which a very palpable influence on the earth derives, indeed.

08] This situation of the twelve constellations referred to above is the less known fluctuation of the earth in its orbit around the sun, as well as especially the fluctuations of the moon, which in many hundred years hardly ever exactly returns to the orbit it has already completed before. Through these fluctuations, the zenith of the above twelve stars is naturally changed, and this causes very tangible and sensitive changes to take place on earth.

09] In addition to these changed situations, there are also the constant changes in the positions of the planets, which hardly ever in a thousand years will return completely to the position in which they have already exerted their influence on the Earth.

10] In addition to these situations that require special attention, the eruptions of the sun's body are also to be taken into special consideration; through them the light of the sun is weakened and cannot act on the earth with the same dissipating power as if it were to give its full light to the earth without any eruptive flaws (sun spots).

11] The effects, however, which come from the above-mentioned phenomena, are not so much perceived in the lowest region of the air, but rather only in the second, which, however, only begins at an altitude of sometimes five, six or seven thousand feet above sea level.

12] Here one can say: This second region of air should also feel those effects within itself which causes countless reactions in the lowest region of the atmosphere.

13] It should be said, however, that such an assertion would even be mathematically incorrect; for the rays from those exceedingly many, very distant stars are not yet sufficiently condensed at this altitude, and therefore cannot yet generate those *specifica* there that they certainly cause about 1000 fathoms (1,829 m or 6000 ft) lower. This can easily be verified from the fact, that from such a height at night time, stars of the fourth, fifth, and sixth magnitude can no longer be seen with the naked eye, still less those of the seventh, eighth, and so further magnitude, while anyone with healthy eyes, especially from coastal regions, can still see stars of the seventh and eighth magnitude with the naked eye on a clear night.

14] Why can he not do this on a mountain seven thousand feet high, and even less so on higher mountains? Because the incident rays from these very distant stars are still too little condensed; the angle of incidence is still too acute for the eye to perceive; it also has too few light bodies to produce any effect, and the higher up one rises, the more this theory will be confirmed. This is also the reason why at such heights the vegetation decreases and eventually vanishes all together. One should not believe that this is due solely to the sun's rays, which of course, the higher up, the sparser (undense) they become. The sun's effect acts only indirectly; it supports the light coming in from the stars, namely with the same light that it has taken from the same stars; the sun is thus only a supporter, but not the sole provider.

23

The Earth's atmosphere and precipitation (February 3, 1847)

01] That the sun is only a supporter, but not really the actual provider of light, becomes clear by the fact that the sun first absorbs the light from the countless suns in

space on its shining surface and then reflects it out into the vast etheric space like a unified light. This reflected, unified multi star light meets everywhere also those rays of light, which fall directly from the stars onto this earth, then unites with these rays of light and then falls together with them onto the earth. Therein lies the support, and the light from the sun alone would be very faint, if it wasn't for the reinforcement of the light from the stars; just as the sole light of the moon would be very faint if the same was not supported by the sun's light, as this is in turn supplemented by the light of the stars.

02] But that one light can support the other is proven to you by several lights lit in a room, which apparently spread a greater brightness than a single one.

03] On the top of mountains, this support, however, is of a lesser effect as in the lower-lying region, because, as already mentioned above, the rays have not yet reached a sufficient density. This is due to the fact that the ring of air around the earth is a lenticular round transparent body, like a large magnifying glass, in which the sunlight, when it passes through the lens, does not acquire the focal intensity immediately behind the glass, but only at a distance equal to half the diameter of the periphery of the spherical surface of the magnifying glass; but the rays, nevertheless, are getting closer and closer together behind the glass and therefore become more and more effective until finally reaching maximum power at the focal distance. The focal point of the great air-lens would, of course, only be in the center of the earth, which, however, is never reached by any sunlight; but regardless of this, the ray of light that falls on the surface of this large earth-lens becomes ever more dense and effective inside the lens, toward the earth, as it were, approaching the focal point. Objects, such as mountains, are exposed to a lesser dense ray of light than the valleys lower down, and especially the sea regions of the earth. Thus, the rays from the more distant stars do not have a sufficient level of condensation on the mountain peaks and therefore cannot yet exert any influence on the vegetation there, or, in other words, these rays of light do not yet form any relevant *specifica* at such heights, which is also the reason why many plant species that need such *specifica* cannot grow on such heights.

04] For this reason, however, at such heights the air in itself is always purer, which is basically quite natural; for the fewer mixtures there are in a liquid, the purer the liquid must be, just as a man becomes purer, fresher and stronger in his heart the more he has banished from himself the manifold mixtures of all kinds of passions, desires and needs.

05] At such heights, or rather, in these regions, the rays from the small stars, and even those from the sun, have a lesser effect due to their low compression than lower down. The regions at such heights are in a certain sense a transitional point from the earlier non-effect to becoming more and more effective further downward; or, at such heights the rays begin to compress, partly through their own compression and partly through the reflective light or those rays that bounce off the surface of the

earth again. - Through this radiance and counter-radiance certain evolutions (developments) are brought about in the light, which in itself looks like a kind of wave. If this oscillation lasts for some time, a *specifica* is produced because this waving is already a chemical process of light, according to your learned way of speaking; and this *specifica* which in itself is of course a multiple mix, then appears first as a high mountain fog; and if this chemical light process is not interrupted by something, cloud masses will soon emerge from the fog in this high altitude region, which will gradually become more and more dense and finally even fall down to earth in raindrops or, in winter time, in snowflakes.

06] That the rain and all these things falling from the air are a product of the light is proven by many a phenomenon on the surface of the earth, especially in the tropical countries, where it is not uncommon for rain to fall, covering everything with a phosphorous-like glimmer of light; even the surface of the sea often shines as brightly as if it were completely glowing. Even objects that are moistened by the sea shimmer like decaying wood in the forests.

07] No less does snow have a light of its own and clearly shows that it is a product of light.

08] In this way, from a natural process point of view, the fog and cloud formations in our second region of air are created, whereby, however, the mutually polarizing force of the North and South Pole, which is especially active in this region, cannot be disregarded; for through it, these new formations are saturated with telluric electricity and only through this saturation the necessary condensation (compression) is achieved through which they then can be given to the earth's body as food for its plant and animal world.

09] The saturated clouds that have thus absorbed the telluric (earthly) in themselves usually take on a dark color, while the unsaturated, pure ones look much whiter and also lighter. This double type of clouds then forms an opposite polarity among themselves, where the saturated, dark clouds are charged negatively and the unsaturated, pure, white clouds are charged positively.

10] It goes without saying that the negative must always pull on the shorter end. For what is heavy and becomes ever heavier must fall down. Hence also people who saturate their hearts with too much telluric, negative silliness and thereby weigh themselves down more and more and are becoming denser, more opaque, and more unfit for the light, are unsuitable to ascend into the kingdom of light, but prepare themselves for the plunge into the kingdom of darkness.

11] It is an ordinary phenomenon at such heights, that people who take the trouble to climb such high regions, usually become very cheerful and joyful, and easily forget all the discomfort they had to struggle with in the deep.

12] At such heights some people also acquire a significant, strong desire to eat and drink, and can often enjoy food without getting any stomach ailments, which they otherwise were not even allowed to look at when at home. The cause of this lies merely

in the greater purity of the air, and has a great similarity with the condition of the blessed, who are also allowed to enjoy everything without causing them any harm, because within the pure environment everything is purified even more, and the harmful parts can no longer become more harmful because the *specifica* required to feed the harmfulness are absent.

13] This would thus be a sufficient representation of the second region of air, which rises over 10,000 fathoms (18,000m or 59,055 feet) above sea level and, of course, becomes purer the further up it goes. - Next, therefore, we will go to the third air region and see what happens there and what this air region is used for.

24

The eye of the Earth (February 5, 1847)

01] The third region of the air rests on the second layer almost as if someone has poured a very pure, ether-like oil over pure water, where this oil does not mix with the water, but, although lying close to the surface of the water, does not affect the purity of the water surface, but on the contrary, provides this mirror with a twofold beautiful shine. This third region of air is also very similar to an ether-like oil; it is, in a sense, the lard with which the two lower layers of air are lubricated, and is at the same time the etheric salt that salts the lower layers of air, making them tasty for animals and plants.

02] All the fragrances come down from this third region of air, where they are brought down by the light and salt - i.e. the etheric salt - to be conducted by the electricity accumulated in the hub of the plants into the plants themselves, providing them the etheric oil and with it the most varied fragrance. In some plants, this oil can be seen under the microscope as very small, highly transparent resin beads.

03] In short, it can be said that the smell, and to a great extent the taste, and the variety of beautiful colors, especially of the flowers and fruits, come mainly from this third region of the air; for the taste, the smell, and to a great extent the beautiful colors are purely etheric substances and can therefore only derive from where they are closest to the ether from which all these countless *specifica* substances are originating.

04] These ethereal *specifica* substances connect with each other in this third region of the air and form a fluidum, which obtains its, so to speak, chemical relationship, through the penetrating, diverse rays of light from the countless many stars, unites with them and descends to the earth and substantively feeds those plants or animals which have a corresponding relationship with the various base *specifica* of light.

05] This third region of air also corresponds to the outer part of every plant; this outer part in plants is always the bud, the flower and also the fruit, as well as the leaves and the electricity-absorbing tips on them. All these parts of the plants have an ethereally pure appearance. This is equal to the third region of air. For usually it is extremely delicate, subtle and tasty, but in some plants it also smells disgusting; this disgusting smell is, however, only a consequence of the predominance of the inner, telluric juices, which in a certain way cannot be surpassed by these pure, heavenly substances.

06] With animals, one finds even more conspicuously the substances from this third air region united. But of course, here they are already second hand, so to speak, and therefore not as purely ethereal as in some plants; but the medulla in the head, which is usually absorbed from the air by the hairs, and especially the highly pure fluids in the eye - especially those under the first cornea, as well as the cornea itself - are absorbed from the air by the eyebrows and eyelids and then channelled into the eye; and therefore this third region of air is in a certain way similar to the eye, for the reason in addition to the purposes already indicated above, it also serves this purpose for the whole earth, namely the purpose the eye has for men and animals.

07] Therefore this third region of air is actually the eye of the earth; for if the earth did not have such a general sight, no being on it would have one either; for the matter is quite natural: what one does not have, one cannot give; but if one has it, one can give it; and similar to: where there is nothing, emperor and death have lost their right.

08] But it is not only the earth alone that has its eye in this third region of air, which is spread all over the earth; every plant, too, has the ability of sight or in a certain sense an eye corresponding to this third region of air, through which it absorbs the light. But that plants certainly also have an eye, or better, the ability of sight peculiar to it, is emphasized by the fact that most, indeed almost all plants turn their calyxes towards the sun in order to suck in the light from it; one can also recognize this truth from the fact that a plant that germinates in a dark cellar drives its stem exactly to where there is a light opening, and when it has found it, then it no longer bends its head back, but pushes it forward.

09] Many may well ask: After all that, why does the earth need a large, general eye? What does it see with it, and can it imagine what it sees?

10] Then I say: everything according to its own kind! The earth constantly looks at the whole infinite space around it, and this general view produces in the earth itself with all the spirits dwelling in it, a general corresponding conception, from which every single spiritual being draws its intelligence, namely that for the outside world. But this would be impossible without the general, great vision of the earth. Of course, the earth as a body knows in its general nature nothing of what it sees; and it would not be necessary either to give the earth its own, self-conscious knowledge, because it is not - as we shall learn in the later, spiritual part - an individually independent being in

itself, but is an endlessly manifold being and consists of innumerable individual intelligences. It is these intelligences that require the great, general eye of the earth, just as every man and every animal would see nothing with its own eyes without this general eye of the earth; for it is through this very eye that man sees the sun, the moon, and the stars. For it will be clear, after all, that man would not possibly be able to ever overlook the great sun with his small eyes, if the great eye of the earth did not first take up a small picture of the sun, and only then bring it to the human eye. And so no one sees the sun or the moon and the stars, as they are in their peculiarity and in their far distance, but only their images from the surface of the great, general earth eye, whose surface - as already once remarked - is shining even more than the purest water mirror and therefore very suitable for taking pictures of the great terrestrial bodies surrounding it.

11] Based on this property of the earth, there have been fools of astronomers who have assumed the sun to be at most ten miles (75 km) away and who thought the sun was a meteor that could easily circle the earth within 24 hours. This foolish opinion was merely guided by the phenomenon that the image of the sun you see, is really not that far away from the earth. But this image is not the reality, but is only a miniature image of that great sun that is more than 20 million miles (150 million km) from earth. At the same time, however, this eye also takes pictures of the surface of the earth and relays them further to other terrestrial bodies, just as the other terrestrial bodies send their surface pictures through their general eye to the general eye of this earth. Based on this phenomenon, especially in the tropical countries, the so-called fata morgana phenomena (mirages) can be explained, and even more so in the tropical countries where this third region of air sometimes descends below some, not even very significant mountain heights. The occurrence of balsamic scents which are not uncommon in tropical countries, especially in the mountains, has its roots in the occasional descend of this third region to lower levels; the fragrance is so overwhelming that you would hardly be able to stand it.

12] What other characteristics this third region of air has, what other phenomena are still evident in it, and how it is sometimes seen from the earth, we will consider in the next delivery.

25
Nature of Fire
(February 6, 1847)

01] This third region of air, which, as already stated above, rests on the second region of air as the purest, and therefore also the most transparent, ethereal oil, has, in addition to the properties already mentioned, another very special characteristic in

that it is extremely easy to ignite by any disturbance; it ignites especially easy in those places where an object, for example a meteorite (meteor stone), falls into its region and cuts for a significant distance through it. This inflammation is, however, of a very peculiar kind, because no burning takes place. It is a glow, but no burning. To explain this glow and this very peculiar kind of ignition will certainly be somewhat difficult in your terms; but nevertheless we shall endeavor to make the matter as clear as possible.

02] In order to understand this special process, a more detailed explanation must first be given about ignition, or about the nature of ignition in general.

03] What is actually ignition? - Of course, some would say: If one brings combustible objects to the fire or exposes them to great heat in general, they ignite and burn afterwards. Nobody will get too far with this explanation alone, because even the simplest kitchen maid knows that wood and other flammable objects ignite when you put them in the fire.

04] However, what is fire, which in itself is the ignition? This can no longer be explained in any physical way, because that which is actually fire already reaches into the purely spiritual; whether good or evil, it makes no difference here.

05] In all matter are spirits. If they are agitated in any way, they are inflamed, or they get into an ever increasing level of eagerness, in which their activity and expression of power multiplies. In such a potentiation of zeal and power an excessive movement occurs, which turns into a stream of extremely fast oscillations. Through this movement matter is destroyed, and the great zeal tears everything apart into the smallest atoms. After the complete conquest of matter, the spirits finally become mobile and seek their freedom in the appearance of the ascending column of smoke, and the matter remains as ashes.

06] Therefore ignition is an arousal of the spirits in matter, and the continuation and ever increasing power of the arousal is the act of burning. The glow of the fire lies in the exceedingly strong and rapid movement of the spiritual, and the propagation of the light from the fire is also an arousal of the same spirits in all surrounding matter and the adjacent air. This is the act of ignition and burning.

07] But mind you, here on earth this usually happens through the excitement of more impure and unfermented spirits; hence the fire usually looks dirty and reddish, in a sense still fierce and wrathful.

08] However, there is also another type of ignition that can take place, namely, through the zeal of love; but this ignition is not destructive and perishing.

09] This kind of ignition is similar to the reflection of sunlight from the surface of water. Through the love-light of the sun the peaceful spirits of the water are also greatly agitated but in this arousal they destroy nothing. The whole surface of the water is indeed ignited and sprays the rays far and wide out of itself again; but in this process there is no burning.

10] In the same way an ignition also takes place in a mirror, when the rays fall onto it; but no act of burning occurs, because an excitation of good-spirits takes place. But if a good-spiritual sunbeam of love is directed in a potentiated manner to bodies that still contain impure spirits, it also ignites with the process of burning.

11] Behold, since we have now discussed the act of ignition as comprehensively as possible, it is now easy to explain the ignition of this ethereal air medium in the third region of the atmosphere when its usual rest is disturbed by a penetrating object. A meteorite falling or flying through this third sphere of air naturally tears the air apart; the normally very fast speed of such objects creates a hollow space in this air. This hollow space, however, forms a mirror surface in which the light rays of countless stars are concentrated at that moment, as in a concave mirror, or even better, as in a cylindrical mirror, and this reflection of rays has the appearance of a fire when seen from earth; it is not a fire at all, but merely the reflection effect of the starlight in the newly formed cylindrical mirror.

12] This phenomenon is therefore a very special characteristic of the air in this third region of the atmosphere, because the same appearance cannot occur in the lower regions of the atmosphere, for there the air is too heavy and collapses too quickly behind a body that cuts through it, while the very light air of the third region only collapses successively (little by little), giving rise to a long, dragon-like tail visible behind such a flying meteorite.

26

Phenomena in the third air region (February 8, 1847)

01] But all such phenomena must nevertheless not be regarded as completely identical, since there are some among the luminous meteors that ignite in such a way that, with the ignition, there is also a real burning occurring; but regardless of this, the ignition of such meteoric bodies nevertheless comes from the third region of air, whereby the act of burning only occurs when such a meteorite of a larger diameter enters the second, or sometimes even the first region of air of the earth and has a very rapid motion. Because a medium-fast movement or a movement already strongly delayed, does not cause a combustible ignition. A meteorite must travel at least one to five German miles in one second (7.5 to 37.5 km/sec) if it is to really ignite combustibly; if the movement is slower, no ignition with associated burning takes place.

02] A special feature of the ignition or even better of the glow of meteorites falling through the third air region is that the head of such a meteor is glowing the most. This glow of the head as long as it cuts through the third region of air is quite homo-

geneous (similar) to the glow of its tail; it is a concentrated reflex of rays, and this because the solid body, which is usually round, naturally separates the light, ethereal air and forms an air bubble especially in the front part of the head, which causes a hollow-mirror-like shining surface around the body to form, which receives the light from the luminous world bodies (stars) and then sends it down to earth. If a person throws a round stone with great speed into pure water, he could create for himself a similar appearance, - for even if the stone is black, one will see it penetrate under the water with a completely white head. This white head is nothing more than a hollow mirror formed by the rapid advance of the stone, which absorbs the rays falling into the water in a more concentrated manner and reflects them back again. For this very reason, the foam of the water appears white, because the water bubbles are, so to speak, nothing but hollow mirrors that absorb a lot of rays and then reflect them in a concentrated manner. What the water shows here, the light of a meteor shows there, namely nothing else but a concentrated reflection of light.

03] But when a meteorite of larger volume descends into the second air region, it often really ignites, and this is due to friction in the heavier layer of air. If the movement is very fast, such a meteor can even come down to earth really burning, but this happens very rarely. With a delayed movement, which is easily explainable in the denser air region, the extinction occurs quickly, and the body then falls down to earth as a dark object. But even a very fast moving larger meteorite would not ignite if it had not been saturated with the highly combustible ethereal air of the third region. This ethereal air is the actual combustible essence of such a meteorite when it has reached the denser air region.

04] All this represents the special phenomenon of our third region of air and also the particular characteristic of this very region. It is now only a matter of explaining how this air and the phenomena occurring in it are seen from the earth. As for how the meteors are seen, that no longer needs any further explanation; but there are other phenomena that come from this air, and we must also touch on these so that we then know everything that belongs to the materialism of the earth's body.

05] You will have seen many times very white, finely curled, so-called lamb clouds. These clouds are extremely subtle (fine) and so transparent that even the light of the stars can shine through them almost completely unclouded. These lamb clouds are the highest that occur above the body of the earth; these clouds are produced by a certain kind of marriage of the pure ether with the surface of the third region of air; they are not really clouds at all, but merely wave-like movements on the highest surface of the third region of air, which are caused by certain light beings beginning to approach the earth through the wide ether, which light beings originate from the solar bodies (stars) in a way already known to you. Since these substantive beings already have a certain ponderability (gravity), they bring about a wave-like motion on the surface of the third region of air by falling on the easily excitable surface of the third region of air, which motion causes the incident sunlight pass through no longer in a

straight line but with some refractions; and this diversified kind of refraction on the waves of the third region of air then brings about the very phenomenon which can be observed as finely curled lamb clouds.

06] The fact that after such phenomena usually thunderstorms occur is clearly due to the arrival of foreign guests, who are in a certain way asked by the spiritual inhabitants of the earth where they come from and what they are doing here. Such questions are always accompanied by some friction and agitation as to how such new arrivals can be accommodated in a way that is harmless to the earth. If the new arrivals want to submit patiently, which is seldom the case, then no storm follows the lamb clouds; but if this is not the case, then orderly power is used to bring about justice, and then that which should have submitted voluntarily earlier must submit. - This would be another peculiar phenomenon from this third region of air, and also as it is seen from earth.

07] Finally, however, there is another occurrence that is probably seen less frequently, but which is nevertheless very noteworthy, because it is, so to speak, a purely spiritual phenomenon, but which can nevertheless be perceived with the eye of the flesh. This phenomenon only appears in extremely warm days and is visible as a kind of white-blue stripes. These stripes are a moment of the blessed spirits, where they so to speak meet socially, enjoy themselves in the peace and quiet and then continue to deliberate what they will do and how the tasks will be submitted to new spirits for administration. On such a day there is then also almost dead silence on the earth; no leaflet is stirring, not a cloud of an usual kind to be seen anywhere, and on earth it is oppressively hot. But this state never lasts long. When this sitting is in a certain way suspended, then one notices again movements, and especially when new spirits are assigned to rule the air, the mountains, the seas, etc., then it is not seldom the case that the new brooms sweep cleaner than the old ones; therefore, after such phenomena there will soon be a multitude of all sorts of winds, and the air-weighting meters will be diligently set to "variable", implying that after such phenomenon the fine weather will come to an end for some time.

08] The white-blue stripes described above are therefore nothing more than a sort of quietly assembled army of spirits on the surface of the third and purest region of air, which in this way can be seen even by the physical eye of man.

09] Spiritually inclined people who have a doubled vision, would be able to see more there than mere white-blue stripes; however, such people have become even rarer in these time, where everything is modelled with iron, than diamonds in the northern regions of the earth, where they also may well occur, but, as said, extremely rare; and when they do occur, they are small, unsightly, and thus of no particularly great value, - or: there are nowadays desperately few Pauls and Peters left.

10] With this, however, the natural or material representation of the earth comes to an end, and we will thus turn to contemplative about the spiritual earth.

PART 2: THE SPIRITUAL EARTH

27

Matter: Origin and purpose (February 9, 1847)

01] When contemplating the spiritual part of the earth and in order to familiarise ourselves thoroughly, we will make a retrograde (receding) movement, and will not rise from the depths into the heights, but from the heights into the depths, which is quite in order, because one must not turn from the inside outwardly, but from the outside inwardly, in order to reach the actual spiritual, which is the deepest and most inward essence in every thing.

02] It has already been shown to you often before that within everything material there is always something spiritual hidden, and, that the actual visible matter in itself, is basically nothing else but captivated, bound and fixated spiritual content; nevertheless, here too, however, for a more thorough understanding, some additional explanations will be given.

03] You can look at whatever matter you like, but you will not find it to be only some kind of solid matter, but all matter is divisible, because it consists of parts, and between these parts there are still spaces, which are called pores by the scientists.

04] As yet no scholar fully understands the division of matter, and no one can determine into which finite smallest parts matter is divisible. Take, for example, a grain of musk and place it in a large chamber in any place: in a short time the large chamber will be filled with the scent of musk in all its rooms, and one may leave such a piece lying around for many years, and it will not lose a noticeable volume or weight; and yet, in every second, many millions of particles must have detached themselves fleetingly from this piece in order to continually fill the large rooms of the chamber with the scent of musk. Such examples could be cited in great numbers; for our discussion this single example is sufficient to make us realize that the definite and finite divisibility of matter cannot be determined with certainty. But if now it is shown, that at least for your concepts all matter is divisible to a near infinite minimum, it is on the other hand more than clear, that matter must necessarily be composed of parts. But who pulls these parts together and sticks them so firmly together that they finally look like a simple mass, which is sometimes more, sometimes less solid? - Behold, this is already the first stage, in which the spiritual begins.

05] These endlessly small parts are originally nothing but power-filled ideas from Me, the Creator of all things; these power-filled ideas take on form, and the form gets life from the life of the Creator.

06] The Creator frees the newly animated form from Himself, gives it a light from His own primordial light, and with this light, which is alive, its own intelligence, through which the newly animated form recognizes itself and becomes conscious of itself as an independent being.

07] When the form has thus recognized itself, then order, a law of all being, is given to it, and with this order the innermost fire of the Godhead, a spark of eternal love; out of this emerges the will. Now the revived form has light, self-knowledge, self-consciousness, order, and will, and can direct its will in accordance with the order, or even act against this order.

08] If a new creature thus acts and moves in accordance with this order, it will establish itself like a tree and will appear as a perfect, free being in the great space of creation for eternal survival, because all its essence is created out of Me, who surely is eternal and will be eternal; and therefore man is a creature because all his essence is created from Me, and his lot cannot be other than My own because his lot is created from Me. This is similar to someone who draws water from a well, where the water in the vessel is the same as the water in the well and has the same destiny as the groundwater in the well from which it was drawn.

09] But if such a new being or creature does not follow the given order with its free will, it naturally progresses towards its downfall or dissolution, which of course can easily be understood.

10] But when someone puts a plant into the earth, but deprives it of moisture, sunlight or warmth - what will happen to the plant? But suppose the plant had free consciousness and could take water, light and warmth, but did not want to, - what would become of it? It will wither and die.

11] Or someone wanted to be portrayed in a completely similar way by an artist, but never turns his face toward the painter - what kind of image will eventually emerge?

12] But it cannot be indifferent to Me, the Creator, whether a being, which has not merely been set by Me as an image in an idea, but has been created in the above-described manner from the entirety of My divine essence, exists only temporarily or eternally. Temporarily implies that the being is able to destroy a part of Me, which is impossible; thus, once it is created, it can be created only for eternities.

13] But such a creature can turn itself against My order, thus virtually ceases to exist as far as I am concerned; for he who is not for Me, is against Me. In this way, however, an opposite force and power potency would form alongside Me over time, which would oppose My free activity, which in other words would mean nothing else but: I, the very highest perfection, would have to be imperfect Myself to tolerate an imperfection beside Me.

14] In order to counter this severest of evil, a creature that does not want to submit to My given order, is immediately taken captive and becomes fixated to one point and one place; and see, this fixation is what you know, see, and feel as matter.

15] In the endless many particles of matter lies the endless intelligence of the newly created, but now captured beings, which intelligence can never perish; but it is bound and turned against the sun of the spirit until it has reached the necessary maturity, like a mirror, which receives the light of the sun for as long as the sun turns it around and makes it blind to everything else, so that in the end it is only capable of receiving the light of the sun. On the outside, of course, the mirror becomes increasingly more dull, and its matter becomes looser and more porous; but this very matter becomes thereby ever more able to receive the image of the sun in all its dissolved parts, even if it is highly tapered, and that is actually the good transition: that such a being begins to receive the Deity in all its parts, and not only in a single part. And so it is not enough that someone says, "Lord, Lord," but he must have received the Lord in all his life fibers; only then is he ripe to return again to that from whence he came.

16] For this reason all matter must at last be dissolved again into the minutissimum (the smallest), so that no particle may be present any more that is not capable of taking up the image of the eternal sun; and in this taking up of the eternal archetype images there is then again the new creation, in which the endless intelligent entities of a being, previously imprisoned but now released, again combine, go back into the first archetype, and again become that which they should have become in the very beginning.

17] From this prelude it will surely become clear to you that in matter there can impossibly be anything other than merely spiritual; and we can now start wandering into the spiritual earth on well-lit paths.

28

Spirits of the uppermost air region (February 10, 1847)

01] Let us first turn to the uppermost region of the air and look around to see what spiritual beings are at home there, and how they operate and rule.

02] The spirits of this region are already perfect spirits, who lived in a physical body on earth. They already enjoy continuous light; for also naturally it never becomes completely dark at such a height. But in the spiritual nature there is already a continual, uninterrupted day; for this third region already expresses a third, quite pure spiritual stage, while the second region is not yet pure and is exposed to frequent clouding; even more so it is the first or lowest region of the air, in which, still in the first stage, good and evil is intermingled like herb and turnips.

03] We now know that the purest spirits of this earth are at home in the third region. But why? What are they doing there?

04] No spirit, which passes from the physical earth into the spiritual one, no matter how perfect it may be, can immediately ascend into the actual great kingdom of heaven, because, for its finite perfection, some residu still remains in the body of the earth, which it can only gradually absorb. Only when it has absorbed into his being and ennobled and spiritualized the last remainder of what belongs to him, can he leave this region and enter into a real first stage of the kingdom of heaven.

05] The spirit in and for itself, as the original principle of life from Me, certainly needs nothing from the earth for its perfection; but its formal being, which is the soul, must again unite in itself up to the last atom, which was once given to it from the endless fullness of My idea forming it. This consists in the endlessly many intelligence particles, which naturally cannot be freed all at once when man dies. There are parts of his body and *specifica* (most elementary conscious intelligence entity or entities), which he has breathed in and out all of his life, also all the waste of his body, his tears, also other ejections of his body, even his clothing, his dwelling; in short, everything that he has at some time produced and done through his power, must in time be taken up by the psyche as a kind of purified psychic *specifica*, so that the spirit then has in itself a complete contemplation and through this contemplation a clearest recollection of everything that has happened with his complete being, and how the whole, long path was constituted, through which he has again reached this primeval perfection.

06] But the spirit could not have this certain specific recollection, if not everything that originally belonged to his being and everything he had acquired on this long circular path had been taken up into his psychic being. That is why it is said that all hairs on the head are counted, and only he gathers who walks according to My teaching; but he who acts differently, he scatters. So the spirit must still wait a while, until everything belonging to his being, is absorbed again.

07] But how then does the spirit recognize what is his? - That already lies in the eternal order. Just as every grass finds its *specifica* out of the endless mixture of *specifica*, so does the spirit find what is his, far more accurately.

08] But what is the spirit doing in the meantime? - It acts according to the laws of love, and thus rules in this region, and by its presence and by its loving care it causes this third air to be there, and firstly mediates and arranges the paths for those who come up to this region as newcomers, and instructs them as to place and action; then it rules the already purer spirits in the lower region in an instructive way; and when there is friction and cloudiness, it lowers itself like all of its kind as a peacemaker and acts energetically.

09] But when foreign spirits from other world bodies arrive here, he examines them, and when he finds them to be capable, he leads them down the right paths to earth, is present at the procreations through his influence, assist such new spirits on the path of the flesh in this earth, and then also ensures that these spirits are guided on

precisely those scrutinizing paths in the flesh, which paths they have decided to walk when still living on foreign worlds, to become children of the Lord.

10] In this third region, the so-called guardian spirits of the people who are well known to you, actually walk and live. But these pure spirits are not yet the sole rulers and also cannot yet be, because they still lack in many things the perfect knowledge for the above-mentioned reasons; therefore there are also continuously perfect angelic spirits above and below them, who always give these spirits the right instruction what they have to do and to settle. But for the spirits of this upper region, is this very third region a glorious paradise, where they have everything that can ever delight their hearts in the love of God.

11] There exist glorious regions, but these are determined by the nature of the spirit; for there every spirit already becomes the creator of its ground and the region in which it is at home. This region is exceedingly rich in fruit and rich in all things. Here the spirit enjoys everything in abundance, and hunger in everything is far from him. And, behold, it is in this very enjoyment that the spirit then gradually absorbs all that which has still remained stuck to the earth by its being; and these fruits and the landscapes are, in a certain reflective way, formed *specifically* psychically in this third region, rising up from the earth, and the spirit recognizes them as its own, absorbs them into its cognizance, and only then progresses out of this cognizance into an actual seeing of what is its own, then also enjoys the same and merges it fully into its being. When he has now absorbed all this, and he and the earth mutually no longer owe anything to each other, only then does he attain his complete solidity and can then be received into the kingdom of heaven for higher perfection.

12] But there can also be spirits, however, who still have a few things that belong to them in other world bodies for reasons already known to you. These spirits then also ascend to the spheres of those world bodies, from where they either obtained their main *specifica*, or where they once already lived physically, in order to fetch what belongs to them, - but all this by way of love, which alone is the attracting principle. And all this must happen by free choice, in which every spirit strives to gather in itself what is Mine, and then to bring it back to Me entirely in its great love for Me.

29

Stay and Happiness of Pure Spirits (February 11, 1847)

01] In the bringing back, and indeed in the perfect bringing back, lies precisely the former perfect, most perfect and most perfect degree of happiness; but it is not demanded or the spirit is not required to give an account of everything brought back

which belonged to his being, but he should in a certain sense bring back on his own account what was originally and throughout his entire journey, given to him.

02] Whatever concerns his body and what preceded it, indeed anything *specifica* related, he receives in the orderly sequence of time without any action on his part; but it is something else with regard to his ability to reabsorb everything that once belonged to his being. About this ability he will in a certain sense actually be called to account, and this because such ability every spirit can and should acquire from the directions obtained from pure religion. He who does not want to be active in this regard and buries his talent and prefers to be occupied with what is of the flesh rather than what is of the spirit, must then attribute it to himself, when he is judged by the word that has been given to him out of heaven as a faithful guide as to how he should gather life again and bring it back to where he originally came from.

03] That the already pure spirits must therefore remain for a longer time in this third region in order to absorb its psychic *specifica*, or said more directly: because they have to wait in the third region until their earthly substances have decayed, as it were, and have passed from decay into their spiritual substantives, is not to be regarded as a punishment, but as a necessity equal to the duration of physical life on earth, which must also last a certain time, in some cases shorter, in others longer, so that in this lifetime the spirit gains time to develop and manifest itself more and more in its essence.

04] Who could claim that anyone is accountable for the time he spent in the body on earth? For this is a necessity, and lies outside the realm of the will of the spirit, - just as no one will be held accountable for how long, for instance, his hair would have grown, or the nails on his fingers, nor of the pulse beats of his heart, nor of how often he was breathing; for all this is a necessity. The reckoning, or better the judgement, lies only in the active will; everything else is indifferent, is completely in order, and gives itself for free when only the will has been brought into order according to the pure recognition of My divine will.

05] Even if sometimes such pure spirits dwell in this region for several hundred years, they not only lose nothing thereby, but can only gain; to start with, they have no shortage of anything, and they are exceedingly happy and blissful. But as far as their ever-increasing intelligence is concerned, this is obviously a constant advantage, and the more they gain the more perfect they will turn to where their finite and eternal destiny is concerned. If they have only a small task to take care of, and have taken ownership to administer it properly and wisely, they will once be all the more capable of managing great things, where as angelic spirits they will not only have to look after parts of a world body, but exercise their power over whole galaxies and sun regions spiritually, and from there through and through in matter. And there is certainly more to this than just monitoring individual regions, and that under the supervision of the angelic spirits, to whom is entrusted this entire earth from the center to the sun.

06] Yes, my dear ones, where you see little or nothing with your eyes, great things are indeed taking place, and it is as a wise man once said, "Between the earth and the sun things are going on of which human reason could not have dreamed of."

07] These pure spirits not seldomly do come down to the second, sometimes also to the first region; but mainly those places on earth are their visible places of descent, which, because of their significant height, are continually covered with snow and ice. And this is the reason why such regions are a magical and blissful attraction for almost everyone, as you might say, and at the same time they exhilarate, strengthen and soothe the whole human disposition. Whoever is sad-hearted and restless in his disposition, let him go to such a height in My name, or at least go near it, and over his disposition will be poured out a strengthening balm.

08] While man's disposition in the lower regions becomes ever more dull, difficult, and suffering, similar to the feelings of a climber in the gorges and caves, the feeling of someone who has climbed such pure heights becomes more cheerful and serene, and he who reaches the summit may fondly cry out, "Lord, it is good to be here!" - But then I say to him: "It is not yet the time for you to stay here!" But nevertheless, I still say:

09] Readily climb the mountains! For I, too, when I walked in the body on earth, often went up mountains. On a mountain I was transfigured; on a mountain I drove the greatest tempter away; on a mountain I preached the kingdom of heaven; on a mountain I prayed, and on a mountain I was crucified! Therefore gladly climb the mountains; for not only your spirit but also your body gains more thereby than visiting hundred pharmacies.

10] But in this way we have also walked through the third spiritual region of the earth, and only little remains to be mentioned about it, and this little consists in the fact that the firstlings of pure spirits initially stay where they lived during their lifetimes on earth. But when they have become more perfect, then their sphere of action extends over all points of the earth; but the strongest, however, guard the polar regions, the softer, gentler and weaker ones the tropical regions of the earth, and those who are very active guard the sea, the lakes and the rivers, and the beginners are entrusted the greater or smaller mountains for surveillance and everything that is associated with them.

11] In addition you may note the fact that the female spirits mostly watch over the plant life and also exert their influence on the entire vegetation of the earth's surface.

12] Now that we know this too, we can lower ourselves into the second region of the air, where there is already much more colorful action than in the third region of peace. Following thus the second region!

**The spirits of the second air region
(February 13, 1847)**

01] In the same way as there is a transition from the purely spiritual to the carnal in a human being, there is also a transition between the uppermost and the middle region, and the two regions behave like soul and spirit. The spirit acts in the soul and can penetrate it; but the soul can never go beyond the limits of the spirit, but must be there to be penetrated by the spirit, while the spirit is not there to be penetrated by the soul; but the soul can be absorbed by the spirit, when it becomes spiritual itself.

02] In the same way the spirits of the second region can pass over into the third, when their souls or, in a certain sense, their substantive bodies become more and more spiritualized and become completely one with the spirit. The soul in itself as a compendium of countless substantive intelligence particles (*specifica*) is thus also stuffed with all sorts of desires, which it contains as *specifica* in itself.

03] If here and there one or the other *specifica* becomes more dominant, then all other *specifica* incline to the point where such a *specifica*-eminence (authority) occurs. Such an inclination then causes some desire in the soul; but this desire can quickly be exchanged with another, if some other *specifica*-soul-intelligence point becomes dominant, in a certain sense overpowering and overshadowing all other *specifica*-soul-intelligence points and making them inclined to itself.

04] It is easy for everyone to see from this account how some souls, where the spirit is not awake, are driven from one pole to the other by innumerable passions and desires. But what appears in the soul concentrated in one being as in one point, as it were, is generally all the more the case in our second region, because in it dwell all souls in which the spirit has not yet fully awakened. One soul has this main desire, another soul another, and millions of souls have a million different inclinations and desires; one wants to fight, the other wants to have rest; one seeks nothing but the secrets of creation, the other botanizes; another constantly travels, and in this way each one of millions has a different kind of desire.

05] What a colorful tangle of souls must therefore come together in this second region, and what innumerable, most varied phenomena must be brought about there, which in a condensed state even become visible to the eyes of the flesh in the natural world! And so it is. All the most varied cloud formations and still an innumerable multitude of other phenomena in this middle region are the result of this, and no day and no night brings forth precisely the same shape and occurrence into being as there was before.

06] Just look at the cloud formation in one day and make a drawing of it; you may compare the cloud formations of subsequent days for a hundred years and longer with your drawing - and you will never see it again completely as it appeared on the

day of your drawing! Thus you will also discover a great many other phenomena, which always remain repetitive in nature, but never in form. And not one snowflake is completely alike to another, and no raindrop is exactly the same as the other, and, when it hails, compare two hailstones whether they are completely similar! It will be possible to find a difference both in shape and in weight. Ice will indeed be ice, - but this is only the type; but the way how the ice is formed varies as much as the formation of desires from the soul-being are disparate. But this can be seen already on the surface of the earth in people who are still alive.

07] Consider only the houses in a city: Regarding their type they are all alike; they must have walls, windows, and a roof; but you will not easily see any two houses that are completely similar to each other. One is a little higher, the other a little lower; one is like this, the other is colored differently; and in this way there are countless many variations.

08] This difference in outlay and form stems from the different inclinations of the souls of those who had the house built. In the same manner every person has different clothing, and no tailor makes the same clothing as another. And there is also a great diversity in other products of man's art; everyone who has learned to write has a peculiar writing style that has nothing in common with the writing style of others, since certainly no stroke fits the stroke of the other. The style is therefore everywhere different, though the process remains the same.

09] Or let several equally skillful artists paint one and the same object; each one of them will indeed paint the same object, but the manner of representation, i.e. the form and style will be completely unique for every artist. Or give the same poem to ten musicians for setting a tune, and each one will compose the music in his own way; it will be striking how each one has found a quite different melody to the poem.

10] All these differences in formal representation lie in the countless different *specifica* intelligence points in the soul. Depending on whether one or the other of these points is predominant, the soul will act accordingly. Constantly another wind is blowing; all the time new apparitions are appearing, and never does anything that has already been there find a perfect repetition, especially least of all there where the producing *specifica* are not under any positive judgment, which is *specifically* the case with the souls of humans, because they must work their way back to the original freedom. The only difference between a departed soul and a soul still living in the body, is the following:

11] The soul in the still-living body can wander through a great many desires, and as such man is different almost every day; today he feels and thinks in a certain way and makes this or that resolution, tomorrow it is like it has been wiped away, and he is acting according to another intellectual, substantive-specific soul center of gravity. Today a man is bountiful, - every poor man would be well off if he came to him today; tomorrow this liberal feeling is replaced by a stingy emphasis, and the generous

giver of today despises every beggar tomorrow, and even regrets his previous liberality.

12] But with the departed soul it is different: with the latter usually only one main trait appears, dominates the soul more and more and gradually draws all the intelligence particles into its sphere; therefore Paul says: "Where the tree falls, there it will remain!" which is not to say that a departed soul is in a certain sense incorrigible, but only that it remains imprisoned in one of its main passion traits until it has consumed in a certain sense all other specific intelligence particles, which then causes a great poverty in the soul, prompting it to pass over into a state of desolation, where it feels as if completely naked and wrapped in darkness and fog. Only in this state of desolation, can the spirit become free and begin to penetrate its soul, and this is then the transition from the second to the third region. But before this state has not occurred, the spirit cannot spread and cannot penetrate the soul, because its *specifica* are still too material and therefore still too unspiritual.

13] Since, in the above manner, a multitude of differently tuned souls come together in the second region, where each one carries within itself its main passion and lives and works accordingly, it is, following this easily comprehensible principle, extremely easy to see that the phenomena which have their origin in this diversity of souls must, in form, also appear in a very different manner. Hence every lightning bolt has a different zigzag, hence every cloud and every little cloud has a different shape and movement; hence winds are blowing crosswise, and for this very reason sometimes a cloudburst, sometimes a downpour, sometimes a hailstorm, sometimes a dust rain, sometimes large, sometimes medium, sometimes small snowflakes occur, and a thousand more similar phenomena, which occur exceedingly frequently, especially in the tropical regions and in the polar countries of the earth.

14] This, then, is a necessary prelude in general; next we shall consider the matter more *specifically*.

31

Activity of the spirits in the second air region (February 15, 1847)

01] Here, the question can be posed right at the beginning: Are the spirits of this second region good or evil, and is it of ascending or descending nature?

02] This question will be answered distinctly by the special considerations given to the spirits in the second region, for everyone to easily decide what is either good or bad about it, and where it is heading.

03] This second region is most similar to the earthly life of people on the surface of the earth. There is a constant running to and fro, a rotting together of like-minded

people, war, murder, imprisonment, defeat, escape, stealing and robbing, doing evil and doing good again. All this takes place in this second region. It is the actual battlefield of the spirits; hence also mountains, which are mostly located in this region, usually look highly wrecked, like a fortress that has endured a siege for several years.

04] The very sight of these heights is enough to show how much quarreling and fighting is going on in this region. But there exists also a freedom like nowhere else - and the reason is because this is the place of preparation, where the spirits are prepared either for heaven or for hell; for every soul and spirit of every deceased person comes to this region immediately after death, where he keeps on living in just the same way he did on earth. There he enjoys full freedom and quite naturally seeks out his own kind; here gangs are formed, and once several spirits are present in an association, they soon start to make plans how one or another objective might be achieved, usually by force or by cunningness.

05] Among such gangs there are then also traitors who betray the plans of their alliance to another, more powerful group. If two or sometimes even several gangs find out about each other's ill conceived plans through the traitors, then mobilisations start to take shape, which in the natural world can be seen as a darkening of clouds. It does not take long for the acrimonious armies to move against each other. Unfortunately, above them there are always the all-seeing, powerful spirits of peace; these descend, take all of the acrimonious armies captive and throw them down to the earth, where it takes a while until they have, so to speak, come to their senses again and gathered strength and courage, in order to return to there again, little by little, completely piano, from where they have been thrown out like a bad behaving guest from an inn, which, however, in the spiritual sphere, does not look like it appears here in the material world, but rather as if such a ragtag rabble were arrested and cuffed by the police, and then locked up in a proper prison. The prison is matter in which they are recaptured, and the police patrol are the peace spirits from the third region. When, after such a powerful reprimand, the spirits humble themselves and through this humiliation are brought into the position of being able and willing to speak My name and to seek help, salvation and forgiveness in this name, then such spirits are immediately greeted with great friendliness by the peace spirits, and are guided straight to the third region and are given quarter there, initially of course, at the very bottom of this region, where they live, however, in constant correspondence with the pure spirits of the upper region, and from where they can ascend higher and higher according to the degree of increasing love for Me and My order.

06] Such an act can also be seen in the natural world, namely the not seldom occurrence of disappearing clouds in the sky, - where, on the contrary, when evil gatherings are on the advance, clouds are suddenly begin to form freely on the firmament, especially around the peaks of high mountains, where earlier the purest air was visible.

07] This appearance is due to the fact that such spirits become ever more passionate and fervent, whereby they materialize more and more precisely to the degree the more combined and concentrated they become and the evil passions rise in them; for all matter is most distant and farthest from Me and is in itself nothing but the imprint of the most perverse passion.

08] Accordingly, when a spirit is again captured by the passion of its soul, it distances itself from Me; and the more he distances himself from Me, the clumsier and more material he becomes, until he finally becomes visible even on the material world under some material form corresponding to his passion, where he then soon, too heavy for this second region, is thrown down like a captive, coarse-material body by his own heaviness, which is equal to the will of the spirits of peace, as this is equal to Mine; for My will is the actual heaviness of all bodies.

09] That then such spirits often remain quite material and prefer, out of their own evil will, to dwell in heaps of filth, the dirtiest animals and ugliest plants, rather than to humble themselves, is testified to by many examples at all times, and a good control must be followed here, so that such thrown down filth does not hurl itself in its wickedness upon noble fruits and noble animals; for if this were to happen, fruit and animal would be destroyed.

10] The previous year's potato epidemic (1846; ed.) has a quite similar origin; when sometimes grain and wheat fields suddenly become necrotic, then this is again a result manifesting it materially through the seizure of such evil spirits. Not rarely, such fiends throw themselves over all kinds of animals; this soon leads to a kind of epidemic among the animals, even the fish in the water are not spared by them. So the actual plague, as well as other epidemic illnesses among humans, is mostly a consequence of such evil spirits, who take possession of the human body in one way or another and destroy it by various means, which easily can cause a natural death, if not immediately such *specifica* remedies are applied in My name, to fend off such fiends.

11] Now you already know many things, whether these spirits are good or evil, and where they go and how. But that you may also quite evidently comprehend how such spirits with their intelligence can let themselves be banished into apparently dead matter, and how they take possession of it in a certain demonic manner, we shall next make more special observations of this.

**Possession of matter by spirits
(February 16, 1847)**

01] It is, of course, difficult to imagine that in such a raindrop, snowflake, hailstone or even cloud one or more spirits can be, as it were, gagged together and compressed, and that in such a volume they should be given any weight, by virtue of which they could easily fall or be thrown down to earth; a more detailed explanation, however, will make the matter quite clear to you and show you how this is possible.

02] You must not think that the spirit with its soul is crumpled together like a sheet of paper until it finally looks like a somewhat clumsy little ball. This is by no means the case. The human form of the spirit remains intact; only the soul's essence, and not the soul's form either, but only its *specifica* are compressed in the region of the heart, and in this compressed state, depending on how violent it is, it manifests itself as the above-mentioned meteoric formations.

03] So you must not imagine that in such a hailstone a complete spirit with its soul will fall down coiled together, but only its material desires. Because of their material sensuousness, these desires are compressed by the spirits of peace, and thus become material and heavy. But, since these desires are the living possessions of the spirit and his soul, the spirit with its soul itself is drawn with its newly formed, material center of gravity to whichever direction determined by its material qualities.

04] In order to present the matter more clearly, an easy understandable picture can be given to you. Think of a human form, which would be assembled from the so-called gold-beater skins, like a balloon, which could be filled with hydrogen gas just like any other ball. Once filled, and having a human form, it surely would ascend to the higher regions of the air. But when this hydrogen gas filled balloon man, would experience a sudden densification of the hydrogen gas, then the resulting volume of water would naturally become heavy and would naturally fall to earth by virtue of its weight; but since the water is not outside, but inside our balloon man, who has lost the necessary expansion of the gas by this inner hydrogen transformation into water, this balloon man with his heavy volume of water would be pulled back down to earth. The shape of the balloon man has lost nothing but shrunk here and there and has become somewhat leaner, but due to its newly formed center of gravity it could no longer be maintained in the high air region. But when on the earth below, i.e. on the material ground, the condensed volume of water dissolves again into the previous gas by a new heat, the balloon man will rise again.

05] Behold, this is, although quite material, yet a quite accurate picture, correspondingly representing the spiritual essence, from which you can infer how, in a certain sense, a spiritual man, whose soul is a spiritual balloon-like outer form, condenses in his inner being, thereby becomes heavy and takes its direction from its

height to real matter. But when this material condensation of his sensual desires is soon dissolved again by the fire of his love awakened through humility, he then rises again more humiliated to a place corresponding to his being.

06] Very badly minded people are often condensed to stones and fall down as such, where the dissolution then takes much longer than when this condensation enters into material existence merely under the appearance of the above-mentioned meteors. But some are held for a long time even under the above-mentioned appearance, which are brought to fall over high mountains and especially over the polar regions of the earth; although these must be particular evil-minded spirits, in whom prevails a lot of haughtiness, which of course already carries in itself an infernal streak.

07] What happens to the spirits after such lessons will be shown even more clearly in the sequel; for the time being, however, it is enough that you make yourselves as clear as possible about how and why there is always something spiritual behind the natural phenomena that are visible to the physical eye. And as such we will turn to more observations about the how and why.

33

Nature spirits and human souls (February 18, 1847)

01] The rain falls to earth in drops, sometimes in smaller, sometimes in larger ones, as does the snow. Likewise it is the case with hail, where sometimes only tiny grains fall down, and sometimes however they are pound-heavy, yes on high mountains sometimes even up to a hundred pounds, and usually in an exceedingly big number, in some cases so many that it would be hardly to be pronounced. One may ask: If every drop of rain, every snowflake or every hailstone carries a spirit with it, where does such an immense number of spirits come from? And when it rained and snowed and hailed in Adam's time, where did the spirits come from, when at that stage no one on earth has died yet? Whoever would look at the matter from this point of view would even be more greatly mistaken than how large there is the whole earth.

02] As far as the spirits of people who have died on earth are concerned, they can participate in such events, which must take place with those spiritual beings which have not yet started with their journey through the flesh. Thus, when it snows, there are always spiritual potencies in the snowflakes, i.e., newly arriving spirits who make communion with the souls freed from the earth and jointly begin the journey through the kingdom of natural phenomena.

03] These are therefore not spirits of deceased people, but they are in a sense new arrivals, or, if said even more pointedly: they are debutants from the long sleep of earthly matter.

04] But also spirits of deceased people, who do not want to put up with the advancing order, can be pushed back again on the same path which the newcomers have to take; but the newcomers remain in the earth and must start their determined path there, but the spirits of the deceased, on the other hand, return again after a short period of reflection, which can already be seen in the natural world. For, when it rains, the rain penetrates into the earth and is eaten there by plants and animals, as well as by minerals; but here and there one can already see, either during the rain or shortly thereafter, how a whitish mists rise and move upwards, especially in higher regions. This is certainly the smallest part of such a rainfall, which rises again in these nebulae. But this is also that smallest part of the spirits which come from deceased people, in comparison to the greater part of those spirits which are the new arrivals.

05] In appearance there is no difference at all; but in the manner in which appearances are brought about, and how the spirit beings bind themselves to appearances, are exceedingly great differences. With newly arriving spirits and spiritual debutants, the spirit as well as the soul is still completely enclosed in matter. Here, matter is not an inner center of gravity that comes into being, like the volume of water in our balloon man which pulls the spirit down; but there the spiritual as well as the soul essence is still very much divided, so that hardly in a million raindrops, snowflakes or hailstones the essence of a single spirit and its soul are sown into the earth in its entirety, - where, on the other hand, with an already completed spirit it is a quite different case, since with him only his material desires and inclinations are compressed in such a material form and then, for a short time, share the very harsh lot with those spiritual potencies which, under the above phenomena, begin the great circle for their release.

06] It would be very difficult to determine in which raindrop or in which snowflake a natural spirit or a spirit that has already left all nature fell, because the outward appearance is the same; but it can be regarded as something approximate when either the raindrops, snowflakes or even hailstones are larger and more weighty. In such a large hailstone there is often a humbled spirit, which has already completed its earthly course. Whereas the smaller appearances are all so-called nature spirits, of which there must of course be an unspeakably great number, because they come to earth not as a whole but as divided into infinitely many spiritually specific particles (*specifica*), just as a whole soul never rises from the earth with all its spiritual *specifica*, but is always divided to the highest degree; but why actually so divided?

07] This division has a double important reason: The first lies in the primeval spiritual being itself, where every spirit has divided and torn itself apart to infinity by its desire to become great; such a primeval-created spirit has naturally weakened itself to the last drop of its strength, according to which weakening it could never carry out its plans of arrogance.

08] Such a dispersion of the spirit is similar to the Babylonian confusion of languages. As the nations there had to scatter, so the spirit had to scatter its concepts, so that it could never generate a full thought, much less any plan.

09] For this reason Satan is still today most eagerly striving to reunite his own primordial being in the individual human souls and spirits, in order to thereby regain the power which was originally his own.

10] But, so that he can never attain this power, he is divided and scattered through all of creation, and his spiritual essence has been turned into matter, from which now the soul of every human being emerges, to which soul a new spirit is given, so that out of every such part a whole being may emerge, which is equal to that primeval being that wanted to rise above God by its arrogance or extension of ideas, but thereby has in a certain way burst itself apart and fragmented to infinity, so that now nothing remained of it but its I, and with the same its fundamental evil will; but all his abilities, all his ideas and innumerable perfections of concepts have been taken away from him, and these are the ones who constantly reach the world bodies, are for the most part already present in the world bodies themselves and are thus divided into soul and spiritual essence, since in the soul the given I and self-consciousness emerges again from matter, and through the spiritual essence the knowledge of God is re-implanted in the soul again, without which the soul, like the plant without rain and sunshine, would soon wither and die.

11] In the plant, as you know, the soul life appears first; this cannot progress, however, unless it gets spiritual nourishment from the air.

12] But from this it becomes clear how and why so much spiritual essence comes down to earth in the phenomena described above, and it can also easily be understood that it is not necessary for the multiplicity of these phenomena that so many people must therefore already have lived on earth; but it is clear that very many will still live on it. - But once all spiritual and soul content of this earth will be exhausted, then in place of the natural a perfect spiritual earth will take its place, which will no longer consist of banished but of free spirits and souls.

13] But that the earth now consists of nothing but banished souls and spirits is shown not only by the meteorological appearances that frequently recur every day, but also especially for those simple people who have the ability to see spiritual and soul phenomena, those often innumerable legions of water-, earth-, mountain- and air spirits, which have been seen by one or the other at all times.

14] The learned world certainly does not see such things; but they do not see many other things either, which would be even closer and more necessary for them than to see such spirits banished in the earthly matter. However, irrespective whether faith or non-belief among the worldly scholars, the primeval things remain as they are, and the bird can master the air as it did in primeval times, although it has never taken the strict examinations of aerostatics at a university in Paris.

15] So even today there are still a lot of very simple people who see more in their simplicity and often know more than a very learned faculty of science. There are probably better scholars who at least do not doubt such things; but only a few get so far to see them.

16] To this now we can add many a useful consideration, from which considerations it will then be very easy for us to overlook the whole rest of the spiritual earth with one glance. Next, then, some reflections and some memorable things to discuss!

34

Air-, mountain- and wandering spirits (February 19, 1847)

01] The mists that develop here and there, especially on high rocky mountains or rocky crests, are, if no rain, snow and the like has preceded them, mostly nature spirits, which do not come from deceased people, but can only become human souls and spirits after some time.

02] These spirits that so gladly rise up into the air, sometimes even covering it completely, are the so-called air spirits, who already enjoy more freedom than the more solid earth spirits, but must nevertheless be carefully watched over in their free state by the pure spirits of peace, otherwise they could easily cause great harm.

03] These spirits are seldom seen by people, and the spirits also prevent this most carefully, because they have a great fear of everything that is called matter, but above all of such matter in which they perceive a strong sense of observation. It is actually this fear which instills in them a kind of hatred against matter, in which they have been imprisoned for so long, which is the very reason why these spirits require a careful supervision; for every spirit, once it has gotten rid of matter, can not for any price be brought close to matter again. Even the spirits of deceased people have a great disgust for it, although a perfect intelligence is present with them. Imagine how great is the shyness of those spirits who only a few moments ago, by special permission, came out of the bonds of the hardest imprisonment to the desired freedom, in which they pretended to be perfect, without going through the dire and laborious long road of the flesh.

04] Such a request is granted to them, after which, however, they usually never keep their word; for these spirits, out of disgust and hatred for matter, either become malicious and vengeful, or they flock together by many millions and want to escape into far infinity. The wicked and vengeful will again be captured and brought down to earth under the above meteorological phenomena, where they will soon be instructed to work in the plant kingdom. But if they have no desire to do so, they will be

driven in the appearance of water into brooks, rivers, lakes and seas, where they then also, as you already know, not infrequently conduct their manifold mischief. But if they have become extremely malicious and have united in it with the harsh spirits of the sea, then it can even happen, and it happens frequently, that such wicked patrons are driven back again into the innermost parts of the earth, which is a most regrettable fate. But if these spirits diligently devote themselves to the business of plant growth, then they can either take up the path of the flesh, or after a certain period of service, which may extend to two hundred years and more, they can return to their former free state, in which free state they can then inhabit either the air, the mountains, the earth, forests, sometimes also lakes and rivers.

05] This kind of spirit then has a perfect intelligence; they are extremely well versed in the things of nature and can see and hear everything that happens on earth and what is said there.

06] These spirits can even deal with people and sometimes render valuable services to them, but one must take care not to offend them in whatever way; for then they easily become bitter and can cause considerable harm to the one who had offended them; although they inhabit matter, they are nevertheless mortal enemies of it.

07] Areas in which they preferably dwell must be remote and quiet; in such areas it is also not advisable to shout loudly, whistle, still less to curse and scold, because through this behaviour the spirits still trapped in matter might become excited and rebellious, which then might cause harm to the idea of those who have already become more liberated.

08] In order to prevent this, they seek to frighten off the wanderers in such regions by all sorts of phenomena, so that they would leave such an area as quickly as possible. They are particularly sensitive in the mountains, and especially in the tunnels and shafts, where they have often caused the greatest misfortunes to those working there. Here and there a sudden collapse of the shafts and tunnels, generating evil air in the same, often causing sudden floods, disappearance of the metal veins and similar terrible occurrences are all the work of such spirits, whereas on high mountains rock slides and large snow avalanches are mainly instigated by these fiends.

09] If these spirits sometimes want to be benevolent to people in some way, or at least have no intention of harming them, they usually appear in a dwarf form, either in a very dark, gray, blue, or green colour. This small form indicates that they are degrading themselves to the level of people in order to do good to them, because in a certain way they feel sorry for the bound spirit inside of people. But when man then behaves improperly against such spirits, their appearance not seldomly grows to a gigantic size, when it is no longer advisable to linger near them - and certainly not without invocation of My name.

10] But that such spirits exist, has already been demonstrated in the last communication. The only question remains whether such spirits will also go through the way of the flesh or not.

11] If they show themselves to be very useful and active on earth, the flesh may well be spared to them; but instead they will either come to the moon or to another planet, where they nevertheless must accept an incarnation, and usually more willingly accept it, because the incarnation on the other world bodies is normally more fleeting and easier.

12] These spirits are then usually called wandering spirits, in that they jump from one planet to another, where they not infrequently join spirits of deceased people for a common cause, to which especially the so-called nature philosophers and astronomers belong, to whom these wandering spirits, who have not incarnated on earth, can provide useful services. For the spirits of the deceased would not be able to see anything on other world bodies without the help of these wandering nature-spirits. There the nature-spirits assist these spirits to make their way into the people of those world bodies to make it possible for such spirits to see things through the eyes of those people.

13] When such nature-spirits become tired over time of gawking around, then it usually happens that they return again to earth and then put up with the difficult incarnation, without which it is impossible to think about a childhood of God; for everyone who wants to become a child of God must also go the way of God from A to Z, which is the reason - as has already been explained to you - that spirits from innumerable other world bodies come to earth, in order to go through the incarnation of the Son of Man. For just as there is only one God, one truth and one life, so there is also only one way to reach it, but this does not necessarily mean that therefore all inhabitants of all other world bodies have to go through an incarnation on this earth in order to be blissful in their way, - just as there can also be an innumerable number of other healthy nerves and fibers in a human body, without being nerves and fibers of the heart.

14] Through this contemplation and memorable explanation, everyone will certainly find it easy to find his way in the second spiritual region. Next, therefore, only a few more memorable little histories, and then quickly down into the first region of the air!

35

Witches and witch trials (February 22, 1847)

01] There will hardly be a person who has never heard of the so-called witches; for it is not so long ago that courts were still conducting witch trials, and under this name

a large number of the most innocent people were transported from this world to the next with the most painful deaths.

02] But how did mankind come to the witches? - We want to answer this question with a few little stories.

03] In earlier times, when people lived much more simply than now, there were often those who had the so-called second sight and lived quite naturally in the two worlds. Even people of today could easily get there if their diet was simpler; but the biggest obstacle at the present time is a complicated diet which is harmful to people. With their food they spoil and stupefy their nature in such a way that the soul, like a bird on a glue branch, gets entangled and clogged up in itself, that it cannot possibly attain that movement and agility in which a free ascent and excursion would be possible.

04] What then was the diet of those earlier, simple people?

05] The diet consisted mostly of legumes, which were simply cooked until soft, salted a little and never eaten hot. Simple bread, milk, and honey were also an ancient, simple diet, in which most people reached a very old age and were in possession of a second sight until the last moments of their lives.

06] Anyone can enjoy wine moderately now and then, but never so much that they feel intoxicated.

07] Meat dishes should only be enjoyed at certain times, and never for more than seven days in a row, very moderately and always from freshly slaughtered animals. The meat of fish is better than the meat of pigeons, the meat of pigeons better than that of chickens, the meat of chickens better than lamb, this better than goat meat, and this better than calf and beef, - just as, among the types of bread, wheat bread is the most beneficial; but from the indicated foods one should never eat more than one with a little bread, just as fruit should be eaten only moderately and always when fully ripe, likewise also some root fruits, but only one at a time.

08] With such a diet the body would never reach that bulging state in which it becomes sluggish, sleepy, and cumbersome, so that the soul has to work overtime to keep such a cumbersome machine in motion, let alone to occupy itself with anything else besides such work.

09] Behold, in earlier times there were many people living such simple life, as already noted above, and especially simply lived those people who had set up their homes close by mountains. These people constantly had the second sight, had a completely natural contact with the spirits day and night, and allowed themselves to be instructed by them in the most varied subjects. The spirits showed them the effects of the herbs and also showed them where here and there the one or the other high value or base metal was hidden in the mountains, they also taught them how to get the metal out of the mountains and to produce all kinds of useful things by melting and forging it.

10] In short, there was seldom a house on the mountains that did not have its own house spirits, who, like other household servants, belonged to the house in a very ordinary way. But because of this there were a great many wise men, especially on the mountains, who lived in the greatest familiarity with the secret forces of nature, namely with our spirits, and these forces or spirits were, so to speak, available to them almost all the time.

11] When then people from the lower regions, as well as from larger villages, markets, and cities, came to these wise mountain people, many things that were uncanny and mysterious to them must have attracted their attention, and especially when evil-minded people often wanted to take on a quarrel with such a mountain dweller in some matter; for such a quarreler would surely get some so-called 'take-note-clunk', incomprehensible to him, of whom he could certainly think nothing else but that he had been taught him by Satan incarnate or at least by his accomplices.

12] What was the consequence? - The market man, villager, or city-dweller who had been bamboozled in this way immediately went to his local clergyman, who in those days was usually either even more stupid or at least more malicious than the plaintiff. Thereupon masses, processions, and exorcisms were ordered, naturally for hard cash, which was always a very substantial sum, if not the entire fortune including house and plot of the plaintiff, who was in any case bewitched, or completely demonized.

13] If the plaintiff had satisfied his clergyman in this way, the case was reported to the secular courts. The latter then went with all kinds of anti-witch and anti-demonizing apparatuses prescribed and consecrated by the clergyman to the house where the plaintiff had allegedly been bewitched or demonized. This secular court then usually captured the whole household in a dreadful manner, often without any further interrogation and led all involved straight to the burning pyre, while all their possessions, including house and grounds were expropriated. In addition seven exorcist consecrations were ordered, for which, of course, a second substantial sum had to be paid.

14] In later times, the situation began to worsen considerably; for eventually everyone who was seen in black clothes, except for a clergy man, and who could walk faster than another, was seen to be a devil worshipper, and all it took was a somewhat malicious plaintiff, and the black-clothed man was brought before the court of witches, - until in the present day, natural scientists and chemists have at last brought it to the point where the exceedingly stupid people began to realize that the supposed witchcraft is the most barbarous stupidity.

15] But the people went from one extreme to another and forgot the proverb: "*In medio beat*" (in English: in the middle lies happiness); for as much as it is inappropriate to get involved with spirits as a natural man, it is even more inappropriate to banish the entire spirit realm and declare it null and void.

16] Of course, it cannot be denied that in these earlier times people sometimes got into conflict with evil spirits, with whose assistance they sometimes caused some local damage; but these evil spirits were at all times very efficiently controlled and very effectively disciplined by their good neighbors, who knew precisely about the bad intentions of the evil ones. But at that time, just as now, the clergy disregarded everything of a spirit nature, and everything, irrespective whether angel or devil, had to go into the fire; for then it was not considered whether good or evil, but only whether it would yield some profit. If the plaintiff had no fortune, and the supposed magician had none either, it was a case of: "*Requiescant in pace!*" (May they rest in peace!) However, if some fortune was present in one or the other party, the matter certainly did not proceed so well and peacefully. In those early days the witches were almost treated as it is with funerals today, where all sorts of ceremonies and prayers are performed for the rich, but the poor had to be content with a *pater noster* (Our Father) and *requiescat in pace* (rest in peace); and if the poor can not pay nothing at all, they had to be content with the consecrated earth only!

17] Doesn't that also mean doing magic? Oh no! Because then it is said: The poor man goes to heaven anyway; only the rich man should sweat a little before the gate to heaven is opened to him! - Oh, this is the setting for some pretty comedy in the spiritual realm!

18] Everyone considers these actions to be honorable and legal, while in spiritual terms they are much worse than all the earlier witch trials; for their reason was usually stupidity, but here it is pure greed, and a witch trial out of greed is much worse than one out of stupidity. And what else is such an *exequia* (celebration of the dead) but a witch trial, through which one believes to exorcise away many a devilish thing from the deceased.

19] I mean, this case is clear; therefore, subsequently let us add a few more little histories, and then continue!

36

About magical mountains (February 23, 1847)

01] That in former times certainly clairvoyant people lived on the mountains, who had contact with the spirits, is still proved by the peculiar names of the mountains, if not much else.

02] In your country (i.e. Styria) there are a lot of such mountains, which still contain in their names what happened in former times. In Carinthia, in Tyrol and in Switzerland, in Savoy, the mountains of Germany and everywhere where there are mountains, there are a lot of mountains from whose names it can easily be gathered what

once happened on them. Thus your Schöckel is already such a mountain, which has its name from there; because according to an old national language the word "Schögeln" meant so much as weather making. But it was also said of a man who was able to perform some of the arts of nature, for example, in the manner of today's pickpockets, that he was a "Schögler". Also people who danced on the rope and otherwise made enormous jumps were called "Schögler". This word "Schögeln" is an ancient Asian word, according to which the magicians there are also called jugglers or 'jogles'.

03] In the German language there is still a word used today, but admittedly somewhat obsolete, which originates from this, namely the word "Schock", e.g. a "Schock" of people or a "Schock" of sheaves. A certain group of people was called a "Schock" because it was believed that there was a person among them who knew a little more than the others, who was therefore called a "Schögler" and the crowd associated with him therefore got the name "Schock". Also, the people on the mountains were usually seen together in "Schocks", which is quite natural on the mountains, since it would not be advisable for isolated people to do work here and there, for which a single man's strength would firstly not be sufficient and secondly, even if it were sufficient, something could happen to the worker, where he would then have no one around him to help. In those earlier times, however, the inhabitants of the valley immediately thought that if they saw such a small group of people on a mountain and, perhaps by chance, some small cloud above the mountain, that these people were already engaged in magic and would in any case start to make weather. On this "Schöckel" of yours this was the case in former times, as still now, except for weather making.

04] This mountain was by far earlier inhabited than the valley areas, and its first name was "Freitauer"; but when in later times the valleys were inhabited by more spoiled people, the valley dwellers soon began to suspect these mountain people of being sorcerers, and the name "Freitauer" soon changed to "Schöckel" or "Zauberberg" (Magic Mountain), and there have been times, hardly a hundred years ago, when this mountain was so notorious that no honest Christian dared to climb its highest peak, because everyone who had some Catholic-Christian sense was warned against the Schöckel witch in the most insistent way. Therefore, its highest peak was deforested in order to take away the hiding places of the Schöckel witch, so that she could not hide when she was shot at from all sides by means of consecrated powder. The 'weather hole' can still be seen; but that no weather ever came out of it and even less a witch ever inhabited the Schöckel, hardly needs to be explained to you in more detail. But that in former times this mountain was inhabited, as it still is today, by a great many so-called mountain spirits, with whom the old inhabitants of this mountain not infrequently interacted quite naturally and were therefore also much wiser than the valley dwellers, you can take for granted, as well as that this mountain

was once a fire-spitter and that its 'weather holes' are nothing but craters that have remained open.

05] But like the Schöckel, a lot of mountains of Styria still have their mysterious names, which the space of this communication would not allow to discuss. Thus the "Raxalpe" is of similar origin; for the word "Rax" is in a way apostrophized from "Racker", which is in a way a half devil. - The "Dead Woman" has already in its name the most powerful sign of what this mountain once was, namely a ground full of witches, by whom a woman, who once was intercepted by them, but did not want to submit to their will, was turned into a stone. With this transformation she was of course also dead.

06] In later times, a hermitage was established lower down, in which a woman was once also found dead, and similar to this several other such legends are attached to this mountain, which, of course, have as much truth in them as the lie itself; but the reason for the suspicion and the evil naming of such mountains is the same as it is already given in the whole course of the just mentioned memorable stories.

07] Thus also the "High Schwab" is very famous for being a magic mountain. Its name comes from a descendant or emigrant of Swabia, who existed as one of the most famous sorcerers in this region and did his mischief there, until the nearby pilgrimage (Maria-Zell), which you probably know, put an end to him. So there is also the "Devil's Stone"; to explain it further is unnecessary. The "Preacher's Chair" is of the same origin; because there once the incarnate Satan is said to have preached the rules of conduct to the wizards.

08] Also the "Grimming" has a similar suspicious reputation. Especially suspicious, however, was the rather far and wide stretched "Tragelgebirge", which forms the border between Salzburg, Upper Austria and Styria. This Tragelgebirge was in a way the college for all sorcerers and wizards of all of Styria, Austria and Salzburg. The name is still very suspicious today, and no inhabitant of Altaussee or Ramsau, for example, can be easily persuaded - especially if he belongs to the so-called lower class of people - to go to this barren mountain range, except for poachers who, of course, no longer think anything of the witches, but all the more of the fat chamois, which are actually at home on this vast mountain range.

09] We could still gather at least a few hundred such mountains in Styria, but we want to be content with the ones mentioned so far, and following we would like to take a look at a couple of mountains of Carinthia, Tyrol and also one from Switzerland in the above history-like context, which mountains still played a very extraordinary mystical role about a hundred and twenty years ago.

**Mountains with infamous names
(February 24, 1847)**

01] In a region of upper Carinthia, and indeed not far from the river Drau, there is a mountain under the name of "Hohestaff". This mountain dominates with its peak the Drau valley almost from the border of Tyrol to Klagenfurt, i.e. to the vicinity of this city; at the same time the so-called "White Lake" leans against its foot on the south-west side. It has a height of 8000 feet, and from its top everyone who has climbed it certainly enjoys the most enchanting view. This mountain was once extremely notorious and was, so to speak, a main gathering place for the witches and their masters, - of course, according to the legend of the countrymen still living now, who inhabit this mountain on all sides. Its foothills have received their names from its former magical fame; one foothill to the north is called "Goldeck", one to the northwest "Siflitz", one to the west "Bärenbuck", and the one to the south "Silberne Grab". The vertical rock of the highest peak is called the "Hohe Freiung" and somewhat below this wall is the "Unterfreiung", just as the saddle between the Hoher and Niederer Staff is sometimes called "Hexenritt" and sometimes "Teufelsritt" (Devil's Ride). In front of this saddle there is also a bare stone ditch, which is called the "Rutschbrett des Teufels" (Devil's Slide); another ditch, which slopes towards the west, is called the "Wilde G'jagd" (Wild Hunt). These names and several others that follow this mountain, such as "Hexensprung" (Witches' Jump), "Teufelsritt" (Devil's Ride), "Wehrwolfsnest" and many more, sufficiently indicate the reputation this mountain once had. Apart from all these side names, however, the name "Staff" is already sufficient to see that this was a main magic mountain.

02] The word "Staff" was with these earlier mountain dwellers an expression, by which they designated the quality of an extraordinary occurrence or object. Extraordinary, however, meant for them that which served as a point of reference both for the elements, as there are the air with its phenomena and water with its own, as well as for men and animals, for which reason in later times a new name was given to this mountain, which in a certain way is only a more modern German translation of the original name.

03] The new name was and still is "Landschnur", from which name later the French staying there made a "Landjour". Therefore the word "Staff" in this old mountain language denotes in a certain way a court and "Hochstaff" a high court, and that because every unauthorized person, not initiated into the magical mysteries of this mountain, was immediately judged in the most terrible way, of course by the sorcerers, if he dared to climb this mountain to a height where the forest region ends; for such a guest was suddenly seized by invisible hands and carried away in a flash, as the legend goes, to the highest peak. There he was tortured by invisible forces for

several hours in the most painful and cruel way and forced with a thunderous voice to join the witches' league; if he did not want to do so, he was thrown from the highest point, which was therefore called the "Hohe Freiuung", to the "Untere Freiuung", but in such a magically manner that he was not killed. On the Lower Freiuung, the most enchantingly charming sylphs came upon him and intoxicated him with the charm of their appearance; if he surrendered to them, he was suddenly lifted up again to the High Freiuung and there initiated into their mysteries. If, however, he did not want to be moved by the sylph's attraction, he came onto the devil's sliding board and had to make a terrible journey down into the valley, during which journey, of course, all his limbs, as you like to say, became loose. But if he had shown half a will at the Sylphid stimulus, he was placed on the Goldeck, where he was dazzled by the enormous wealth, which consisted of masses of bright gold. And if that was not enough, he was led southward to the area of the Silver Tomb. This was actually not a grave, but a fairy-like most beautiful area of this mountain, by which this new recruit was so enchanted that he now could no longer avoid joining the witch's alliance completely.

04] Of course, all this is a mere folk tale, and mostly of the people who inhabited the lowest regions of the valley.

05] The wiser mountain dwellers, who not infrequently had to endure a shameful punishment because of the stupidity of the lower valley dwellers, knew nothing of all the witchcraft, but they did know of the spirits, who inhabited this mountain abundantly in all directions, as rarely any other mountain. - Why this mountain in particular? - The reason why such beings often take possession of one mountain more than another is different; partly it depends on the location and on a certain height of the mountain, partly on the content of such a mountain, but mostly based on a rather freestanding location, according to which a mountain is in a certain way cut off from other mountains on all sides, so that the spirits of other mountains, which are often of an evil nature, cannot easily reach these spirits and cause disorder among them. Mainly, however, such a mountain is taken possession of by the above-mentioned spirits for the reason that, due to its freestanding position, it affords a charming unrestricted view to all adjacent regions. For these spirits, too, have the ability to look at the natural world, if they want to; and since they are also used for the so-called making of the weather and must constantly keep a watchful eye on the neighboring mountain spirits, such mountains are also dearest to them, where they cannot be restricted in their watchfulness by anything. Such spirits, of course, are already joined by more perfect spirits who rule and guide them; but nevertheless, no spirit is deprived of its own individuality, its free activity and the bliss connected with it.

06] This would be one of the most famous mountains of this land. A second one is the "Unholde", which was even more infamous than the "Hochstaff"; for the names that still adhere to this mountain today, as well as its almost mystical, wildly romantic and grotesque design, are more than telling proofs of its former magical fame. We

only want to mention some names of its foothills and its premises, which will sufficiently teach us what supposedly happened on this mountain, but naturally never did.

07] The highest peak of this mountain is called the "Hohe Stadl", i.e. as much as a high place and a high dwelling, in which the witches have spent winter and summer. A side peak of this mountain is also called the "Niedere Freiong" and a peak rising above it the "Hohe Freiong". A Freiong is a place where quite innocent people were recruited to become sorcerers in a way described earlier. Immediately below these two clearings is a rather extensive place where the new arrivals had to learn magic; this place is still called "Magic Wheel" or the "Magic Place".

08] Above this magic place rises more to the south another rocky hilltop under the name "Ruhdrik"; this was the place of rest for the new students of magic. Under the Ruhdrik still more to the south there was a large open place under the name of "Gerlize". The word "Gerlize" meant in the stupid magic language of that time as much as: a place of the most frolicsome joy and at the same time also a place of the magic play; therefore still today several springs are to be found towards the rock walls of the High Stadel, which eject a jet of water only exactly at half past eleven, of which only one spring has survived until today and is called "Halbzwölfuhrbrünndl".

09] Still more to the south of this place rises the still today so-called "High Truth", whose name may hardly be described in more detail concerning its former meaning. Above this High Truth comes the so-called "Red Wall" also called "Blood Wall", onto which renegades or traitors of sorcery are said to have been hurled by the devils.

10] Again above this high Red Wall is the so-called "Dreihexenspitze" (Three Which Peak), according to the present language also called "Dreihexenköffel", which was continuously inhabited by the three worst witches, who had to keep watch there.

11] Above this Dreihexenspitze rises the rather steep ridge up to the Hoher Stadl under the name "Hexenstieg" (Witch Climb), which - as already noted - rises up to the highest peak, on which the Stadl or the castle of the witch king was located. To the north, parallel with the highest peak, runs a rocky ridge ten fathoms long and three fathoms wide; nowadays this has the name "Hohebrüstung", but formerly it was called "Hexentruil". "Truil" means as much as "drive"; there they were driven out into the open air and had to seize the mists that rose from the top, called "Deuwand" (modern translation: "Devil's Wall").

12] More to the north of the Deuwand is the "Deudreispietz"; still more to the north the "Böse Sieg", and still somewhat more to the north the high "Siebenwand", also called "Hohle Spitze", which were supposedly be inhabited by the very worst spirits.

13] More to the south of the Hoher Stadl is a very steep peak under the name: the "Verdammte Bucht", in more recent times also called "Sandriß". Still more to the south, but somewhat lower down, is the "Teufelsgalgen", and from there somewhat more to the southwest the "Böse Weib".

14] From these names it is quite clear in what fame this mountain range once stood. Already the name "Unholden" (Monsters) shows sufficiently the once known

character of this mountain range, which ruled partly Carinthia, partly Tyrol and also a considerable part of Welschland.

15] That there is nothing else behind these legends than what I have already explained in the most transparent manner, is self-evident.

16] This Hochstadl is also such a freestanding mountain and therefore a favorite abode of such more mature and free nature spirits already made known to you, and who were, as said earlier, in contact with the countrymen living at the foot of this mountain. That the name of this mountain and its foothills are connected with many a sad witch-inquisition story hardly needs further discussion; for on the Drava the witch-court site of the old dominion Flaschberg is still visible today, the name of which already contains a sufficient description of what was once perpetrated here.

17] There are many similar mountains in Tyrol; Thus the Gantspitze, the Hohe Böse Ring, the Böse Stein, the Hohe Helm, the Brenner, the Ötzer, the Vintschgauer Hochkuppe, the Wurmserjoch and the like are still several, exceedingly notorious; in Switzerland the well-known Wetterhorn, the Finstere Achhorn, the Hohe Mönch, the Wöllerhorn, the Pilatusspitze, also the Bernhardsberg, the Teufelsbrücke and the like are still many, - all mountains of the same caliber.

18] But in the highest degree notorious are the mountains of Savoy. For there, according to the popular legends, the highest heads of the evil spirits would be at home, and not so long ago every Savoyard was regarded with such contempt that he was hardly considered to be anything higher than the animals, just as not so long ago the inhabitants of the Pyrenees under the name of "Chacots" were despised by the Spaniards more than the meanest dog.

19] Now that we have sufficiently explained the existence of spirits in our second region by these stories and now see what it's like in this second region, we will immediately go down to the first region and see what happens there spiritually.

38

The first, lowest air region (February 25, 1847)

01] The first region, which is naturally the lowest, is located precisely there, where the natural atmospheric air, in which plants, animals and humans live, rests above the earth's surface. The spiritual is in this first air region so closely interwoven with the natural that a wise man would obviously have to say this:

02] "I find in this whole lowest region of air nothing but spiritual; only that which is fixated by spiritual action, either momentarily (instantaneously) or successively (little by little), that alone has the appearance of the natural in the physical world; but basically everything is nevertheless perfectly spiritual."

03] Why do we say here "spiritual" and not just "spirit"? - Because in this region the spiritual, thus also soulish, individual intelligence particles (*specifica*) must only gradually seize and unite with each other, and must reorganise itself in a new, whole, perfect spiritual form as one complete being, conscious of itself.

04] How is this to be understood actually? - I say to you: easier than you think.

05] Everywhere a certain center is given for the complete unification of all spiritual *specifica*. This center is the actually most closely bound primordial spirit or the love spark from Me. This centre powerfully draws to itself all that is of its nature; and however scattered this may be, it will attach itself precisely to that spiritual center to which it belongs, and, despite of the same quality, becomes different in character with each center.

06] An example will make the matter perfectly clear to you.

07] Consider, for example, the education of a person or of several persons in a school. A hundred pupils have one and the same master, they learn from the same books, they all learn to write according to one rule, - but now observe them afterwards as people who were educated in this school; not two will have the perfectly same way of thinking, not two the same writing, and many such differences more! And yet the specific spiritual food of education was the same; but the spirit of each of these pupils has selected from the general food of instructions those *specifica* inherent to him, without the teacher having contributed anything in the least for this purpose.

08] From this example it can now be seen quite clearly how each spiritual center finds its peculiarity very precisely from the infinite multitude of intelligent *specifica*, just as the central soul *specifica* placed in each seed finds and draws to itself from the same water, from the same air, from the same earth, as also from the same light, exactly that which belongs to its essence.

09] Thus the soulish intelligence particles (*specifica*) concentrating around the spiritual center akin to them, or they flow to where their spiritual center is, seize themselves there into an intelligent form and reconfigure themselves according to the basic nature of their spiritual center, which usually takes place in humans, because the actual spiritual center is only resupplied in the form of man.

10] Also the word is an excellent example for the illumination of this matter.

11] A word is given, and this word, as it is given, draws to itself at that moment all that is necessary for the fulfillment of its concept.

12] Let us take the word "commandment"; this word is a center, but at that moment it draws to itself and unites in itself all that it needs to be a commandment.

13] It goes without saying that it is by no means an easy task to complement the term "commandment" in one from the many concepts to make it something extraordinary; for what belongs to a commandment? Firstly, a wise commanding being, which has a great, in all things penetrating insight, as to why there should be a commandment and to whom it is given. Secondly, there must be a free being, endowed with

much insight and a closely coupled willpower, so that it can accept, understand and keep the commandment. What does it take to create such a being, and what qualities must the creator have to be able to create such a being?! Thirdly, the commandment must also be sanctioned; what again does it take, in order to be able to sanction a commandment wisely, justly and workably?!

14] Behold what an infinite number of concepts and basic ideas and powers are connected with the single term "commandment," so much so that someone might say, "Yes, if this word "commandment" includes all this as akin to itself, what is left for another no less meaningful word?"

15] Now we are coming to the main explanation. Every word forms for itself a certain spiritual center, draws to itself from the same myriad number of concepts and unites them entirely akin to itself, so that the same concepts must qualify themselves in this word to something completely different than to what they qualified themselves in another, earlier word.

16] It is not necessary to give you a lot of words or concepts for this purpose, in order to make this matter even clearer than it already is; you can do that for yourselves. For to the concepts of "love," "virtue," "humility," "God," and the like, are attached just as many concepts as to the word "commandment"; but what in commandment becomes commandment, the same becomes love in love, virtue becomes virtue, humility becomes humility, and God becomes God, just as the same elementary *specifica* become clover in clover, turnip becomes turnip, vine becomes vine, and so on.

17] If you have only somewhat grasped what has now been said, you will easily understand, even grasp with your hands, that this lower region is actually and in a certain way the reproduction and reunification workshop of the isolated spiritual and soul content into a complete spirit and has the highest resemblance to all that which manifests here before everyone's eyes in the vegetative and productive realm (physical world), where everywhere - as everyone can convince himself - from endlessly many particles a singular whole is produced. In short: here is the place for sowing, it is the field, where in each spiritual seed a quite akin spiritual association of ideas (connection of ideas) is gathered into one form, - or it is the gathering place of all scattered soul particles around a given, spiritual center.

18] Now that you have grasped this safely and easily, it will be an easy matter for the next communication to move on in this sphere.

**The guiding spirits of the lower air region
(February 27, 1847)**

01] Wherever a great business is carried on, irrespective its arrangement, there must be managers employed in the business who guide and direct everything, keep the machines in running order, and keep track of the forces of each. Without such directors, the work would either not take place at all or only very badly. It is the same in our lower spiritual air region.

02] It is true that this is actually only the gathering place where isolated and scattered spiritual intelligences gather around a spiritual center in a kind of instinctive manner, because they recognize this as akin to them. This accumulation, however, would turn out to be extremely clumsy and lumpy, if it did not happen according to a fixed, certain order. It would be the same as if someone had all the building material, which is intended for a house, thrown over each other. In this way, bricks, lime, mortar, wood, shutters, roof tiles and everything that belongs to a house would come to lie together in a heap; but what a difference is there between such a heap and a properly arranged house, where each material takes its proper place according to the rules of architecture.

03] But as it is the case with a house that is to be built, once the material is available, it is similar in spiritual respect in our lower building sphere. There is an abundance of material, of intelligent-soul *specifica* and spiritual centers; but the material, even though each particle has its own living intelligence, cannot build itself into a perfect human being, for the very reason that each individual intelligence unit recognizes only in itself a single unit out of the innumerable many. Once the innumerable intelligences necessary for a being are first united under one form and in one being by the spiritual master builders, then only can such a being gradually attain a general knowledge to oversee all order, but this can of course only happen gradually, as your own experience teaches you, according to which - as you say - no scholar has ever fallen from heaven, still less a wise man.

04] But what does "learning" mean?-It means nothing else than awakening the individual intelligences of the soul and then combining them with one another to work together.

05] The more such intelligences a man has awakened in himself by diligence and zeal and connected them with each other, the more learned and the more knowledgeable he becomes. But this learnedness is by no means wisdom; for wisdom is an awakening of the spirit, which, once fully awakened, penetrates all the innumerable intelligences of his soul instantaneously, awakens them, and unites them all in itself into a perfect, God-like knowledge.

06] It is similar as if someone were led into a great art museum in pitch darkness. Even if someone leads him around in it and let him touch and feel the art objects and explains to him the felt object in all detail, the person led into the museum will only have very dull idea - and that only of a few objects of the museum; for if there would be a great many objects of art, how many could be touched in a short time by the person led into the museum, and how many art treasures can be explained to him? Surely the person who has been introduced to the museum will say to his professor: "Master, if there would be only light, we would be able to overlook with the greatest of ease many things at once that we recognize here in the dark with difficulty and insecurity with our coarse sense of touch!" This person would be right; since also the spirit in man is asking the same question, and as such someone who is instructed in darkness about the objects in the museum is a scholar.

07] But when for someone who is in this museum the sun suddenly rises and illuminates the museum in all rooms through and through, will he also have to grope around in order to recognize the objects? Oh no, he overlooks them all at once with a glance and overlooks everything that is in the museum, and not only partially. And if the objects of the museum are arranged in an orderly way, he will also recognize with ease the main purpose of the art objects set up in this museum, as well as the special purpose of each individual object with great ease.

08] Behold, there the first education is like mechanical learning, and a multiple visualization of the objects by way of learning, where this learning is then usually the learnedness of the worldly people.

09] Wisdom, however, is the second education; it sees the endless many at once in the clearest light, which learnedness only partially grasps in the night.

10] But from this it is evident that with the orderly unification of all the soul intelligence particles belonging to one being, they are still far from being sufficiently connected for a general understanding which is necessary to arrange the individual soul intelligences around a spiritual center in such a way that from it with time a perfect cognition can emerge. It is therefore also understandable that our above-mentioned soul intelligence particles cannot order themselves, but require the continued presence of such beings who can watch over and lead the orderly building of such beings.

11] But who are these builders? - That will be very easy to guess. They are first of all, as the highest leaders, the angels; thus there are very often a great number of angels in your region.

12] As the supreme leader of this great enterprise I am No. 1 Myself, who certainly cannot be far from you, in that I Myself put on and light one light after the other for you in your art museum, - and there, where I stay, still many others stay, who like to be around Me and would like to be around Me at all times.

13] But for this very reason there is also a great conflict here; because where heaven develops its greatest activity, also hell is not less active. But this needs to be

so here; because otherwise no free floating between these two polar points would be conceivable.

14] But how angels under My guidance and other good spirits under the guidance of angels continue the above-mentioned building of beings from plants to man, will be the subject of our next consideration.

40

Activity of the Spirits in the Interior of the Earth (March 1, 1847)

01] You have already seen in the natural representation of the earth how the earth, as an organically living being, takes its food, digests it within itself, and then conducts the nutritive juices out through innumerable organs to the surface, and how, on the other hand, the coarser, indigestible *excrements (ejecta)* are channeled toward the South Pole. This nourishment or food of the earth, as you now easily understand, is only material in appearance, but in essence it is spiritual; for an innumerable quantity of spirits and spiritual *specifica* of a better kind continually penetrate into the innermost part of the earth, where usually the worst spirits are banished.

02] This penetration of the better spirits into the innermost part of the earth being, has a multiple purpose. Firstly, the souls and spirits of evil people are taken there and exposed to - as you are used to say - eternal imprisonment in hell; for such mutineers against the divine order must be kept in deep and firm custody, to prevent them from disturbing the divine order, since before such incarceration many thousands of attempts at improvement remained fruitless.

03] A second reason for this penetration of the spirits and spiritual *specifica* into the innermost part of the earth being, is that there are spirits in this innermost part who - as you might say - have already paid a fair price for their rabies in this captivity, and who have been substantially blunted and thus expressing a most ardent desire to get to freedom again. Such spirits are then freed from their captivity by the better spirits who have penetrated the earth and guide them in proper ways up to greater freedom, where they are then again used for activity. There they must first, because there is still something evil in them, go to work on poisonous plants as well as on poisonous animals and arrange the psychic primal *specifica* necessary for growth, and thereby give such a poisonous plant or poisonous animal that form and constitution in which they must continually appear according to order. If such spirits then do well, they are led to direct better plants and animals species; but if they do not do well - since they often become unruly and, instead of directing the harmful *specifica* into plants, direct them forthwith into animals or human beings, which then gives rise to epidemic diseases - they are relieved from such tasks again and put into closer con-

finement in the earth, where they have to occupy themselves with the formation of metals and stones, which is naturally a much more difficult and tedious work. A liberation from such a condition can take place only when such a spirit after a great many years has carried out its assigned task faithfully and for the benefit of the redemption of souls imprisoned in matter. - This is again a reason for which the better spirits go down into the interior of the earth.

04] Another reason is that the imprisoned primeval souls are liberated and led up to the surface of the earth as admittedly still very much divided *specifica* in the appearance of all kinds of fluids and where their path of redemption is led through the stages of the plant- and animal kingdom under the guidance of the spirits supervising and directing such development; for in the earth there are imprisoned spirits everywhere, which have either already gone through the route of the flesh or who have manifested themselves as complete spirits without going this route, as has already been sufficiently explained to you. They are the earth-, mountain-, water-, fire- and air spirits. - Besides these two kinds of spirits, however, there are still an innumerable multitude of soul *specifica*, which must first be made afloat and then collected and ordered into a being which corresponds to them appropriately at every stage of their ascent.

05] Since such spirits and soul-atoms, the deeper into the earth, the more evil they are, exceedingly great care must be taken, to ensure that especially with those soul-particles, which from the whole earth come together on the surface, only the purest are used for the completion of the actual soul, but the coarser and more evil ones are chosen for the formation of the material bodies.

06] Also the human body consists of pure soul particles; but those, which make up the body, are still coarse, evil and impure, therefore they still have to go back into the earth, decompose and only then rise from there in the way already made known to you, in order to become suitable for the completion of that being, to which they once belonged bodily. This usually happens, as you already know, in the third or uppermost sphere of earthly spirits, through which process only, every pure spirit becomes perfect, after he has taken up all that which belongs to him, - which process of absorption is the so-called resurrection of the flesh and justifies the saying of Pauli, who says: "I will see God in my flesh."

07] That thereby the spirits employed in this first region have to work their fingers to the bone, is self-evident; for this reason there are times of rest designated on earth, in which such busy spirits are resting and recharge, i.e. that during such times they have less to do than during times of high activity.

08] Such a time of rest is the winter, which of course lasts much shorter under the equator than towards the poles. For this reason, more toward the poles, as well as in the higher regions of the earth, weaker spirits are employed; and the lower down, the stronger the workers must be, - which is vividly evident from the products generated.

09] Now you already know something about how angels, spirits and also nature spirits are active in the forming of beings. But because this task is connected with exceedingly great difficulties and innumerable combinations, we will have to talk about this point a little more until the matter becomes completely clear to you; therefore let's continue in this sphere!

41

Substance and Matter, Force and *specifica* (March 2, 1847)

01] A so-called moral saying, admittedly somewhat bad and not quite correctly designating the matter, reads with you: '*Memento homo, quia pulvis es, in pulverem reverteris*'. (Remember human, that you, because you are dust, will return to dust!) - In this saying the word "dust" designates a total dissolution of the body, but is incorrect in the meaning, because everybody understands by "dust" those crushed earth and stone particles, which are easily picked up by the wind and carried into the air. Also can it mean the still finer sun dust, which is admittedly somewhat finer than the road dust. If the body were to be dissolved into such dust, it would be of little use to itself and its soul; for the very finest dust, which can still be seen in the natural world, is nevertheless always matter and cannot unite with the soul and the spirit as long as it still remains matter. Better than "dust" would be: "specific soul atom"; such is no longer material, but substantive. But between matter and substance there is a sky-high difference.

02] In order to grasp the whole concept correctly, you must know this difference very precisely. Take a magnet: what is visible in it is matter; but what attracts or repels in the magnet is substance. This substance cannot be seen with the physical eye; but the eye alone is not the sole feeler and announcer of the existence of soul or spiritual things, but man also has other senses which are closer to the soul than his sight, which in fact is rather the outermost sense of a person. The hearing is already deeper, the smell and the taste still deeper, and completely united with the soul is the feeling or the sense of touch!

03] If someone then brings two magnets closer to each other, he will immediately feel the mutual pull, and that is enough for his outer senses to come to the conclusion that there must be a special, even if invisible force or substance in the magnet, which causes such a pull.

04] Here everyone easily notices the difference between matter and substance. Also with a so-called electricity producing machine everyone easily distinguishes the material from the substance. Matter is the glass pane, the friction pads, the metal conductor and some other bottles (batteries). When the machine is not working,

nothing that approaches the machine feels any stirring; but if the machine is brought into motion, then the substance resting in it and in the air is excited, and if someone approaches the machine, he immediately feels a tugging at his hair, and if he gets even closer, he will also see the substance in crackling sparks, which sometimes sting significantly - and if they are stronger, cause muscle strokes. Such an electric spark, although visible in material time and space, is, however, no longer matter, but soul-like substance or force, which rests in matter; but when it is excited, it instantly expresses an all-pervading power, which can not be opposed by any material obstacle.

05] Here you have again a good example of matter and substance. Consider the well known shooting powder, which consists of sulfur, salniter (saltpeter) and coal dust. The grain is calm and falls from the height to the depth like any other matter; but there is a lot of substantive force bound in the grain. If this substance is excited by something similar to it, it tears its prison into atom-small pieces in a flash and then enters the sphere of its freedom. Fire is related to this substance and is therefore the means of excitation for it; there it also shows itself as a substantive force to which no obstacle of nature can set barriers. - Also in water there is a substantive force, which is excited by a high degree of heat. If someone now wants to confine this force, it will break every barrier, no matter how strong it is, and then expand in its freedom. There is a substance in almost all types of matter; it only depends on how and by what means it can be excited in order to manifest itself effectively.

06] The scientists, these not infrequently very vain nature geeks, have discovered in all matter certain basic forces, such as the attractive and the repulsive force, of which the attractive force was assumed to be known as the cohesive or gravitational force, and the repulsive force as the centrifugal force. In addition, the elasticity or the expansive force, the divisibility and the penetrability of matter have been treated in a very learned way and have also been classified among the fundamental forces of matter. But, if these learned nature-geeks, as living beings themselves, had gone only one single step further and had given some recognition in their fascicles (booklets) to the all-dominating and all-filling life-force, they would have long ago made a quite enormous step forward in their knowledge and would not have needed, to weigh up and dissect dead forces - which is a most barbarous nonsense - but they would have immediately come into contact with that basic condition of all being, in which they would have long since recognized themselves and all matter from the right, solely acting, true point of view perfectly and easily; but in this way - which is actually the most stupid and ridiculous thing - the living grope around in all kinds of dead forces and in the end even want to prove that the living force is a mixture and composite of all dead forces!

07] O shuddering nonsense above all nonsense! In which logic can an active force be considered as dead? Can there be anything more nonsensical than to put forward a dead reason for certain apparent effects, which would be just as good as to as-

sume no reason at all for any effect; for dead in a certain respect is still less than nothing, and a thing can only be considered dead, for as long as it has been banished from any sphere of action; and man's soul and spirit may be regarded as dead when, by the bad use of their trial of freedom, they have contracted the due necessity of falling again into that captivity in which they are cut off from all effective action.

08] But when forces are discovered working in and on matter, they are not dead, but alive and intelligent; it is unthinkable to have an effect without intelligence of one or other definite kind and without force.

09] Just as the force can be recognized from the effect, so can the intelligence of the force be recognized from the always uniformly orderly planimetric theory. Does not the growth of grass and the growth of every other plant proceed according to an inner planimetric theory, which can easily be recognized by anyone who has ever seen a plant. It is likewise the case with decay and with all phenomena subject to some kind of force, from which everyone can easily draw the conclusion:

[10] Where nothing but pure effects are seen, there must also be just as many forces as effects; and because all these effects are taking place orderly and pre-determinedly, there must also be just as many intelligences as forces. And from this conclusion it can be derived that matter consists of souls, thus intelligences, which can be temporarily held tight together by higher forces and intelligences according to order and necessity. But when the time of holding is over, the individual intelligences awaken and unite again as original substance in that being in which they were originally formed out of Me, the Creator; and this reunification is then partly the work of the intelligences themselves and partly, however, of the higher spirits already known to you.

42

God's Action through Spirits (March 3, 1847)

01] Accordingly, if someone has understood the subject only a little, he must realize that matter in the most actual sense does not exist, inasmuch matter itself is only an effect of the forces, which effect becomes visible in kind, constitution, and form, and by this very fact it is possible to recognize that the acting forces do not act without intelligence; for wherever in a thing or in a being a certain form, kind, and property can be discovered, no one can deny the intelligence of the then acting force.

02] Of course, a pious pilgrim - for instance like Mariazell - will make the remark and say: "Our dear Lord God does all this; what is the use of other intelligences?" This is certainly quite true; for thus says the Lord: "Heaven and earth and all that is in it I have made", and - nota bene! - I'm still doing it now. But if one goes too far with

this making, I would have made many things in the world, which I have not actually made and also do not make now, but have left such making to the people, so that they also have something to do. Of course they do it only with My power given to them, and I do the same therefore indirectly, - and that is also as much as if I had done it Myself. But just as I let countless things be made by the hands of men, likewise I also let those things be made on earth, as well as on other world bodies, by the power of love and wisdom in my angels and spirits, which cannot be made by men.

03] People can certainly build houses, prepare clothing materials and make tools; but they cannot make the matter for it. They cannot make grass, shrubbery or trees, nor can they make animals; but the out and out living spirits and angels can do so, because they are endowed with that power from Me for this purpose, in order to be able to accomplish such things in My name.

04] But how individual intelligences can act in one and the same way, while other intelligences can act differently - and all this under the guidance of higher spirits -, we will demonstrate in several easily comprehensible examples as tangible and clear as daylight.

05] Just look at a spider! In this little animal you will find two united intelligences. - The first is the recognition of the food it likes; to use this food for a double purpose, namely for the nourishment of its animal being and for the preparation of that sticky sap from which it spins its web, which is the one intelligence. The second intelligence is the spider's peculiar art of pulling the thread out of itself, attaching it to small hooks and spinning or rather weaving a web, then covering this web with a pearly sticky juice in order to catch those animals which are used for new food. From this way of acting, everyone must see that the spider must obviously have an intelligence; and this intelligence is the same thing that natural scientists - admittedly somewhat incorrectly - call "instinct"; for instinct is, in a way, an inner drive to have to carry out a certain task in a certain way. But what the scholars call instinct is no longer intelligence of the little animal, but already direction or guidance on the part of higher spirits; here we obviously have to distinguish between two different things: to possess some certain skill, and to carry out a certain task according to this skill. The possession of such a skill is not necessarily linked to the execution thereof, which means that the possession of such abilities and skills in a being or in a psychic *specifica* is just the intelligence, while the compulsion to be active according to such inherent intelligence is not laid down in the being itself as an instinct, but that is compelling guidance on the part of higher and more perfect spirits, who for example indicate to our spider the place, where, and the time, when it should put its peculiar skills into action. For if this were not the case, a spider would either never spin at all, or it would spin on and on, and would not even spare man's face and spin a web over his eyes, which, however, is never the case, but it must spin only where it is compelled to spin, and where its

specifica is expedient, so that it connects with and gathers the *specifica* of other matter in itself for a higher life.

06] Thus also the silkworm spins its thread, and that because it gathers in itself from the food and from the free *specifica* in the air those intelligences from which it then attains that skill and, so to speak, reaches that insight, to first prepare in itself the tenacious sap from the food taken in and then spins this sap around itself like an egg when it has reached the right maturity.

07] Here it is also exceedingly clear that the ability to do such work and the compulsion to actually carry out such work at the right time and in the right place are essentially two different things, just as this is certainly two different things if someone among people is an artist, either a musician or a painter. The musician always carries the ability to play a concerto or another piece of music in himself, just as the painter has the ability to paint a piece; but does the musician, because of such artistic ability, play one concerto after another day and night, and does the painter never lay down his brush and colors? - Behold, although both artists carry the same ability in themselves all the time, the musician will produce something from his permanent artistic ability only on a given occasion, just as the painter will paint a piece only when someone has ordered it from him, or when he is obliged to paint one either for sale or for his own pleasure. The first is here like the intelligence of the artist, the second however a request from whatever side to put such intelligence to work.

08] But if people already set up directors for larger productions of the artistic abilities of individual persons, who, for example, set the time of a concert, determine pieces to play and then conduct them, - how much more necessary are directors among such innumerable artistic intelligences, where it is a question of the preservation and expedient continuation of a whole universe!

09] Since this subject is of highest importance for your clear understanding in this matter, we will continue to explore this area still very significantly.

43

Impressions of Matter on Soul and Spirit (March 4, 1847)

01] You may go through the animal world as well as the plant world, yes, even do not disregard the mineral world, - and everywhere you will find an independent intelligence, but beside this intelligence also a coercion. This independent intelligence can be recognized not only from the different peculiar properties, but also - what is especially important for psychologists - from the impression which the different things and objects leave on the human disposition.

02] On to whom can the impression be made? On a person, and *specifically* only on the soul and spirit of him.

03] But how must humans be constituted, to be able to receive impressions?

04] He must be alive and completely intelligent; and for everything to make an impression on him, he must already beforehand unite all intelligences in himself, i.e. in his soul, - thus he must be alive and completely intelligent.

05] Question: But how then can a dead thing make any impression on a person, since the impression is an effect? But how can a dead thing have any effect?

06] How can a dead being produce its similar likeness in a living being? Would this not be to deceive life and to take it for a fool, if one could seriously be so foolish as to assert that death as an object can again awaken death from the life of another object?

07] But if revival is considered here, how can death be revived if it is dead? The term "death" presupposes either a complete lack of essence or at least a complete lack of effectiveness of a being, which is basically one and the same thing; for no being at all can certainly make an impression on anyone, because it is not there at all, likewise also a completely ineffective being; for if such a being were able to make an impression on someone, it would surely not be completely ineffective, because the impression is surely an effect.

08] From this it follows that all that which makes an impression on the human soul must not be dead, but in so far intelligently alive, in order to excite in the living soul its equally living intelligence *specifica* and to bring it as that which is similar to it before the eyes of the soul to a contemplative conception, which conception is then just the above-mentioned impression which some thing or object has made on a person. From this it also follows that there is - as already weakly indicated by some of the better scientists - nowhere a death in the body world itself; but what short-sighted man calls "death" is only a transition from a less intelligent form into a higher one, where the intelligences are already united multiple times.

09] Certainly a person is seized by various feelings at the sight of masses of rocks. "Yes, the stones are dead, -" it is said; "how then can they evoke a feeling in the living soul? Should the dead images be able to evoke living images of itself in the soul?" - Such an assertion or conjecture would be even more incomparably stupid than if someone wanted to claim that if one held seeds above a calm water surface in which they were reflected, these reflected seed images would begin to germinate in the water and probably drive the roots out into the air and let fruits ripen below the water surface. But this would not be so foolish after all; for then the object reflected in the water level would not be dead, and it would imply that the object would be able to call forth something living of its kind through its image in the water, than that a completely dead object would be able to produce a living idea in the living soul.

10] Groups of stones and rock masses, however, cause living feelings in the human soul, which are sometimes full of grace, sometimes full of enthusiasm and admira-

ration. Should dead rocks be able to produce these living feelings? - There I also say:

[11] He who has ears, let him hear, and he who has eyes, let him see what the living spirit speaks to the living spirit!

12] These masses of rocks have come forth as good as the very most living cherub from the almighty eternal power of God. How could the eternal original life of all life create "dead" stones?

13] I as the primordial Creator can fix (fasten, bind) the endless fullness of My ideas - thus speaks the Lord - and can hold the living intelligences like, as it were, single thoughts in the apparent matter of the rocks, free them little by little and present them in the fullness and glory contemplatively to Myself, the Creator, and to those who are of Me, so that not all endless fullness of My ideas float as an unchangeable image before My eyes; because *specifically* in this material creation the Creator locks Himself out of this too endless fullness of ideas and presents them to Himself again like single thoughts to His divine contemplation by the freeing and release of matter.

14] But if, accordingly, the Creator has bound His ideas and thoughts, which are certainly not dead, in the appearance of matter in a certain way like the bookbinder binds a book, then there should probably also be life in a stone, thus a great quantity of intelligences, which find their likeness again in the living human soul, who already is filled with a living portion of it, in order to regenerate itself in a certain way as living again in the soul.

15] Behold, this is the characteristic which radiates from every thing or from every object into the living soul of man, and this characteristic stems from the living intelligent forces which are held in matter.

16] This characteristic certifies the free intelligence, by which every thing in its kind or several abilities and skills is so to speak conscious of itself. Beside this characteristic, however, a coercion is expressed, as for example: that the stone must be firm, the plant must grow in this or that shape and must bear fruit, as well as the animal in its kind must be and do what it is destined for. This compulsion does not lie in matter, but this is a work of the perfect spirits to whom such tasks are given.

17] But how the spirits carry out such tasks here in this region, we will subsequently illuminate as clearly as possible by some kind of dramatic representations and narrations.

**Supervisory Spirits in the Kingdom of Nature
(March 5, 1847)**

01] You know how at certain times gardeners and farmers scatter seed in the earth, and that soon thereafter each seed scattered in the earth begins to swell, finally bursts open at the place where the germ is located, and a small, white-greenish spike emerges from the seed. This is the germ. Almost visibly this germ grows more and more delicately, and where previously only one spike was visible, now two, three and more leaves unfold, and the plant continues to expand, gaining strength and vigor, and soon the flower buds are visible. From hour to hour they become more and more protuberant, at last they spring up, unfold, the flower appears, and in its calyx the new fruit already sits, like a young bee in its cell, and is first nourished as an infant by the ambrosial fragrance of the flower; and once the new fruit has attained the necessary strength through this heavenly food, then it receives its nourishment from the stem and its life from the light.

02] Behold, this is thus the natural course during the growth of a plant; for the growth begins with the first insertion of the seed into the earth, and ends with the ripening of the fruit.

03] The seed itself would have as little power to seek nourishment for itself as a new-born child, and even less than a child in its mother's womb, if it were not for spirits to give to those intelligent soul *specifica* the direction by which these very *specifica* must go to a certain point which is the idiosyncratic sphere of action designated to them.

04] In order to give you a proper picture, let us now take a grain of wheat. The grain of wheat has the following intelligence *specifica* in it: first particles of love, which is the actual nutrient in the grain of wheat. A second *specifica* is the actual spiritual substrate (basic component), from which, just like from other fruits, alcohol can be obtained. Another *specifica* is its carbon content, which is immediately visible during burning, therefore it often happens that if too much of this *specifica* rises in a stalk, the seed already on the field becomes gangrenous and finally turns black. Another *specifica* of this grain is the sour- or brewing substance, by which a tasty beer can be made from this grain, just as from barley, oats and corn. Yet another *specifica* is the ethereal sulfur, which is responsible for the combustibility of the seed. And yet another *specifica* is the oleic substance, according to which a quite tasty oil can be drawn from the wheat, as from any other grain. Yet another *specifica* is the sugar substance, which is very abundant in the wheat seed kernel. And still another substance or *specifica* is the gum-like mucilage, according to which the so-called starch flour can be extracted from this seed kernel.

05] Then the seed also contains a good portion of the purest and simplest hydrogen gas *specifica*, which is a main component of the wheat stalk, as well as of all other plant species; for this substance or *specifica* continually fills the hollow tube of the stalk and keeps it upright. Without this substance the stalk could not grow upwards, and thus the hollow stalk is a balloon tied to its roots stuck in the earth, which keeps the flesh of the plant upright for as long as this has not got its own necessary firmness. But once this has acquired its necessary firmness, then this *specifica* starts to withdraw gradually into the ripening and maturing seed and is kept there as a basic *specifica* in order to be present in the right measure at the next sowing to further the main process of growing.

06] From this list of *specifica* in our wheat grain we have seen how many different basic *specifica* must be present and active. But how are they guided? - By spirits employed for this purpose, whereby always a subdivision of the spirits takes place, who have their tasks territoriality assigned to them.

07] Of the lowest kind of spirits, each has only about one field, approximately as the natural fields are divided among the people on the surface of the earth. Such a spirit has the necessary wisdom and power for this task and directs the individual *specifica* merely with his will, and this will is like a judgment for the soul *specifica* that are released. This spirit knows exactly the *specifica* in the seed laid in the earth; it knows how much of it is present from the earth, how much is from the stars, and in what kind and in what proportion.

08] When the seed is put into the earth, he breathes his will over the field, which will, homogeneous with the certain *specifica*, seizes these *specifica* and compels them to move to a certain destined place. There they stream according to their intelligence to the directed point and begin in the form of infusion-animal-like beings their tasks, for which they possess the intelligence and the appropriate strength. There they form the roots and the tubes; others enter into these roots and nourish or enlarge the same; others again ascend through the roots into the trunk; there *specifica* of the same kind take hold of each other according to their intelligence, and one kind of them forms the tubes in the trunk, the others form flaps, pumps and valves; still others and purer ones ascend through these tubes and form leaves according to order and shape subject to their intelligence; still purer ones again rise higher through the tubes and form the bud and the flower; and the purest and most purified by this act itself form the fruit, and the already spiritual, so to speak central intelligences unite in the fruit to form the germ and enclose themselves with a tissue through which the outer and not yet so pure intelligences cannot penetrate.

09] If, in time, maturity has been reached through this process, then the spirit of this field has completed his work and leaves the further work to the people, and some to the nature spirits, who then bring about the decomposition, or better, the further dissolution of those parts which do not belong to the fruit, so that these *specifica* can rise in the next cycle into a more delicate form.

10] Now imagine as many such spirits as there are fields and different plant species; each one is assigned a certain specie in a certain area and has to see to it that this specie continues to flourish in the same composition and form.

11] The slightest inattention on the part of such a managing spirit results in a miss-growth and a miss-harvest, which is sometimes not uncommon with spirits, because they do not have a directed but a completely free will with regard to their work, which is necessary, because in a directed will there can be no power. Therefore it needs nothing more and nothing less, for people to be chastised with a bad harvest, than to entrust this task to more lukewarm spirits, who care less, and the poor harvest is finished. For if these spirits, who are watching over the vegetation, do not bring the properly released soul *specifica* under one roof in the right order and quantities, the unoccupied *specifica* immediately ascend to the second region, unite there to self-beings and to nature spirits, then cause bad weather, bad miasmas (contagious substances in the air), and all this has a bad effect on plant growth.

12] So that this happens as seldom as possible and only in a few places, these spirits again have a higher and more perfect spirit over them, which already has a much larger territory to supervise. Such a spirit is, as it were, like a lord of the manor and already has many things under him. Imagine the individual spirits like subjects and the one above them like a lord of the manor, and you have a pretty much correct relationship, - or like there is a lord who has various businesses in his district and is privy to each individual business. His laborers each perform only one task; but he overlooks them all and distributes the work to them according to their talents.

13] But a lord of a manor or a lord of a district does not reach over into the district of another. But in order that an equal order may prevail in all districts according to the nature of the districts, a spiritual governor is again placed over the district lords, who in a certain way already overlooks and directs a whole country in everything. This is already a spirit from the third region. But you know that several countries make up a kingdom; an angelic prince watches over it. But over all kingdoms the Prince of princes watches, as He also watches - what no spirit can do - over every single *specifica*; and it is therefore that the eye of the Lord sees everywhere what is and happens.

45

Mineral, Plant and Animal Kingdom (March 6, 1847)

01] The plant kingdom, about the origin of which we have just spoken, is in a certain sense the transition point from the mineral and the ether, which descends from the stars into the animal kingdom.

02] At the bottom of the matter, however, there is neither a mineral nor a plant kingdom; for both the mineral and the plant kingdom is in the true sense also an animal kingdom, and each mineral consists of as many so-called infusorial animal species as individual psychic (soulish) intelligence *specifica* are discoverable in it for the spirit of wisdom, which is certainly something unthinkable for the ordinary intellectual person. But if someone possesses only some of the true wisdom and prudence of the spirit, it will not be too difficult for him to find out the basic intelligent, psychic *specifica* in every mineral as well as in every plant, namely in a way as it has been shown so far.

03] You only have to identify in a mineral or in a plant all possible properties, and you will find just as many basic *specifica*, each of which is quite unique and thus fulfills a certain purpose in a mineral with only one intelligence.

04] But in order for a mineral to become what it is and should be, the various *specifica* belonging to it must unite as one, so that by this unification it may be represented as that mineral which, according to the order, must be represented.

05] In order to understand this more thoroughly, we will proceed to an example.

06] Let us take iron! How many *specifica* will probably be necessary for the production of this metal? - We shall see by naming the individual properties of this metal necessary for its existence.

07] First of all, iron is heavy. But what causes this heaviness? - It is caused by a *specifica* that rises from the innermost chambers of the earth, therefore, even though it is bound to this metal here, it still directs its intelligent pull to where it lay banished for such a long time. It (i.e., the pull of gravity) is, as it were, in this *specifica*, the love downward.

08] Furthermore, one notices the property of hardness in iron. This unique *specifica*, which stands alone, contains in itself the vital intelligence of complete selfishness and thus hardness and incorruptibility against every neighborhood. This *specifica*, like gravity, is from below.

09] Furthermore, we discover in iron a supple pliability. This is a *specifica* or a soulish intelligence entity, which, in many ways tested, carries in itself docility. This *specifica* is therefore already more powerful than the first two. They lose nothing in their peculiarity through the presence of this *specifica*, but nevertheless have to conform to this *specifica*, which contains in itself a humble willingness, - therefore iron becomes all the more flexible and pliable when it is heated, and this pliability and bendability of the iron in a heated state corresponds all the more to a willing humility, because humility and the will become all the more pliable the more they have been tried and tempted by the test of fire. This *specifica* is also still from below, but already of a good kind, because it conforms, since it has learned to conform through many trials.

10] Another characteristic *specifica* is the ability to dissolve; for you know that iron can be dissolved by acids as well as by fire. This *specifica* harbours the intelligence

of freedom, which entrains all the *specifica* named earlier, when it has found in its intelligence the support, expressed on a natural level as the centrifugal or expanding force, which, if it had no limitation, would expand to infinity.

11] But in order that this does not happen, we immediately discover another property alongside it, namely an intelligence *specifica*, which in a certain way contains in itself pure stoicism. This *specifica* wants to contract back to the minutissimum. This *specifica* therefore is the controller of the former and restricts it in its thirst for expansion, while on the contrary also the former centrifugal *specifica* controls this latter centripetal *specifica*.

12] Again we notice another property of this metal: it is easily glowing in fire. This is a *specifica* of anger in iron, which is usually dormant; but when it is excited, it acts most powerfully, swallowing up all the previously named *specifica* and placing them in its own state. The *specifica*, which we have listed so far in this metal, are all from below and would not represent the actual iron by far, if they were not saturated with the nobler *specifica* from the stars.

13] But how can one recognize these *specifica*? - As the former by identifying still further properties of this metal.

14] When iron is rubbed, it gives off a peculiar metallic sour smell. This odor is a *specifica* with an intelligence in which active love is expressed; for just as in all acids or in the actual oxygen is the well known love of life present, so it is in spiritual terms active love, which - as you have long known - is life in the very most actual sense. This *specifica* is the main unifying principle of this metal; for it not only permeates it completely, but also surrounds it like an atmosphere of its own; hence also the smell of iron.

15] Another characteristic of this metal is that it shows a great readiness to absorb electricity. The cause of this is the same *specifica* in this metal; it is the intelligence of mobility and with it the thirst for social union. This *specifica* is unlike the earlier ones, which are all firmly bound, but, like the latter, only pervades and surrounds this metal. But since it is more or less related to the earlier *specifica*, it is kind of harboured by them and is constantly endeavoring to make them free and then to win them over for itself. It usually expresses itself in the appearance of rust, which rust, as you will have often experienced, in time turns the whole iron into its own state and gradually dissolves it completely.

16] Rust itself is not the actual electric *specifica*, which remains continuously free, but these are the other earlier *specifica*, in a way already connected to this free *specifica*, which strive, each in its kind, to become like this *specifica*. Behold, this *specifica* is accordingly also from above.

17] Another *specifica* is the shimmering or shining of iron, namely in a whitish-gray colour. This *specifica* contains the concept of "rest"; only in rest can everything balance itself out, and when everything is balanced out, then a smooth surface appears, and this is as receptive to light as the surface of a mirror. This *specifica* is inherent in

all iron, but it is not firmly bound to it, but unites with it only as soon as its surface is purified, strengthened and then smoothed. If, however, its parts, which have entered into the greatest uniform rest on the surface, were disturbed by anything, then this *specifica* would already be gone, and if not completely, then at least partially, from which it also follows that also the soul of man in its completeness is only receptive to light when it enters into the rest of its spirit. For the spirit is the main principle of rest, for which reason also the ancient sages wished a departed soul nothing but rest and light.

18] In order to find all the *specifica* in this metal, and thereby enhance the explanation of this important work still more, and to make the animal kingdom in the mineral- and plant kingdom quite vividly clear, and how the animal kingdom emerges from this, we shall pursue iron's sidereal (star-related) *specifica* properties still further.

46

The composition of intelligence *specifica* in living beings (March 8, 1847)

01] When the metal iron is hammered, it becomes elastic. Elasticity is likewise a *specifica* from above and is like an orderly will-power, which does not want one thing today and something else tomorrow; if this force is bent any which way, it nevertheless never remains in this new direction, but always returns to the former orderly position. This *specifica* force is one of the most frequent, which resides in this lower sphere of air and penetrates every atom of air, therefore the air itself is elastic in the highest degree.

02] This force, although descending from above, at the same time permeates the whole globe and is the main cause of all movement in and on it; it is also the actual basic being which causes movement in all bodies and their own elasticity which can be felt with the hand. Only in fire does it slacken, because it is set into a too great activity by it, but this most important force can never perish; for if the red-hot iron had already apparently lost this force, one may only hammer the iron again after cooling, and behold, the elastic force which has apparently been lost is again present as before.

03] This *specifica* is most closely related to light and consists of nothing but light atoms. It is spherical in form or, better still, this *specifica* is carried in a very small and highly transparent bubble which penetrates into all pores of matter. If, as in the case of iron, the pores are rubbed and closed by hammering, so that these elastic *specifica* bubbles cannot escape when this metal is bent, they immediately make their powerful presence felt when the iron is bent, and do not let it rest in the direction in

which it was bent, but immediately drive it back again in a direction which corresponds most harmoniously with its pressed position.

04] By some scientists these light atoms are called etheric light monads, which name is quite good, because by the expression "monad" in a certain way an individual or a unique one of its kind is designated. This *specifica* is, because it originates from light, highly peculiar in its intellectual sphere. It loves rest and seeks it with the greatest perseverance; but for this very reason, because it is in itself in a certain sense the law of rest, it exerts the greatest moving power to oppose every restriction and oppression, by seeking the previous position of rest, which power is so powerful that nothing can resist it, once it has been brought out of its equilibrium by some action.

05] Behold, this is therefore again a new *specifica*, thus a new intelligence and it is manifested in this apparently dead metal, acting in the same way as in plants and animals, - from which it is again evident that iron cannot possibly be a dead body, since in it one and the same intellectual force is active just as in animals, if it is excited by the right means.

06] What is this *specifica* actually composed of? - In a for you incomprehensible small spark of light in the aforementioned vesicle. This little spark of light is a psychic intelligence of will and remains quiet in its little dungeon as long as it is not insulted by any shock or pressure; but if it is insulted, it awakens in its casing and drives the walls of it apart, as air expands the walls of a balloon when forced into it. If the pressure or blow is only slight and weak, it shows its existence by trembling, which usually produces a sound; but if the pressure or blow is more violent, then it tears its shells and sprays forth bright sparks of fire, - therefore also in fire this *specifica* expresses itself freely and destroys everything in its way.

07] I mean, now that you have become acquainted with these *specifica* and have seen that they are really present in this metal - just as they are present in the plant and animal kingdoms - what is there to prevent us from assuming with just cause that animal life is also present in metals and other minerals as well as in the animals themselves? For the individual intelligences are always the same, whether in minerals, plants or animals, only with the difference that in minerals only very few intelligences appear united, while in plants and especially in the more developed animal kingdom a far greater quantity is already present. Where the mineral counts about eight, nine, ten, at the most up to twenty intelligences, there are already many thousands in some plants, in some animals many millions and millions times millions and in man countless many from all stars and from all atomistic particles of the earth.

08] But the more or less does not exclude the animal life in the minerals, and for the very reason that firstly these intelligent *specifica* reveal themselves in all kinds of living animal forms to the armed eye of an explorer, and secondly because these intelligences in metals and minerals are precisely the same as in animals.

09] Whoever would have a microscope, which would magnify objects about six million times, would discover by means of this microscope in a single drop of water an enormous amount of the very rarest animal forms. These forms are nothing but carriers of various individual intelligences, which continually meet in hostility, seize each other and seemingly destroy each other; but in their place a new form soon takes its place, which absorbs all the earlier ones and consumes them, as it were. When such a form has saturated itself sufficiently, it comes to rest and sinks to the bottom.

10] But when then an innumerable number of such forms have come to rest and sank, they cling firmly to each other in rest as most related beings, and behold, to your eye it becomes an apparently dead matter. But this is by no means the case: it is only a number of imprisoned individual intelligences, which can dissolved again, come to life and be joined in another form, which work - as you already know - is performed by our already very well known spirits, just as we have observed them in their activity in the plant kingdom.

11] And after we have thoroughly gone through this introduction, let us next go to the animal kingdom and see how the spirits work there.

47

The work of spirits in the animal kingdom (March 9, 1847)

01] It is sometimes necessary, in order to make what follows all the more vivid and comprehensible, to recall what has already been said; and so we also want to say something about the different quality ratios of the *specifica* intelligences from the three kingdoms. For it has been said above:

02] If in matter, in the metal or mineral kingdom, ten to twenty intelligences occur per element, they occur in the plant kingdom a thousand to a thousand times a thousand per species, in the animal kingdom on a higher level millions and millions times millions, but in man there are infinitely many. That this is really the case, we will show by a comparative example.

03] Iron can be made red-hot, it can be forged, what used to be in front can be taken away and welded on backwards, and other such changes, but the iron will remain iron as before; it is the same with all other metals.

04] Stones are already somewhat nearer to the vegetable kingdom, and have already more *specifica* than metals, and indeed the more composite they are, the nobler and richer in *specifica*, - therefore, if they are destroyed, they cannot easily be restored to their former complete condition. They remain, even as crumbled parts of a former complete stone, still the same matter, but they cannot, like the metals, be

put together by fire into one and the same material mass; for the fire already puts them into a quite different state, which never resembles the former one.

05] The cause of this phenomenon is the multitude of intelligence *specifica*, which must already take hold of each other in a greater order than in metals; and if this order is disturbed by anything, by which or whereby several intelligences were driven away, then matter is no longer the same as it was before.

06] Just look at limestone in a raw and then in a burned state. In a raw state it may lie in water for a thousand years, but not only will it not dissolve, but it will only become firmer, because several additional *specifica* will unite with it in water. But if you throw a burnt limestone into water, it will dissolve in a few minutes into a completely white mush. The cause of this phenomenon is that a certain number of *specifica* have escaped through the fire, which previously gave the stone density and strength; if fully saturated with more water, several more *specifica* are released, and the few that remain lose the necessary cohesion and then fall apart as a mush. If the water is taken away from the pulp again, then some of the *specifica* that have become free before, return to the pulp and cause this pulp to regain greater strength, for which reason it is then also used as a binding material in masonry.

07] From this example we have now seen that stones cannot be manipulated in the same way as metals without losing their former properties. This is still more the case with clay, which, once baked, completely loses its former property; for a well-baked brick never becomes clay again, still less a so-called clay slate. But loam is even more delicate than clay; for a cake of loam, placed in the fire, burns up almost like peat or hard coal; only this is understood of pure clay. Loam, however, can still be softened by water and kneaded into various forms and likewise remains loam, which is also the case with clay.

08] But what a completely different case it is already with the most primitive plant; there already exists such a firm order that it may not be shifted anywhere even by one atom without harming the nature of the plant. The reason for this is that in the plant, even of the simplest kind, all the *specifica* must already be present in a well-ordered way, which are otherwise to be found in the whole mineral kingdom divided and separated in different ways.

09] Let us take, for example, a moss plant, or even a sponge that grows from today to tomorrow. What is in the root cannot form the stem, and even in the roots are already such a firm order that a *specifica* which is active in the roots towards noon (i.e. towards the south) would be in the most unsuitable place towards midnight (i.e. towards the north) and would cause such disorder in the plant that it would wither and die.

10] Therefore, if gardeners want to replant their trees correctly, they should note exactly the directions under which a small tree with its roots and branches used to stand; for if they reverse this order, the replanted small tree will either progress with difficulty or not at all, and this because there is a significant difference between the

northern and southern *specifica*. The conifers are particularly tricky in this respect. If the directions are not carefully observed, they dry up. The same is the case with grafts. A graft from a northern branch grafted on a southern branch of another sapling will always wither, because the *specifica* are not homogeneous (similar).

11] From this, however, you can see with what great accuracy the order must be handled with regard to the position of the *specifica*; for there each atom-sized position of a leaf already has another *specifica*, which, although it has the greatest relationship with its neighbour, is nevertheless not completely the same. For if this were not the case, a leaf could never be constructed; and whoever would like to doubt this, should only try to cut out an equally round piece from a leaf and attach it to an equally large cutout of the same leaf, and he will convince himself that there will never be a connection. Yes, I tell you, there is already such a great order that no human wisdom can ever grasp it in its fullness as long as the spirit of man dwells in his mortal shell. And the farther out into the extremities (outermost ends) of a plant, the more abundant is the number of intelligences and the more immovable its order, which is just not yet properly developed in the branches, especially of young trees, - hence these can be grafted into one another.

12] But if already in the case of plants such a great order is kept, so that they become what they are supposed to be, namely, different institutions of redemption for the freeing of soul intelligences - how great must be the order where the plant kingdom passes over into the animal kingdom!

13] To understand this order as thoroughly as possible, we will illuminate this matter with clear examples and admire the activity and wisdom of the managing spirits employed here.

48

The Boundaries between the Realms of Nature (March 12, 1847)

01] Until today the natural scientists have not found out where the mineral kingdom passes into the plant kingdom and the latter into the animal kingdom, or: Where does the one kingdom end and where does the other one begin? Where is the last and most perfect plant, after which no more plant stages follow, but immediately a first, admittedly very imperfect animal takes its place?

02] Behold, these are still things which are as yet covered in great obscurity; for there are on the surface of the earth a great many plants which seem to be more of an animal than of a plant nature, and again there are animals which by far more resemble a plant than an animal. So there are also minerals which might be taken for plants rather than minerals, and again there are plants which might be taken for min-

erals rather than plants; and so there are many animals which still display plant-like extremities (outer limbs), and again there are plants which look almost like well-developed animals.

03] Given the state of things, everyone will easily see that an exact determination of the boundaries would be an extremely difficult piece of work for every natural scientist, and this mainly for the reason that there are still an enormous number of animal and plant species that are not yet known to natural scientists and will hardly ever become known; because the greatest number of the most remarkable plants and animals grows and lives in the depths of the sea. The great submarine areas, however, are somewhat difficult to access for botanists and zoologists, and therefore an acquaintance with the animals and plants of this moist soil is also difficult to make.

04] Besides, there are also a lot of animals and plants on the surface of the earth itself, which are unknown to scientists because these lands, which are somewhat inconveniently located for their spirit of exploration, are themselves not yet known.

05] The scientists are already wondering about the corals, and it is not yet completely clear whether they belong to the mineral, plant or animal kingdom; for every scientist knows that the corals are formed by a kind of worm species, which are very small, stick together and thus form a coral branch. The worms are certainly animals; but when they harden, their mass is as solid as precious stone. The form, however, in which these little animals gradually form themselves by sticking together, resembles a defoliated little tree, which has branches, twigs and very small twigs. Thus this plant is, in its formation, an animal volume of innumerable animals, as a mass a mineral, and as an image form a small tree.

06] What the coral actually is would be difficult to define in a single expression; but that the coral is what it was defined to be earlier can easily be seen and assumed by everyone: that is, part animal, part mineral and part plant.

07] Similar to this plant are also the different kinds of metal flowers, which all come into being in the same way. In the sea, however, there are still a lot of small and large animals which, even more than the corals, most obviously include the three kingdoms in themselves.

08] Let us consider, for example, the great octopus (sea monster). This is probably the largest animal on earth; for in its fully grown state it is over five hundred fathoms long and about a hundred fathoms wide and thick. This animal has no definite shape, but when it sometimes comes to the surface of the sea, it resembles a rather plump island, which here and there shows a rather lush vegetation. On its back not infrequently grows moss, sea-grass, and even small sea-trees, which even bear a round, red fruit, which you yourselves have often seen, and especially among the gold workers, who set this fruit in gold and sell it as an ornament of a watch band.

09] This fruit, which is often found floating freely on the seashores, usually grows and ripens on the back of our octopus, which is only driven to the surface of the sea by a severe undersea weather. In addition to these plants, however, there are also a

lot of red, rock-like elevations on the back of this animal, which are not infrequently thrown off and for a while, as long as they are not yet completely solidified, float around on the surface of the sea like dark red pumice stones and are often found on some seashores, sometimes even on solid land where a sea once stood, under the name "dragon's blood". This dragon's blood has a great resemblance to the red iron-stone, sometimes also to the mercurial peritomous hornblende. This blood is entirely a mineral, which genuinely can only be found on the back of this animal.

10] In appearance, therefore, this animal is a plant and a mineral at the same time; but if, unfortunately, a ship, or sometimes several, come to rest over the back of this monstrous animal, it quickly dives upward, lifting whole ships above the level of the sea, so that they soon overturn and, coming to rest out of the water, can no longer escape from this ground of certain doom; for as soon when the beast perceives that the ships lie overturned on its back, it raises from all sides a thousand dazzling white arms, like great elephant trunks, to a height of thirty fathoms and a thickness not infrequently eight shoes in diameter.

11] Once it has driven its arms out far enough, like the snail its feeler horns, it then bends these fearsome arms down onto the ships lying on its back, crushes them in an instant, and then pushes with these thousand arms the crushed ships into its inordinately wide maw and in this way consumes whole ships with everything that was in it. In its stomach is such digestive power sparing nothing; stones, metals, wood, even diamonds are consumed entirely that not even the smallest undigested residue remains.

12] Because this animal digests so many different kinds of food, it is understandable that on its surface, as on the surface of a small water planet, a lot of vegetable and mineral after-formations appear.

13] Here one could also ask under which kingdom this animal should be classified: to the animal kingdom, to the plant kingdom or to the mineral kingdom? For by virtue of its shape it is quite mineral-looking, like a piece of earth or a piece of land on which a quite lush, diverse plant growth occurs; but since diverse plants occur on this being, one could also take it for a large sea-plant root bulb or, as it were, for an oversized, submarine mimosa, which entwines ships, like the small mimosa on land, which catches insects, and then draws them down into its calyx.

14] If someone considers these arguments very critically, it will be just as difficult for him to classify this being into a certain realm as it would be for any scientist to classify the earth itself into a certain class. For the earth itself is to all appearances surely a mineral, because it produces on its back such a tremendous quantity of minerals; but it is also just as surely a plant, because it gives birth to so many after-plants, and still more surely it is an animal, because it produces such a staggering abundant animal life.

15] From all this, however, something emerges that, at a first glance, must appear strange to you. For basically there exists neither a separate mineral kingdom, nor a

separate plant kingdom, nor a separate animal kingdom, but there is only one kingdom as a whole, and that is the kingdom of beings under all kinds of forms, and everything is originally animal and not mineral and not plant. Therein lies the reason why the distinctions between the three supposed kingdoms stand on equally loose and untenable feet.

16] Only in the order of the ascent of beings are certain steps set, which everyone easily sees as separate; for he who cannot distinguish a rock from a tree, a tree from an ox, and finally an ox from an ass, is - as you like to say - confusing baptism and chrism (consecration oil), and will have a hard time with astronomy, and still harder with our theory about the spiritual earth.

17] But now that we know this, it will be easier for us from now on to eavesdrop on the activity of our spirits, which have already been discussed many times before.

49

The influence of spirits on animal souls (March 13, 1847)

01] How the spirits in the mineral and plant kingdoms arrange the *specifica* intelligences into one being, and how they connect the sidereal and telluric *specifica* with each other, we have already dealt with sufficiently; it only remains for us to consider the transition or the coming-into-being of animals from the predecessor plant kingdom and to observe what the spirits themselves have to observe and do here.

02] In every animal a more or less developed soul is already effectively present, which is connected to its body, which is still coarse matter, through the so-called nerve spirit surrounding it at all times. And this the actual difference between the animal kingdom and the plant kingdom and even more so the mineral kingdom, in that the animal already has a free psyche (soul), while in the plant kingdom and especially in the mineral kingdom the soul is still interwoven and divided with matter, like the spirit of wine in grapes, for someone can eat a lot of grapes and not get intoxicated, while the spirit of twenty grapes would be enough to intoxicate ten people. It goes without saying that we are referring here to large, good and ripe grapes.

03] Where does this spirit reside in grapes, this fiery-spiritual ether? - In grapes it occurs still very divided and cannot express an effect, since in each grape juice berry among a thousand *specifica* one such ethereal *specifica* is added. But when this single *specifica* is extracted from the many other *specifica* by means of a special apparatus known to you and collected in a vessel, only then does it express its power.

04] It is the same with animal souls. It is an accumulation of a multitude of ethereal substantive *specifica*, which already in themselves form an intelligent freer being, the more different *specifica* have united to form this very being.

05] When in animals the act of procreation occurs, the spirits by means of their will power drive these psychic animal beings into the material procreative organs of the animals and enclose them at the moment of procreation with a material membrane; in this membrane the psyche then becomes active and begins to order itself according to the completeness of its intelligence.

06] When the soul or the psyche has made the necessary arrangements in this first dwelling and in itself, the spirits then see to it that this psyche receives from the mother's womb, through new organs formed *specifically* for this purpose, the appropriate nourishment and thus the building material for its future body, which it has to inhabit and through which it has to work.

07] This body is formed by the soul itself, but of course under the continuous guidance of the spirits, who have no hand in it, but only their will to work.

08] But the formation of the body proceeds in this way:

[09] The ethereal-substantive psyche has first ordered its intelligences, or rather these intelligences order themselves according to their inherent laws of assimilation (alignment), where black unites with black, white with white, red with red, green with green, blue with blue, hard with hard, soft with soft, tough with tough, sweet with sweet, bitter with bitter, sour with sour, light with light, and so on. But since every such ethereal and now already substantive intelligence *specifica* carries within itself a perfect idea, which idea manifests itself in a certain form, this characteristic of the soul passes during the period of formation over to the body, and the body, once fully developed, is then nothing but the typical form of the whole soul, which was placed in the womb of an animal during the moment of conception.

10] Once the form in the mother's womb has been fully developed, and the soul has in a certain way replicated itself in the form of the body, then it will rest for a certain time, while the body then continues to grow itself further through the nourishment still taken from the mother's womb, of course in support from the soul insofar as it then only begins its new activity in the main viscera.

11] Then the pulse begins to beat, and the juices begin to circulate in the new body; the new food is already taken up into the stomach, which begins its digestive action.

12] During this time the so-called fetus becomes bodily alive in the mother's womb.

13] When the body is completely regulated by this process, all organs have opened, pulse and digestion have entered the regulated cycle, the nerves have been saturated and a nerve spirit, closely related to the soul, has formed through a special electromagnetic fermentation process, then again spirits join in with their will, loosen the bonds between the fetus and the mother's womb and then drive the new being out of the mother's womb, which is called giving birth.

14] After birth, the newborn animal must be nourished from the mother's body for a short time, as, for example, in the case of mammals by milk, in the case of birds by the oversliming of nutritive substances, by which the old feed the young in the nests,

in the case of aquatic amphibians likewise by a mucus which they let out in the water as a milky substance, and in the case of amphibians on land by a juice which the old let flow out either from their nipples or probably also from their pharynx. With this nourishment the body is further developed so that it can then seek, find and consume the food intended for it.

15] From the moment when the body freely finds and enjoys its nourishment, the psyche dwelling in it, under the guidance of the spirits, begins to invert the material *specifica* of the body into substantive *specifica* and in this way develops itself through the life of its body into a richer and thus also higher level soul, which, when it has attained the highest possible development level in a body, gradually begins to neglect its body more and more.

16] Due to this neglect, the body weakens more and more until it becomes a complete nuisance to the soul and becomes unfit for further work, which causes the soul pain through the nerve spirit, but this pain then contributes to the soul finally getting rid of its burden all together. The body then becomes dead and motionless, while the soul becomes free again, is caught again by higher level spirits and forced into the procreation of a higher animal stage, where it becomes active in quite the same way as it has now been described, only more complicated.

17] But the *specifica* of the discarded body must be dissolved again, because they have not yet been gathered into a specific order, but only into a merely provisional order by the soul. By the renewed dissolution, however, they are placed in a more definite order, and in the course of the advancing animal stages they form the female psyche, while the free, actual psyche, of which we have dealt so far, forms the male; and thus "Eve" comes forth everywhere from the ribs of the man.

18] Here, of course, one could ask: What then happens to the *specifica* of discarded female bodies? -

19] They are united with the male ones; only through this unification they are able to form in themselves female and male during the next stage. For the fact that from one and the same mother's womb male and female come forth, hardly needs to be mentioned any more; for everyone of you has probably advanced that far in zoology.

20] But if the mother did not unite female and male *specifica* in her body at the same time, from where would she nourish the female and from where the male? I mean, this matter is already so clear that it would be an empty mouth wagging to say more about it, and ridiculous and boring beyond measure, if I wanted to explain everything with words, how at best the birds grow feathers, the sow the bristles, the ox the horns and the donkey the long ears; for all this lies in the order of the soul, namely, how it orders the intelligences in the aforementioned way according to the laws of assimilation.

21] Since we have now seen the work of the spirits also in this realm - even if only by a few hints, but still clear enough - following we will visit the transition in humans and then look around a little deeper in the earth, i.e. in the spiritual earth.

**The influence of spirits during the procreation of man
(March 15, 1847)**

01] So much has already been said to you about the nature of man, his soul and spirit, that you already know, so to speak, almost everything concerning the whole nature of man; also the procreation has already been shown to you in the most manifold way. It only remains to show you the influence of the spirits during the procreation of man.

02] As far as the material procreation is concerned, it differs little or not at all from the common animal procreation; the difference is of a more spiritual nature.

03] Naturally, the soul must exist as a whole before conception, i.e. it must unite all substantive *specifica* in itself, which are otherwise distributed in the whole universe and are supplied to it from all sides.

04] Such a perfect substantive compendium of *specifica* is then already the soul; the *specifica* are in a certain way mixed chaotically (unordered) among themselves that one could say at most: the soul is before procreation a ball, a so-called Gordian knot which must be untangled first in order to arrive at a form. The untangling of this knot begins precisely with the act of procreation; for there this Gordian knot of the soul is driven into the womb and enclosed.

05] Within this envelopment the corresponding intelligences begin to recognize each other, to approach each other and to seize each other. But so that they are able to do this, the spirits provide them with light inside their envelopment, in which light these substantive *specifica* intelligences recognize themselves, sort themselves out, then approach each other, seize and unite, and all this takes place by the coercion from the will of those spirits to whom this task is entrusted. But these spirits are what you call 'guardian spirits', and they are angels and great angels who all exert their influence here; and there is no person who does not have at least three guardian spirits, two angels and a great angel, over whom a seventh still watches, whom you already know well!

06] These guardian spirits and angels are around the newly begotten soul from the moment of conception and constantly take care of its proper formation.

07] Once the soul has regained its human form in its envelopment, it is then supplied with corresponding *specifica* from the mother's womb. The soul finally uses these *specifica* for its own firmer connection of its intelligences.

08] When this has happened, other and new *specifica* already flow out of the mother's womb into the place of the new incarnation in the mother's womb; these are already used for the formation of the nerves. The nerves are a kind of cords and strings which can be seized and attracted by the soul everywhere, in order to be able to thereby provide the ensuing body with every possible movement.

09] Once the nerves are completed in their foundations and connections, new *specifica* begin to flow in. These are arranged to form the viscera; and when the main viscera are established as the first organic foundation, they are then immediately connected with the main nerves.

10] After this work, somewhat different *specifica* are used for the completion of the viscera. But since most of the nerves naturally converge in the head, mainly in the back of the head, in which the soul also has its head, the formation of the head simultaneously begins with the formation of the viscera, which is the most corresponding image of the soul, because all intelligence of the soul is concentrated in the head through certain main emanations. And because the eyes are the most perfect symbol of intelligence, the head and especially the eyes will be the first to be seen; for in the eyes all the emanations of the individual intelligences of the soul are occurring intermingled and through this entangled flow the natural power of sight of the soul is formed, by means of which it can see the outer world into itself.

11] When the soul has finished this work with the will assistance of the spirits, it is again supplied with new *specifica*; from these all kinds of things of the human body are brought into order. There is no need here for making or creating; things are occurring by itself, as long as the way into order is indicated to it. And as such flesh, cartilage, muscles, sinew veins and bones are formed, and what belongs together seizes each other; only the direction would wrong, and thereby also the form, if the spirits did not show the intelligence *specifica* the right way by their wise willpower, what sometimes can happen, when the mother, who carries such a child in herself, occasionally enters hell in her disposition where My good spirits and angels cannot provide her the necessary support. The consequence of such evil is usually a miscarriage or sometimes even an infant from hell, which the so-called common people call a 'changeling', - therefore it would be advisable for every mother to behave as Christianly virtuous as possible during pregnancy.

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The development of the human body (March 18, 1847)

01] When the soul has formed cartilages, muscles, bones and sinew veins as described above, further care is taken by it to bring the outermost extremities (limbs) to complete perfection by the correct and orderly use of the *specifica* belonging to them.

02] When this also is done, then the soul withdraws into the viscera and begins to set in motion the muscles of the heart, by which motion first by its own watery juices the organs are opened and in a certain sense pierced.

03] When this piercing has taken place, the soul immediately sets the spleen in action; by this means the blood is produced and channeled into the ventricles of the heart, from where it is then driven into the pierced organs.

04] Once the blood has made the first cycle, the stomach is set in motion and begins to bring the nutritive juices lying in it into a greater fermentation, whereby then the nobler, more substantive *specifica* are concentrated, but the coarser, indigestible, slimier fluids are expelled through the natural emptying channel, increasing the fluid in the mother's bladder, which in a certain sense is nothing else than the waste of the child now already living bodily in the mother's womb.

05] When this fruit has lived in the womb for three month, and the soul, whose spiritual heart has reached a certain solidity, has subsided, an eternal spirit will be embedded in the heart of the soul by an angelic spirit under a sevenfold covering. Of course, no one should imagine a material encasement here, but only a spiritual one, which is much stronger and more durable than any material shell, - which can already be seen from many things in the world, where it is easier to break into a material dungeon than a spiritual one.

06] Look only at a poor person and an exceedingly rich man! Put the scanty man up against a thick wall and tell him to break through this wall, - and he will take a crowbar and a strong hammer and thus become master of the strong wall. But when he comes to the rich, hard-hearted man, he will not master the heart of the rich man with a crowbar or a hammer, and still less by pleading, for it is enclosed with spiritual bonds that no earthly power can break through. Only the spirit of all spirits can do that!

07] After the insertion of the spirit into the heart of the soul, which action takes place earlier in some children and later in others, in many three days before birth, the body will mature more quickly, and the birth will proceed.

08] During this time a mother is to abstain exceedingly from all irritations and desires; for these desires and irritations mostly originate in hell, and wherever the mother touches herself in such a state of irritation, the spirit placed in the soul is excited as the opposite pole, and draws the soul by correspondence to the excited place. This drawing of the soul is then imprinted on the body; this is where the so-called birthmarks of the children have their origin.

09] That such a mark occupies only a local, small spot and not initially the whole soul and subsequently the whole body, is caused by the spirits; for if this were not the case, then through such a careless touch and subsequent complete branding of hell, a complete corruption of the soul and with it the death of the body could take place, and this would be precisely what hell would like to aim at.

10] Therefore, everyone should be a little wary of such people who bear many and considerable birthmarks on their bodies; for not infrequently the infernal *specifica* become more or less awake in such a being, - and if they are awake, then that individual who bears several such and considerably large markings on his body is not infre-

quently evil in one sphere or the other. Either such people do not believe anything, or they are devoted to fornication or evil manners, and in one respect the warning can also apply here: 'Beware of the branded!' For hell brands everything that it gives, so that it could not be taken away from it and reclaim its perceived own again after the expiration of the time limit.

11] It is almost the same as in the world. The heavenly people also give their possessions to their brothers and sisters without promissory bill and seal; for they give it in order not to reclaim it again, - and there is never a trial.

12] The people of the world also give, but never without a promissory bill and seal, so that they can reclaim it again after the expiration of the term; and if the debtors cannot pay it back to them, then there is a complaint and a lawsuit, - and that is infernal, because hell complains and litigates eternally.

13] However, you must not take this birthmark branding so literally; for if these marks are only few and very small, they bear either very little and mostly also no reference at all to the above deliberation. As it has already been shown above, the protecting and work-guiding spirits bind hell to prevent such evil doings and activities; and even if a child obtains a few marks during the struggle of the good spirits with the evil ones, these are nevertheless only marks (stigmata) which carry no consequences in themselves, because the infernal *specifica* are taken away from them.

14] Here, of course, a psychologist could ask and say:

[15] 'But how can the Lord, if He is one, together with His innumerable host of angelic spirits, equipped with all power and wisdom, permit the abominable hell to perpetrate such a thing on the most innocent fruit in the womb?' That is most unwise and sounds very much like powerlessness!

16] But then I say: To each his own! Let the weeds grow together with the wheat until the time of harvest; then everything infernal will be separated from the celestial very carefully, and the celestial will be brought to heaven and the infernal again to hell. And because of this, no soul will be lost, even if it has a thousand infernal marks in it; for these will be taken from it and assigned to hell. But everything will depend on the fact that the soul, through humility, has freed its spirit. If it has freed its spirit, then it too will become free from everything through it; but if it has not liberated its spirit, then it will remain imprisoned until the spirit has lost its sevenfold wrapping and has then become one with the soul.

17] When the child is born from its mother's womb, the lungs are set into motion, and the child then begins to absorb from the air with every breath an innumerable quantity of *specifica*, which are used for the formation of the nerve spirit and for the strengthening of the soul, i.e., as its substantive-formal being is concerned. But regarding its inner *specifica* and intelligence nourishment, it receives through the senses of the body, and all this is ordered by the good spirits in this sphere.

18] With this current enlightenment the spiritual sphere of the first region, what is in and happens there, has been revealed to you as clearly as possible.

19] A greater and more thorough revelation of this matter cannot be given for the reason that the spiritual can never be given by earthly words in the clarity as it is in itself; but whoever possesses a right feeling and can hear, look, touch and feel with the same, he will with great ease find in it the thorough conviction of what has been said here irrefutably in the greatest clarity.

20] Thus we are also finished with this first region, and subsequently will very briefly visit the interior of the earth and thus close this message.

52

Soul and Spirit in Man (March 20, 1847)

01] As far as the natural earth is concerned, we have dealt with it as precisely as possible in the natural part of this communication; but that this apparently natural earth is nothing less than natural, i.e., material, we shall recognize right now by the current further revelation even more precisely than we have recognized it up to now.

02] But in order to arrive at a thorough knowledge in this matter, we must understand quite fundamentally what is actually soul and spirit.

03] This difference has already been shown, and for very bright minds what has already been said would be sufficient to distinguish between the essence of the spirit and that of the soul; but for you who do not yet have the right understanding in the subject of the inner life, the matter must be explained a little more clearly, so that you may thereby attain a correct understanding.

04] The soul is the receptacle organ for all endless ideas of the primordial source, from which it emerged like a breath. The soul is the carrier of these forms, its relations and its ways of acting. All these ideas, forms, relations and modes of action are laid down in it in smallest envelopments.

05] A just measure of all this combined in one being forms a perfect human soul. But because the soul is a compendium of an innumerable number of different substantive intelligence particles, it can be as a composite also be separated again in its parts, as it were like the air, which indeed also forms and represents a continuum (coherent thing), but is nevertheless capable of an infinite separation.

06] That the air can be separated from each other in larger, smaller and smallest parts is proved to you by the next best foam, which consists of nothing but air bubbles formed by the movement of a somewhat viscous liquid. When the bubbles disappear, the air they contain is immediately united with the whole mass; but as long as the bubbles remain, they enclose a part of the air within themselves and hermetically seal it off from the outer air through the transparent wall, as you are accustomed to say.

07] Thus the whole universe, indeed the whole infinity, is filled with the ideas of the Godhead, and the same, which fill the whole infinity, are also to be found in a Monad, but of course in the most reduced measure possible, just as the air in the smallest soap bubble contains all the same parts, which are to be found in the general air. - That would be the soul.

08] 'Yes, but what then is the spirit?' some psychologist will ask. -

09] The spirit is not in itself a form, but it is that very being which creates the forms; and only when the forms are created can itself act as a form in these very created forms, - which means as much as:

10] Every force, if it is to manifest itself as such, must provide itself with a counter-force; only on the basis of this created supporting point can the force express its effects and bring them to manifestation.

11] The spirit is therefore like the light, which in itself remains eternally light, but as long as there are no objects, which it can illuminate, it cannot appear noticeably as light.

12] The light, as you can see for example of the sun, emanates from it continuously and evenly; but without an object no eye can notice its existence. A moonless night has just as much light emanating from the sun as a moonlit one; but in the first case the light has no object above in the high ether, and therefore no one notices that it is present. But if the moon stands as a solid body in the high ether at night time, the outgoing sunlight is immediately perceived very powerfully, and everyone who is only somewhat familiar with astronomy will easily notice how and from where the moon is illuminated by the sun.

13] You may easily notice the spiritual effect of the light in nature. Everything is already present in the earth and in the air; all forms of being and becoming lie motionless together in apparent matter, and nothing stirs in them; but when the light comes, the forms lying together as if dead, become a life, seize each other and become new forms. Just compare winter and summer with each other, and you cannot miss the spiritual work of the light!

14] Now you know what the spirit actually is: it is the light, which produces itself from its own warmth from eternity to eternity, and is like the warmth of love and like the light of wisdom.

15] No matter how perfect the soul in man may be, but with little or no light, he will have little or no activity in his soul and also in his body. But if light comes into this soul, it becomes active according to the measure of light in it.

16] The soul of a cretin (retarded person), for example, is just as perfect in itself as that of a doctor of philosophy; but the body of this soul is too clumsy and heavy, allowing only extremely little or no light to penetrate the soul, - or the spark of light that is put into the soul cannot flare up, because it is pressed too much by the clumsy mass of flesh. But the soul of a philosopher allows a lot of light to pass through; the

mass of flesh has become looser through much learning, and to a lesser degree subdues the spiritual flame down to a point.

17] For this reason, in the first case one will find either no activity at all or only very little; but in the second case the enlightened individual will have almost no rest and repose from all the activity.

18] Here, of course, we are not yet speaking of wisdom, where everything in the soul becomes light, but here we refer only to little or no light and to more and much light, from which it can already be seen quite clearly that without spirit or light everything is dead and incapable of any further development and perfection, while in the light everything becomes animated active, forming and perfecting itself.

19] Light, too, has certainly no form in itself; but it creates the forms and then acts as form in the forms. The forms can be separated or bound together and new forms can be formed innumerable; but the light cannot be separated, but it penetrates everything without interruption that is receptive to light; but what is not receptive to light remains dark and dead in itself, - for a lightless state of the soul is its death.

20] It goes without saying that we are speaking here of the eternal, same light, which alone causes life, and not of a shot-light, lightning-light, or wrath-light, which only produces a doubtful illumination for a moment; but when it ceases, it becomes ten times darker than before. Such a light is like the infernal light. There also flare-ups occur; but after each flare-up there is always a tenfold greater darkness.

21] Since we have now hopefully seen clearly enough the difference between soul and spirit, we can easily comprehend that the earth in its firmness is nothing but the imprisoned soul of Satan, while its spirit is bound in new, impenetrable bonds in it.

22] Subsequently we want to shed more light on this matter.

53

The Soul of Satana (March 23, 1847)

01] Earlier on we have touched on the fact that a soul, in that it consists of innumerable substantive intelligence particles, or, to say it still more plainly, of innumerable miniature conceptual images, can likewise be divided again, either into a complete dissolution or into certain compendiums, which, according to the different number and kind of the individual substantive intelligence particles combined in them, can give forth various corresponding shapes and forms.

02] An innumerable quantity of examples of these exist on the surface of the earth and in the earth itself. Just look at the different kinds of metals and the different plants and animals, and you have many physical examples of peculiar forms for soul compendiums to develop.

03] These are of course material types; but they are just material outer images or types of the inner soul forms. For the outer form can be no other than such, which corresponds in plastically respect completely to the inner one, - or: as the inner power, so the outer effect.

04] Such a division of souls also happened at the creation of the first human couple, where one soul became two. For it is not said that the Creator also blew a living breath into the nostrils of Eve, but Eve came forth from Adam together with body and soul; and in this second soul an immortal spirit was placed, and thus one man and one soul became two and would still be one flesh and one soul. Such a division of the soul can be easily recognized in the children of the parents; for that the soul of the children is also partly taken from the soul of the parents, proves the physiognomic similarity of the children with their parents. What is alien in them remains alien and physiognomically unsimilar to the procreators; but what is from the procreators expresses itself sympathetically through the likeness with the procreators, and the parents recognize their children by it. - From these examples the divisibility of the soul can be easily recognized and understood.

05] But even more strikingly this divisibility presents itself in the spiritual world by innumerable very rare phenomena. A soul which has lived through the earthly life in such a way, which is not written in the shining paragraphs of the book of life, or in a way where its moral conduct of life is not sufficiently schooled in all parts according to the gospel, necessarily appears in the spiritual world under the most manifold forms, which stretch back to the most hideous animal forms. The reason for this is that the soul has wasted through the earthly life a portion of the *specifica* necessary for its full formation. These *specifica* are lacking after the separation of the soul from the body, therefore the form of the soul outside the body must be highly imperfect, - just as some and even many souls lean too much towards one or the other sensual inclination and thereby attain an overdose of *specifica* which are no longer suitable and necessary for the soul's being. In the spiritual world, as soon as the soul has left the body, it develops many of the rarest and most gruesome outgrowths. Hardheadedness, for example, because this is still an animal characteristic, grow antlers or horns according to the degree of their stubbornness; lewd people, who are only concerned with the female genitals, are often bristling with female genitals all over their being, and vice versa the female sex is bristling with membris virilibus (male limbs).

06] Depending on the preference of a man for a sensual inclination, it will be expressed in the soul, and this because of the excess of such substantive intelligence *specifica*, which, according to the rule of the book of life and according to its established order, no longer belong to the purely human form of the soul.

07] In some people similar abnormalities of the soul are already evident in the still earthly body, which is admittedly not always the case, because the body does not so easily absorb foreign *specifica* compared to the sensitive soul; only if the soul has already absorbed unsuitable *specifica* too early or sometimes also as a result of

parental sins, then they are also transferred to the body, while still more receptive for it.

08] From the description above it will hopefully be made abundantly clear that the soul is not only materially seen fixed, but can be divided both as a fixed and also as a free soul.

09] But we said above that the whole solid earth is the soul of Satan; yes, not only the earth alone, but also all other countless remaining world bodies are formed from this one soul, which in these world bodies is already divided into countless compendiums.

10] The spirit, however, is not divisible; but where it was placed as a unity in a large or small soul, there it also remains as a whole. Even if at one time the soul of Lucifer was unimaginably large, it could not harbour more than one spirit; and this one spirit, fallen through itself, cannot dwell in all the innumerable divided compendiums of its former concrete original soul. His dwelling is limited to this earth only, inhabited by you. All other world bodies, although parts of this former soul, are free from this spirit; therefore also the people of those world bodies, although in their nature usually better than here on earth, can nevertheless never reach that completely God-like level as the children from this earth, which are indeed the very most distant and farthest away from God spiritually seen, but for that very reason can become the very highest and the very most God-like in the case of betterment.

11] And for this very reason I, as the Lord, also chose this earth as the scene of My highest mercies and created all heavens anew on its ground.

12] Every man who is born here receives a spirit from Me and can undeniably receive the perfect childhood of God according to the prescribed order.

13] But on the other world bodies people receive spirits from the angels. For every angel is a child of God and had to go through the way of the flesh on this earth, just like I Myself and like every archangel, for which reason he also has the creative power in himself, which he can take from the abundance of his love and light, put it into the newly arising people of other planets and in this way raise children of his own like a God. These children are therefore only after-children, but not real children out of God, but they can certainly also reach the childhood of God along the way of a reincarnation on this earth.

14] Behold, this is on the one hand a disadvantage for the people of this earth, because they live so close to the most evil of all spirits, which causes them a lot of trouble; but on the other hand they also have the infinite advantage that they have firstly a strong spirit from God, with which they can easily, if they only want to, fight the wickedness of the most evil, and secondly to become perfect children of God.

15] Here, of course, someone might make the weak objection: Where then have the spirits been taken from for other planetary people at the time when the earth did not yet carry any human beings, when it could be assumed that other, much older, especially solar world bodies, already carried human beings some trillions of years

earlier than the earth? - This weak objection can be countered also only weakly: Those much older world bodies originate from one and the same soul; then: the bigger the plant, the longer time is needed until it bears fruit.

16] Put a grain of wheat and an acorn nut into the earth and then ask yourselves which seed will bring forth the fruit earlier! The grain of wheat will bring forth its own kind in a few months; in the case of the acorn nut, it will take many years. Infusion-animals can experience some hundred generations in one minute; the elephant needs more than two years until it brings a young to the world, and until it becomes capable of procreation and conception, probably some 20 years are necessary. Then notice the difference between the infusoria and between the elephant; how many generations of the infusoria might probably count one elephant generation?

17] I mean, this example is tangible enough that you can see by it that although an original sun is older by several decillions of earth years than the earth, which is nevertheless already some quintillions of years old, it nevertheless, since it is much larger than the earth, also brings its sowing to maturity in the same measure much later; and therefore it has already been quite well calculated by Me that the fruits of all world bodies can and must reach maturity only then, when the central point of the spiritual creation has prospered to such an extent, to be able to implant its spiritual abundance of life into the fruits of other world bodies.

18] It is true that e.g. on the primeval central sun Urka known to you by name (for more details see the poem 'Redemption', GGJ4,254,4; GGJ6,247,8 and HHG2,299,8) human beings existed even before the earth was separated from its sun; but these human beings also have a different lifetime than the people of this earth. For if such Urka person is only ten Urka years old, he is already older than this whole earth, but from this it is very easy to see that the firstborn of this world body can still live quite well preserved up to this hour, and still some who are born now will live as long as this earth will exist. From this example it can likewise easily be seen that there is plenty of time in which all angels together with Me have gone through the way of the flesh and can, as My children, plant from the great abundance of their life a spirit in children of other world bodies.

19] From all this it is now evident to everyone who has spirit and light that firstly the soul is divisible, and thus especially the primeval soul of the first-created primeval spirit; and secondly we also have seen that this very earth forms the only part out of the primeval soul which is still inhabited by the primeval spirit.

20] Now that we know this, let us look into the actual nature of the division of the soul and see how from this one soul an innumerable number of new souls are continuously taken.

The Law of the Division of Souls (March 24, 1847)

01] It has already partly been shown to you, namely in the description of the mineral and plant kingdom, how an innumerable multitude of telluric *specifica* continually rises, which seize, combine and arrange themselves according to the intervening will of the spirits, who have to attend to this task, and that in a certain way everything is soul, whatever comes into appearance on earth.

02] We thus do not need to repeat this; but something rarer and exceedingly memorable needs to be shown here as an illuminating addition. This division, what will surely sound somewhat mysterious to you, takes place according to a secret, orderly law, which, in a certain way, might be called divine politics, according to which Satan himself is compelled to be the main assistant to carry out this division.

03] He wants to free his soul by his power and return it again to its previous greatness; he therefore ignites continuously in the interior of his compressed telluric-*specifica* total soul. Through this continual ignition he wants to turn all of the apparent matter entirely into a subtle substance. This effort of his is continuously permitted under orderly restrictions, and for this purpose also the organism of the earth being is set up and regulated in such a way that the evil spirit must remain continuously and evenly active in his perseverance.

04] He really remains under the delusional conviction that through such his activity he has already freed almost his whole imprisoned soul; therefore he continually drives the psychic *specifica* out of the interior of the earth. But that these *specifica* are then caught here by the more powerful spirits and regrouped into new, perfect human forms, he knows little or nothing about.

05] But these very *specifica*, which come from there, are of course of a completely infernal nature and are fundamentally evil; therefore they must ascend and ferment through exceedingly many levels of beings before they are fit for constituting a human being.

06] The infernal nature of these *specifica* is quite evident in the many beings that precede man. Consider the poisonous nature of almost all metals, the poison in plants, the poison in animals, the great fury of the latter, especially in the case of the ravenous animals, and the hideous mischievousness and deceitfulness of the poisonous worms, - and you will not fail to recognize the infernal evil in these beings. Yes, even in people this evil, purely infernal, often expresses itself to such a high degree that not seldom there is little or no difference between some people and the prince of darkness.

07] This purely infernal evil is only exposed to a new fermentation process by the intervening arrival of the most powerful *specifia*, the Word of God, in which only then the infernal is soothed and turned into heavenly psyche, - but also not all at once.

08] The *specifica* in the actual soul of man becomes indeed in itself purely heavenly, when it have been permeated by the spirit in the body, but the body or flesh of man is in all its parts still vainly evil, thus still hellish; therefore this flesh must still suffer a great deal of humiliating trials, until it can only gradually become a conforming part of the already formerly purer psyche.

09] For this reason the body must once more die, or, rather, be dissolved, must pass over in all its parts into all kinds of worms, must again die or be dissolved in these, and after this dissolution passes over into innumerable infusoria. These pass again into the plant being; the plants then decompose in part in the stomach of animals, and this continues until the last atom has been dissolved freely, for which with some people several hundred years will be necessary, with some vain, their flesh-loving fools probably even several thousand years, until the complete dissolution of their body left behind will take place. The actual, purely infernal yeast of each body will remain indecomposable for all times as the most basic part of Satan, so that it will remain a perpetual body for him; but whatever remains as a minutissimum of soul substance will be taken from it and incorporated into the actual soul of a person. And in this way, little by little, the whole soul of Satan will be resurrected in many people, each of whom will be more perfect than the whole of the former great spirit. And for each soul to obtain a perfect divine measure, a new spirit from God will be implanted in each soul, and it will become a new creature. And this is the new creation, which will be completely transformed by the fire of divine love; but the old creation will sink back into its dust and into its ever-increasing powerlessness, and will harden and become a base and a footstool for the new.

55

Return and Redemption of Satana (March 26, 1847)

01] If the matter is viewed in this way, some might say: 'In this way it looks very bleak with the desired improvement of the first fallen spirit and his accomplices. For if, in a certain way, the most depraved part of his soul will remain as the dregs and slag of all matter, and form a subsoil of a new creation, then within this slag soil the spirit will probably also remain trapped; for a spirit never leaves its soul, may it be substantial or material'.

02] Certainly, I say; with the improvement and return of this spirit and its helpers it does not look good indeed! There is still a spark of hope though; but this spark is so small that it can hardly be seen with a microscope, which would have at least a magnification of a trillion times. This will only become apparent after a main examination of this spirit, and indeed after such an examination, through which this spirit will ex-

perience in the clearest possible way that all his soul has been taken from him and has turned into the glory of God. There will be no more suns and no more earths in the vast space of creation, because all visible bodies will have completely surrendered their prisoners, and there will be no more matter to be found - except the spiritual matter of a new heaven and a new earth. But the old earth will shrivel up like an apple, if it has become rotten and gradually withered away in its rottenness; and that will be all that will remain of all matter, namely the last slag of genuinely satanic, psychically most evil intelligence particles, which the spirit of Satan will not leave together with his henchmen.

03] But it would be of no use to anyone to determine when this will happen, for on this natural earth no man will experience it, and in the spiritual world every perfect spirit will not care a whit what has happened to the refuse, just as in this world there will certainly be hardly anyone among a million people who would anxiously and mournfully inquire about the excrement that fell from his body thirty years ago. But this excrement would still be better than the other.

04] But this will happen: that this spirit, with its very firmest dross envelopment, will be thrown into all infinity, and its fall will never find an end.

05] He will fall into all depths of depths of the sea of wrath, into which he will penetrate deeper and deeper, and perpetually will experience more and more torment, the endlessly deeper he will penetrate into the ever more violent sea of wrath, which has no end.

06] Although this sea of wrath is a fire of all fire, it will nevertheless never dissolve this dwelling, - and it will be as it is written:

[07] 'All wickedness has sunk down into the eternal abyss and has been swallowed up forever, and henceforth there will never be any wickedness in all the spaces of infinity!'

08] But for as long the earth still exists, it is possible for every spirit to take the path of repentance, humility and betterment, - thus also for the most wicked spirit. But when the time has passed, then also the possibility of a return will be barred for eternal times.

09] It will still take a long time until the earth will hand over all prisoners; for it is still a considerably large lump. Yes, still some millions of the earth years will pass, when the earth will endure its last fire test in the fire of the sun. What will still be able to be dissolved there, will reach freedom; but what the fire of the sun will not be able to dissolve, what will not become liquid in this fire, will remain slag eternally, as a prison of the very worst, - and that will be the last and the eternal death.

10] Since we have now spoken quite a lot about the most evil spirit imprisoned in this earth, it will be memorable for you, even though not really very useful, to learn where in this earthly body the actual abode of the most evil spirit is located. To tell you this is not subject to any great difficulty. I may only lead you into the center of the earth, then you already have the dwelling place of this spirit. It is not the heart, nor

any other visceral part of the earth; for these visceral parts consist, like everything else, of souls, in which, however, this indicated most evil spirit exercises his partial influence, but partially also the good spirits - and always in preponderance - to limit the action of the evil spirits.

11] The seat of this evil spirit is the actual firmest center, on which everything presses, so that it does not move too violently and destroy all the essence of the earth; because one cannot allow him only a little space, otherwise he would be finished in an instant not only with this earth, but with the whole visible creation. For in him lies a tremendous power, which can only be held down by the heaviest bonds, which I alone as the Lord can forge. But even if bound to such an extent, he never fails to breathe his arch evilness into the ascending *specifica*, which breath of will is still powerful enough to plant death into all soul *specifica*, which death is still quite faithfully attested in all creatures of the earth; for everything organic is destructible, and all matter is capable of giving death and causing destruction. All this comes from the breath of will of the most evil one, whose malice or evilness in itself is so indescribably terrible that you would never be able to form the slightest conception of it; for the smallest conception of the actual evilness of this spirit would itself be so deadly that no person could think and live it. And if I were to give you only a very small description of the actual evilness of this spirit, it would kill you instantly; for all that you have already heard about this spirit are only the very faintest and most distant shadow images and are enveloped by my protecting grace on all sides and are sufficient to foreshadow this being for your need.

12] A closer acquaintance with this being would be most ruinous. You can take a shadow image of the relentlessness and the most terrible cruel malice of his being from some appearances on the surface of this earth. Consider those vehement (violently acting) poisonous plants of the tropical countries! How shuddering is their effect, and nobody is able to destroy such a plant; because who gets closer to such a tree or plant than a few kilometers, falls down dead instantly. And yet such a plant has an infinitely small *specifica* in itself, which comes up from the vicinity of the dwelling of this evil spirit to the surface and enters into the order of such a tree. From the sight of such a plant, which does not tolerate any life except itself, everyone can get an idea - admittedly only in the smallest enveloped potency - what Satan's actual evil looks like.

13] Also the sight of a tiger is instructive in this respect. This animal has likewise only one *specifica* from the psychic-*specifica* proximity of the abode of this most evil spirit in itself, and this *specifica* is sufficient to make this animal the cruelest of all four-footed animals; for this animal is cunning, has no fear and spares nothing that comes its way.

14] Likewise the serpents and vipers; when they are hungry, they attack everything crossing their way. Even a stone falling from a height spares nothing; with dead, blind fury it smashes everything that stands in its way.

15] From such objects the smallest portion of the most relentless fierceness of this most evil spirit is recognizable.

16] Because of its harmfulness, I will not describe its whereabouts in greater detail to you; it is enough that you know where, how and why, - and instead of making a closer acquaintance with this spirit, we want to look at other useful and important things in this sphere.

56

Being and Names of Satana (March 27, 1847)

01] You will have often heard and read, and still hear and read, how this very evil spirit occurs under all kinds of names - and beside him a lot of rogues of the same mindset, who are called 'devils'. At this opportunity I want to give you an exact explanation of where and why the arch-evil spirit got all the different names and who the devils actually are.

02] 'Satana', 'Satan', 'Leviathan', 'Beelzebub', 'Gog', 'Magog', the 'serpent', the 'dragon', the 'beast of the abyss', 'Lucifer' and the like are some of the names, which refer to him and designate him variously. 'Lucifer' or 'light bearer' was his original, characteristic name. 'Satana' means the antipole against the divinity. As Satana, this spirit was really placed by God opposite the Godhead, as the woman is placed opposite the man. The Godhead would have begotten its innumerable eternal ideas into its being, so that they could mature in its concentrated light, and thereby a creation of beings would have emerged from the light of this spirit in highest clarity, and the whole infinity would have been populated perpetually from exactly this light; because in infinite space there would also be room for the infinite, and eternities would never be able to fill this space in such a way that it could have become crowded with beings.

03] But as you know: since this spirit had such an endless great destiny to become a second God beside Me, he also had to pass a test of freedom corresponding to his destiny, which he, as you know, did not pass, because he wanted to raise himself above the Godhead and to make it submissive to him.

04] Disputing his rank was the first transgression he committed against the deity. But since he could not persuade the deity to give him precedence and was not able to submit himself completely to the deity, he ignited in his anger and really tried to destroy the deity, for which action he really would not have lacked the strength, if the deity according to its eternal wisdom had not caught this mutineer hard in all his parts in time. Of course, it sounds a bit puzzling that such a power should have existed in this spirit to defy the eternal divinity to such an extent that it would finally have to give

in to its power, eventually allow itself to be completely captured and thereby become incapable for all eternity, which would be as good as being destroyed. But the matter becomes understandable when one considers that the divinity has placed in this very spirit, so to speak, a perfect second ego, which, although created, so to speak, time-wise, was nevertheless placed on equal footing with the divinity concerning its power, in all spaces of infinity.

05] This spirit, in which the Godhead itself had concentrated its light, was spread out through the whole of infinity like the Godhead itself, therefore it would also have been possible for it to seize vice versa the Godhead everywhere and to neutralize it; in this thought of selfishness, however, a great vanity and self-love for his light and his endless sublimity and power awoke in him. In this selfishness and self-love he forgot about the old, eternal Godhead, ignited in his vanity and hardened himself. Then the Godhead seized his being in all parts, took from him all *specifica* essence, formed from it world bodies throughout all of infinity, enveloped the spirit of this endless soul being with the most almighty bonds and bound it in the depth of matter.

06] In this position this spirit is then no longer called 'Satana', but, because it has emancipated (detached) itself in a certain way from the eternal, divine order, he is now called 'Satan', which is as much as: same pole with the divinity. But you know that equal polarities never attract, but always only repel each other. Therein lies also the reason that this being is in everything the most distant from the divinity and also the most opposite; therein lies his arch-evilness. - Now you know why this spirit is also called 'Satan'.

07] By the expression 'Leviathan' one only wanted to designate its strength and power, comparing him to a former sea monster, which was probably the largest, strongest and most indestructible animal of the whole earth. Its size was like that of a country, its shape like that of a giant dragon, which possessed such power that it could endure a strong fire in its entrails without suffering any consequences, and where this fire not infrequently penetrated through its throat and through its nostrils in the most hideous spraying of flames. For this very reason our evil spirit was not infrequently called the 'fire dragon', also the 'dragon of the abyss'. This thus alienated spirit - i.e. as much as: the spirit dispossessed from all its soul and very bound with regard to its purer spiritual being - at times gave the impression to betterment, if he would be allowed this or that, which he could have done, since all his evil soul *specifica* were taken away from him as far as this was only feasible. So this dispossessed spirit demanded that he should be allowed to be divinely worshipped for a while, and if he would realize that this worship was no longer to his liking, he would completely turn around and become a purest spirit. This was granted to him. The whole of paganism, which is almost as old as the human race, bears witness to this; therefore the Lord originally chose only a single small nation on earth to keep to His teaching; everything else, however, without prejudice to freedom, could follow the desire of this spirit like animals without punishment.

08] From these circumstances the most diverse names of this being worshipped as God have arisen.

09] However, since this being was not content with this, but instead of the promised betterment, only always made greater interventions in the divine order, it was driven into very isolated imprisonment. Since it had already recruited a number of like-minded spirits from the human race in such times, it then started to operate through these angels; for Diabolus or devil is nothing else than a spirit grown and trained in the school of Satan.

10] This must not be understood as if such spirits had really been trained in a school of Satan, but they formed themselves according to those *specifica* which they absorbed into their own being from the bonds of this spirit. These spirits, because they also have basic evilness in them, are called 'devils', as much as 'disciples of Satan', but nevertheless they differ enormously from him; for with them only the soulish part is homogeneous (similar) with the evil spirit, but their spirit, although hard caught, is nevertheless pure, while the spirit of Satan is the actual evil. Therefore it will and can happen that all devils will still be saved before Satan in himself is compelled to undertake the great journey to his eternal downfall.

11] Now you know what nature Satan and the devils actually are. Following, therefore, several memorabilia for a stronger illumination in this matter.

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The Importance of Knowledge of Evil (29.03.1847)

01] I know it best that some people are not liking these somewhat devilish stories, and I also know that some people will come across some apparent contradiction; but this does not matter. He who sits is better off than he who must stand; a soft bed is also better than a stone under the head. He who sits and lies in the soft bed, let him stay, because it is good for him to do so; but we do not want to sit or lie down, much less stay standing, but to walk, and that forward and not backwards. Therefore, we need not be embarrassed when we experience many things that are admittedly somewhat bitter to the mind, but are all the more beneficial to the spirit. But if it is already difficult to fight with an enemy whom one can see and knows, how much more difficult is it not to fight with an enemy whom one neither sees nor knows! So it is also necessary to know the enemy, so that one knows how to tackle him in order to happily pass the upcoming battle with him.

02] Once the grain has been threshed from the straw and gathered into the granaries, then the straw can be scorched and burned, and it will do nothing to the grain and granaries. But if someone has found favor with Me, he has been stored in the

best granaries as a spiritual grain of life wheat, and even if his bodily straw suffers some cracks because of Satan, this will not harm the spirit.

03] That it is certainly no pleasantry either for the listener or for the giver of the word to bring satanic settings and effects before the eyes of the living, needs no proof; but a good apothecary must not only be able to deal skillfully with pure essences of life, but also with all kinds of poisons, otherwise he will not be a skillful apothecary. Thus it is also of the greatest importance for the eternal life of the spirit to know hell as well as heaven from the bottom up.

04] Who among you will be the fool and fetch a washwoman for fresh linen? But everyone fetches the laundress for dirty linen. For cleaning the dirty linen is in order and a duty.

05] For the same reason the angelic spirits are not there, neither are people, that they should cleanse and sweep heaven, but only that which has always been dirty.

06] Therefore it is more important to know the place of dirt better than the place of purity itself. For only the first must be worked on; once it is pure, heaven comes by itself.

07] It would also be an exceedingly silly, foolish doctrine if one were to issue a commandment to any human society that it should constantly emphasize only its good and praise itself beyond measure; but as a society they should never think about evil and even reproach it in themselves. The good neither needs to be emphasized nor praised, for it emphasizes and praises itself of its own accord; but it is exceedingly necessary that every man should hunt for his evil thoughts, desires and works, and hunt them down like a wicked game in the worldly forest of disorder, so that the saying may prove true in him: 'And when ye have done all things, confess that ye are worthless servants.'

[08] And it is also really much better to say, 'Lord, be gracious and merciful to me poor sinner!' than, 'Lord, I thank Thee that I am not like other people, such as publicans and all kinds of sinners of various calibers!' Otherwise one really resembles either such a haughty Pharisee or even an exceedingly stupid prayer-brother and pilgrim to an image of grace, who in all seriousness makes the sign of the cross before the devil as well as before the crucifix.

09] Or judge for yourselves which of the two is more necessary: to know the ground on which one walks or the firmament from which certainly no one has ever received a head wound? The ground is the support; there one must know how firm it is, whether there are no precipices one could fall into, and if they are present, how one must avoid them.

10] What good would it be for a person if he had the whole heaven unveiled before his nose like a real encyclopedia, but on the way bumped into the next best stone and then fell on his nose together with his heaven?

11] It is certainly much more pleasing, exhilarating and edifying to travel around with one's eyes in the starry sky than on the ground, which is full of dirt and filth.

Whoever would make it a lofty law to always walk around with his eyes turned towards the stars, but then falls into a rather coarse pool of excrement, could be asked whether he would remove the dirt from his clothes by means of the stars or by means of a pure water from the ground. I think that for this work all the twelve celestial signs, also Orion, Cassiopeia, Castor and Pollux will not suffice, but either water or, if the dirt is not too bad, only a brush, a tool made of wood and pig's bristles, which come from the most unclean animal, but are nevertheless by far more suitable for cleaning dirty clothes than Orion, Cassiopeia, Castor and Pollux.

12] It is of course unpleasant - as already noted above - to make any acquaintance with hell, the devil and Satan, but if someone has to spend some time in the house of these very landlords in order to get to know the place of his future occupation together with the evil inhabitants of this house, it would surely be the greatest folly to make a cross here, in order to spin a cocoon around oneself like a caterpillar to protect oneself from all devilry, instead of actually multiplying one's attention tenfold, so that no characteristic of this house is missed.

13] He who wants to avoid evil must first know what evil is; otherwise he remains like an underage child who makes no distinction between excrement and bread and snake and fish and puts one or the other in its mouth when hungry.

14] But I want to tell you that such fear among you has its reason only in the fact that in former times you had no other idea of heaven, much less of hell, than the one which either the dear, very philanthropically minded Father Kochheim or St. Ignatius of Loyola and, after these two wise men - not from the Orient - but the entire Catholic, uniformed and non-uniformed priesthood taught you. Of course, they can make their sermons imposing, romantic, interesting and shock the diaphragm of the extremely dull churchgoers only by cursing the whole miserable audience down to hell at least thirty times in a single sermon, after having described hell and its inhabitants beforehand in a very palpable manner and heated it up in such a way that if such a preacher ...a la Ignatius and Kochheim had let loose his sermon at the North Pole, he would melt the ice right to the bottom. Such a sermon, for which even Satan has respect, struck into a child's disposition, must certainly produce the strangest effects.

15] The best thing about this matter is that a thing that has no reason itself, also cannot find a reason anywhere, - which is why it is not uncommon that among 500 listeners of such a hellish thunderstorm sermon at least 200 are fast asleep; 200 do not pay attention to the sermon anyway, and 100 have only remembered the amen of the whole sermon. But all this is caused by the spirit of such a sermon; therefore it is good to recognize evilness in its foundation, so that everyone can easily recognize it in himself when it is near him. And for this purpose, you will be given several memorials referring to it, of which you do not have to be afraid after this preliminary explanation.

Haunting and being possessed
(March 30, 1847)

01] During all times in which writings have been written, you have read in your present situation and sphere about strange cases of various kinds of being possessed. But do you also know so thoroughly how this possession originates, and from whence, and on what occasions? - To discuss this theoretically would be a superfluous task, because you have already received several teachings in this matter; but to present this matter noteworthy dramatically will provide much light to everyone who will read it. Let us therefore immediately pass such memorable occasions before our eyes.

02] Satan, who already counts a very large number of his evil followers, instructs his accomplices at certain times to step among the human race with the order to catch everything that can be caught with skin and hair and to leave no means untried by which any soul could be captured for the court of the prince of all wickedness and lies. Following such orders the evil henchmen then climb up to the upper world by all possible surreptitious means and mask their intention as diligently as ever possible, so that no better spirit meeting them may draw any suspicion against them. If they are questioned about the reason, they always provide a respectable answer and implore the more powerful guardians to let them pass, so that they may gain more experience and find an opportunity to make up for many a former evil, to improve themselves and thus gradually enter into the true light of life.

03] But since in the kingdom of spirits, whether good or evil, nothing is respected more than the free will, and in so far they are not planning too great a mischief, they will be allowed to pass, but of course under constant, secret supervision, so that in due time they may not say: 'We wanted to enter the way of betterment, but it was denied to us!'

04] But since they are allowed to do so and are given frequent opportunities to do so, which are most often misused, they have no defence afterwards if they have to return in a worse condition than they were in before.

05] Now what do such evil henchmen do when they come up to the upper world? - They really use all possible means to implement their secret plan for the court of Satan. Some of them, descended mostly from such people, who in former times would have been arrogant and rich landowners, go to their hideous castles, which are still to be found here and there, cause hauntings with the aim to draw people's attention to the fact that in such a castle some treasure is still buried and present. If, as a result of such haunting, some stupid people have really been made aware of it, they soon begin to conjure up the haunting evil spirit under all kinds of magic signs, instru-

ments and formulas, so that he may tell them where the treasure is buried and how and when one must dig to get it.

06] If such an evil inhabitant of such an old castle then notices that he has attracted some stupid people by such loose spookings, he not infrequently encourages the conjurers and shows them by all kinds of appearances where such a treasure might be buried; and the people then begin to dig and usually find nothing, by which, however, they are usually not discouraged, but continue their work with greater zeal. On such occasions it then happens that such a haelic companion chooses a victim like a tiger cat, seizes it, and in every possible way works itself into the flesh, which is most easily done either by ingesting food or drink, especially if such treasure-seeking workers do not first bless their food and drink in My name. When such an evil spirit has achieved its purpose, the haunting of such an old castle is usually over.

07] But if such a spooky spirit has penetrated into a person's flesh, it creeps around the person's heart like a cat. He soon knows the weaknesses of the latter and begins to breathe into it his evil inclinations, wishes and desires. If these are received with approval by the person's heart, this patron remains quite calm in the flesh and merely makes a fine spectator of how such a person gradually begins to act so nicely diligently according to these infernal inspirations.

08] When such a person has then fulfilled the measure of will of such an evil indwelling spirit, then this spirit usually causes a deadly disease in the flesh and seeks to as quickly as possible snatch the soul from the flesh of such a person which it has corrupted and who has fallen prey to its efforts, in order to lay it at the feet of its lord and master as a good loot.

09] But the effort of such a patron does not go according to plan; for as soon as the soul leaves the flesh - may it be good or evil - it is nevertheless immediately received by the angels. The evil hunter, however, will be chastised in the most sensitive way and pushed back to his lord and master, where he will be chastised again very severely for failing his mission; and such a spirit, who has failed so miserably, will not be sent back up to the hunting ground soon again.

10] But the previously possessed soul is put into such a state by the angels together with its indwelling spirit, in which it gradually recognizes how it has been misled in its worldly life. If she wants to convert, she will move higher and higher; but if she is stubborn, she will probably go lower and lower until she reaches the most severe punishments. If even these do not bring about a return, then she may freely make a test drive into hell according to her own will. If she likes it there, she will stay there according to her love; if she does not like it there, she may return again, - which usually rarely happens, because hell is too stuffed with the most deceptive, all-promising, but nothing-realizing lures. For there are deceptive arts in innumerable quantities, which are designed to bring such a soul always closer and closer to the actual nature of Satan, so that she becomes a congruent (completely agreeing) part with him, but what actually can never happen, since every soul already contains its

own spirit in itself and cannot get rid of it, - which spirit is the opposite of Satan's spirit.

11] If such a soul wants to approach Satan, then her spirit acts in itself as judge, avenger and punisher and torments the soul as an unquenchable fire from within, by which torment the soul is removed from Satan again - as far as it is only possible - where she then passes over again to a state of betterment. If she wants to continue with this improvement, it will become easier and easier for her, the more she approaches the purity of her inner dwelling spirit.

12] And if this betterment keeps on progressing, it can also lead to bliss, if it becomes like its spirit. For this is the difference between beatitude and damnation: In beatitude the soul passes completely into the spirit, and the spirit is then the actual being; but in damnation the soul wants to cast out the spirit and accept another, namely that of Satan. In this case it becomes the most dissimilar entity to the spirit, therefore the spirit in it is the completely opposite polarity. As such, the spirit then exerts that counterforce which continually repels from Satan with the utmost force; the closer a soul comes to the essence of Satan, the more violent is the reaction of the spirit in it against the satanic spirit. But this reaction is the most painful sensation for the soul, giving rise to the well known suffering and torment of hell, where this very reaction manifests itself as the unquenchable fire in appearance. And this is also the worm in the soul, which does not die, and whose fire does not go out; and it is then one and the same fire, which gives rise to the highest bliss in angels and the deepest unhappiness in devils.

13] From this memorable account you can draw a pretty good idea of the nature of hell and of Satan's ways of acting. But this is not the only way in which Satan seeks to capture souls for himself through his henchmen, most of whom consist of such wicked souls.

14] If such souls, as temporary satanic henchmen, are of a somewhat better kind, they are not prevented from not infrequently taking possession of the flesh of innocent people, even the flesh of children. But with such people the soul is most carefully protected and the heart guarded against negative whispers.

15] If such a somewhat less vicious temporary emigrant from hell wishes to do good, he can become a recipient of the grace and mercy that such an innocent person continually enjoys; but if he behaves improperly and causes all kinds of mischief with the flesh he possesses, he is either soon expelled or in some way put to rest in the same.

16] Sometimes even several spirits can take possession of one flesh, where they must, however, voluntarily indicate beforehand that they are only seeking their healing, - and it is then granted to them as they wish, because such spirits do not follow the advice of the angels to rather turn to the Lord directly, but usually stubbornly insist, claim and wanting to prove that they can only reach the Lord through this way.

And so they are allowed to carry on as they wish; for the angels teach everything in an empirical (experiential) way.

17] Usually it does not work out this way, although sometimes it does; therefore such permission is allowed only once, at the most and very seldom a second time. Then another way is taken, namely the way of judgment, punishment, chastisement and torment. The proud soul endures a great deal; but when it becomes a little too much for her, she turns back again, at least for a while.

18] But the main evilness of the soul consists thereof - which actually originates from the whispering of Satan - that she, when recovering a little, reproaches herself, not repenting, for allowing herself to be intimidated and driven to refrain from evil by the torment; if she had endured the torment, she would have become one with the power of Satan, and the glory of the Lord would have come to an end. Through such delusion she then usually returns to even greater wickedness, and there are indeed those in the lowest hell who do not give up this delusion against a continuous, ever-increasing torment and chastisement, and in a way find in it a triumph to defy the Lord even in the greatest of torment. But that does not matter; a time will come when they will be driven to reconsider. And whose stubbornness is so great that even the full measure of the fire of wrath cannot bring them to repentance, these will then one day also have to put up with having to make the known journey of eternal perdition with their center after their spirit has been taken away, which is really no great harm; for I can raise much better children for Abraham even from stones!

19] But you should not have to be too frightened at all about being possessed; for almost every person has such guests in himself, i.e. in his flesh. Why and how this happens, we will see in the next lesson.

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About carnal and sensual lust (March 13, 1847)

01] You know that certain people are very much afflicted with carnal lust, both female and male, while there are other people in whom the sensual carnal nature is almost completely dull; such people are not moved by even the most appealing flesh place in front of them. A voluptuous woman's foot, an arm, a breast, as the usual signs of the female sex for the awakening of the sensual instinct in men, often move a man who is not addicted to the flesh as little as a scrawny tree branch, whereas others become completely frantic at the sight of these female signs of attraction. Yes, there are fools who can fall in love with a female arm to such an extent that they become completely mad if they cannot marry such a woman or at least have them for temporary sensual enjoyment.

02] The reason for such a carnal inclination, especially if it is expressed very violently, usually lies in being possessed by one or more horny devils of the flesh.

03] But how do these get into the flesh of such a person? - People themselves prepare countless opportunities for this to take place. Such flesh devils dwell first in hot drinks, in wine, also in beer, and especially in distilled waters (alcohol). When people get intoxicated with such drinks, they have certainly absorbed one, if not several, such flesh devils into their flesh. But once they are in the flesh, they itch and torment the genitals in such a bad way that the person cannot help satisfying such itchiness by sensual enjoyment of the flesh either with women or sometimes even with animals. These flesh devils are, of course, nothing else than corrupted souls of such deceased people, who were also very devoted either to substance abuse or to carnal sensuality. They enter into the flesh of a still living person for reasons of betterment, but because the flesh was their element, they not infrequently carry on even worse in such a person whom they have possessed than they used to in their own flesh.

04] These same corrupted souls of the flesh, when they go too far and inflame themselves more and more in their impure lust, also cause in many cases the abominable and very dangerous so-called syphilitic diseases, which are allowed by the protecting angelic spirits, so that the soul of the actual person does not completely perish in the raging fury of their flesh.

05] Thus such heated drinks are the first way by which these devils of the flesh come into the flesh of man.

06] A second method, just as dangerous as the first, are the public dance entertainments, where you can always assume that at a ball or other dance entertainments ten times as many invisible flesh-addicted, impure souls are present than guests attending such a ball. This is the easiest way for them to get into the flesh, which gets very excited here and therefore extremely receptive to such filthy ruffraff. For this reason, after such a ball, people also feel a formal aversion for everything higher and loftier, which can easily be observed by everyone in the cities, especially among students, since not infrequently formerly quite diligent students, after a ball, instead of thinking about their books, have only the white neck, bosom, arm and eyes of their dance companion continually before their eyes and their mind is occupied with almost nothing else but only with the object which had given them such great pleasure at the ball.

07] Some students therefore give up studying altogether; but some, instead of science, only study bread, in order to become a couple with their usual dance companion as soon as possible - whatever the consequences. And if such a couple really becomes a married couple, it is a marriage which compares to a real married couple like night time to day time.

08] During the first few months such a married couple spend their time only with sensual pleasure, so that within a short time almost all *specifica*, which are intended for procreative power, are used up to under zero. Soon afterwards a complete slack-

ening of the flesh and especially of the genitals occurs. In such cases the flesh devils, inherent in such people, seek recourse by influencing the soul, especially through the kidneys, like a kind of family doctor, to turn to other flesh. Thus the man soon becomes disgusted with his wife - and the wife with her husband. She gradually begins to look around for youthful house-friends; he, however, usually goes in search of fresh air in the evening, and if he is wealthier, he makes journeys for greater change of air. And so the matter goes on, until in time such a married couple gets so tired of each other that they soon divorce, or they leave each other without judicial divorce; or if things are more noble and aristocratic in a house, a convention (agreement) is made to that effect, so that each part can do with regard to its sensual pleasure as pleased. - Such phenomena, which are at present already the order of the day, are pure fruits of the ball and dance entertainments and are consequences of being possessed by the above-mentioned evil flesh guests.

09] This kind of possession never manifests itself at first with the vehemence as in the case of some who have taken in such unclean spirits through heated drinks. The spirits from the heated drinks (alcohol abuse) are, however, easily removed by a strong prayer of the soul through its spirit, whereupon the normal state of the flesh can again be reinstated -; But the possessions through public dancing amusements are not so easily removed, and it requires already a lot of fasting, praying and self-denial, by which the soul unites more and more with its spirit, which then is empowered and evicts the bad riffraff out of the house of the soul.

10] But where is now such a danceress and such a dancer who would do that? - Usually they eat even more during and after the dance than before and want to restore themselves thereby, which means as much as to guarantee the flesh devil a pension and accommodation with soul and blood for life.

11] Some dancers, if they have taken in too many of such guests, perish in a short time; for these evil flesh-devils, if they do not find room in the kidneys and in the genitals, also set up their dwellings in the spleen, liver or also in the lungs. But where such an emigrant from hell sets up his dwelling, he kills the flesh in a certain way, and the consequences of this are hardening of the spleen and liver, and in the lungs lung disease, emaciation or, if two or more have thrown themselves onto the lungs, the so-called galloping lung disease.

12] I tell you, and you can safely accept it:

[13] Most of the illnesses in people come from their infernal inhabitants, to whom they themselves prepare the way into their flesh.

14] These are therefore true children of the world, and many of them already begin school for hell in their youth. But in order for people not to notice that they are harboring strange guests of the filthiest kind in their flesh, these spirits not only seek to make the flesh of their landlords as sensual as possible, but they also influence the soul in such a way that it begins to enjoy all kinds of worldly things.

15] These worldly things are: Fashion; the charming flesh must be embalmed (wrapped) according to the latest fashion, the hair burned, the skin rubbed with fragrant spices; and with male individuals the infernal cigar sizzle must not be lacking, and many a young fashionable idiot, if he has only some money, not seldomly smoke so many in one day that one could buy enough bread for ten poor people.

16] But do you know what this smoking fashion means? The evil inhabitants endeavor to accustom the soul to the infernal vapor and stench while it is still in the flesh, so that after leaving the body it will not be aware of its stinking company and will not feel too soon when this infernal company leads it quite unnoticed into the third hell.

17] It has indeed already been said that every soul after death first comes into the company of the angels, where its evil company must instantly give way. This also happens in this case; but such a soul does not remain henceforth in the company of the angels, but is placed by them in such a position where it becomes possible for it to supplement itself, - still more clearly spoken: the soul is placed in such a place where, by a certain free activity, it can regain those *specifica* necessary for its supplementation, which it has wasted in this world.

18] In such a place the former, evil flesh society can approach such a soul unnoticed. Although these infernal beings stink like pestilence for a soul that is only somewhat purer, thus easily noticing their presence. In case of a smoker, however, the soul's sense of smell is often so corrupted that she does not notice the presence of the infernals; for there is not much talk of seeing anyway, because for the time being the soul still has far too little inner light and since the soul's sight anyway only proceeds from within, she can therefore only see what is inside of her and not what occurs externally.

19] But such spirits approach the soul from the outside; therefore she cannot see them, but through the sense of smell she is able to sense their presence and determine their position very precisely, and once she has done so she can withdraw into her spirit, which illuminates her from within, enabling her at once to see where her enemies are and what they are up to. And once the infernals see the face of the soul, they flee instantly; for a hellish spirit can bear everything rather than the eye of a pure soul, still less, of course, that of an angel; and to protect them from My eye, they dive behind mountains for cover!

20] From this, however, you can easily see why I have already on many occasions vowed against the highly detestable tobacco smoking; at the same time, you have seen from this memorable event how the excessive carnal lust arises in people, what it leads to, and how people can easily protect themselves from it. - Next, we will look at another memorable event and pay attention to the appropriate notabene.

**About play devils and modern education
(April 1, 1847)**

01] Some people have from their youth, which is usually the result of a wrong upbringing, a special inclination to all kinds of playfulness; they cannot spend their time otherwise than merely dallying at games. This inclination to play is awakened on the part of short-sighted and stupid parents by the fact that they continually procure for the small children loads of so-called children's toys, in order to keep the children quiet when they are still very small, and when the children are somewhat more grown up, to guide them to engage in some kind of activity by means of such toys.

02] For the purpose of such games for children there are even separate organized activities in the cities, and still more: there are even markets, where such stupidities are offered for sale in as varied a selection as possible, not infrequently under the most scandalous forms.

03] Behold, there we have another source and again a new way by which the evil souls of departed people enter into the flesh of such children.

04] What will be the consequence of this? - These children are already driven by these spirits dwelling in them to possess more and more toys; indeed, some parents' children have so many toys that this already constitutes a considerable capital. The children finally become engrossed in this playfulness and have almost no rest or peace to think of anything other than their toys. The boys have riders, wooden riding horses, paper soldier helmets, tin rifles and sabers; but when they have grown up, they want to have the wooden horses transformed into living ones, and instead of the tin ones, real rifles are provided, - for it is necessary that a young person learn first of all to dance, ride, fence and swim. Then to be trained to shoot with pistols cannot hurt. Besides this, it goes without saying that a young boy needs to be a cavalier - as you are used to say - before he even knows his mother tongue, also learns to choke a few modern foreign languages, of course, while also knowing his way around the fashion journals, gets used to wearing tightly fitting gloves from his earliest youth that the fingers in them are becoming stiff like whips! And lucky he who, even as a boy, wins the dance competition at a children's ball, for which the parents of such a genius sometimes almost fall ill from sheer delight and shed many tears of joy. These tears, of course, as dissolved *specifica*, cause that strange effect in the soul, which consists of the following: because these very tears had to take such a ridiculous leave from the eyes, they afterwards seek their refuge in the ears of the same soul, whereby, however, the ears increase very strongly in an unusual prolongation.

05] Not hopeful, but hopeless sons from such truly more than ass-like parents, become fops, who know nothing, because they have never learned anything, which could have enriched the good intellectual powers of their soul only in the slightest.

06] But in order for such a dandy to become perfect, he must also radically understand all noble games in the earliest time of his life, for which in time even the most useful - for hell of course, - instructions and even philosophical reflections are written and printed.

07] History, of course, would be better, also geography; for about the gospel we better be quiet! For to the world one can give only worldly, but not divine counsel.

08] History and geography would at least bring such people closer to the divine, while the modern education shown above will lead them straight to the lowest hell by skin and hair without mercy and pardon. And all this is the result of the play devil, which has taken possession of the flesh already in early youth and which belongs to the most stubborn kind; because it unites in itself play addiction, pleasure addiction, continuous entertainment addiction, material profit addiction and with it disguised imperious addiction. This devil is most difficult to bring out of the human flesh and leaves almost in no other way than the way it left Judas Iscariot, who was still far better than the best fashionable man of today.

09] In the same way, the female sex is also formed in such a way that not infrequently the soul of a twelve-year-old so-called damsel looks just like a Proteus. Such a young lady is already a fashionista in the cradle; for this purpose she is already given several children's dolls so that she can do their hair, make them new clothes and also learn to give them certain postures as she sees them in some journals. In addition, she must of course already begin to speak either French or English, where there is still no talk of praying; the dance master also soon gets a job, then the piano and drawing master.

10] In this way, with proper handling of instructive methods, the cradle child, who is hardly able to cut her own hair, first becomes a child prodigy, and when such a girl has grown only five spans long, she is already an angel, if not a goddess.

11] It goes without saying that the catechist must play the court master in such a large house, not for the sake of religion, but only for the sake of the don ton (good tone).

12] When such a girl reaches maturity, at the age of 13 or 14, she is groomed according to the great fashion and introduced into the so-called big world, on which occasion, of course, there are tears of joy among the parents, when such a daughter, introduced for the first time into the big world, has found approval in it.

13] This daughter, in spite of the catechetical court master, often does not know a single text from the scriptures, not even the Lord's Prayer and the Ten Commandments; for praying is, after all, something common and does not belong to the actual so-called most distinguished society. There, only the position, the gait, the posture in walking, whether this is journal-like, then a pretty face, a strongly exposed neck, delicate, white, soft and round hands and possibly even small, elegantly clothed feet being a distinguished lady, and also whether such a girl is versed in noble coquetry, -

and of course that her clothes are very well chosen. Under such circumstances, then, such a feminine de haut vol of modern splendor is ready.

14] How happy, thinks many an ass, he would be if he could get such a splendid female doozy for a wife! Yes, such a fool would be happy; for such a splendid doozy could bring him in a short time to the most sober conviction that firstly, he really was a great fool and secondly, that his charming splendid female doozy was nothing but a whitewashed grave or a gilded statue, whose inner wood does not contain a penny of value.

15] But what is the cause of such degeneracy? - The cause has already been shown above: she is being possessed by a so-called play devil, who allows himself to do to mankind what children, especially girls, do to their dolls.

16] Wouldn't it be better, if children need to have toys, to give them such things as toys, which in one or the other respect are related to My childhood in the world? Thereby a good instinct would be implanted in the children, and they would, when they are more grown up, joyfully inquire what all their toys represent and what are its meaning. Under such circumstances a true catechist would then certainly have a very pleasing job in planting a young vineyard and would also soon reap amazing fruits.

17] But here we have quite the opposite. Instead of heaven, the child is already schooled in the cradle for hell, which then also triumphs in the end.

18] Most of these kinds of people are guided to hell; for such people consider themselves to be very good, righteous and, according to their concepts, completely virtuous for the world, - therefore there is never any thought of improvement. Such would be, according to the perception of such people, only a decline and worsening of their fine morals.

19] A thief and a murderer can feel remorse; a fornicator, an adulterer, and also a drunkard can be led by certain circumstances to realize his great folly, and it can be said to him, "Your sins are forgiven; but go and sin no more!" But what should one say to this finely educated, haughty, exceedingly proud high world? It considers itself just, exceedingly civilized, and observes the laws of refined tone and taste; it also supports poverty, if it's refined taste permits it, also goes to churches - at the time, of course, when only the elegant world is in the habit of attending -, also attends a sermon, if the preacher is a man of refined taste and can deliver his sermon so prettily theatrically, naturally also has a pleasant voice and is a handsome person. Of course, not much is noticed of the sermon; but if it is appropriate to the fine tone and taste, the preacher can then publish it in a dainty duodecimal format through printing anyway, dedicate it to a great lady, where this sermon then brings the preacher at least a few ducats, sometimes even a higher position, and the bookseller - not because of the sermon, but because of the good taste and the noble lady to whom such a book is dedicated - a quite considerable sale, admittedly not for rereading, but only for a dainty home library.

20] But from this it is clear how difficult or even impossible it is to improve such people; for with them baptism and chrism are seriously lost, as you are wont to say. It will take a great deal in the spirit world to bring such people on the path of life; for such people - you would hardly believe it! - My name is disgusting to them, and I Myself am as good for them as either not existing at all or at the most like a miserable moralist of old times, which morals, however, now have no more value, because in Paris much better ones have been invented.

21] In the spiritual world, where of course the Parisian fashion journals no longer reach, there blows naturally a different wind. It is a wind of grace, but for such souls it smells worse than the plague; therefore they flee long beforehand from the place where they might be met by such a wind of grace. - I tell you: From this class of people many will get into the asshole of Satan, which means as much: to become that last garbage of matter, thus the enclosure with its center which will make the last journey already made known to you.

22] This memorability is clear and instructive to you about many things. It would be unnecessary to say something further about it; therefore move on to another!

61

The nature and consequences of anger (April 6, 1847)

1] Since we have already spoken about possession in our previous memorials, we want to continue in this one, too, and reveal a very dangerous kind of possession in this very memorandum. What will it consist of?

2] This consists in the possession of the earthly flesh by the anger-devil; this possession is the most dangerous, because such an anger-devil never possesses a flesh alone, but always have a legion of serving evil spirits with him.

3] Anger is the exact opposite to love and forms the actual main component of Satan; anger, however, cannot exist without nourishment, therefore it always has an innumerable number of nourishing spirits around it, on which it sucks and feeds. Just as love cannot exist without nourishment, which is love in return, so also anger cannot exist without anger in return, which is its nourishment. But let us see what kind of helpers he has around him to nourish him.

4] Hatred is a main nutrient of anger, then arrogance, selfishness arising from it, envy, avarice, adultery, fornication, contempt of everything divine, deepest contempt of his equals, murder and manslaughter, lust for power, and in the end, complete lack of conscience. These are only the subordinate chiefs of this wrathful devil, each of whom has a significant number of subordinate evil spirits, which can be easily recognized in the most diverse passions of a person possessed by wrath.

5] This evil spirit, when it has taken possession of a flesh, is just as difficult to bring out of the flesh of a human being as it is to extinguish a large house that has already been seized by fire in all its parts. There is no other remedy than to let it burn down to the last beam and, in time, to examine the cooled ashes to see if there is anything left in them that the cruel blaze would not have consumed.

6] But since this devil of wrath is so bad, as he showed himself with the two possessed Gerasenes, we have to see how this sputum of hell comes into the flesh of man.

7] This spirit does not come into the flesh of man only with time, as others do; but it is already laid into it at conception as a seed of hell, and must also be there, because this very seed conditions the progress of the flesh; but the seed does not become independent if the newborn human receives no education for this purpose.

8] It is only through a certain education that this evil substance accumulates in the liver, and once it is there in full measure, this very substance awakens in itself the independence of the anger-devil; but when this has become independent, it immediately captures the whole soul and draws it into its domain, through which act the whole person within a short time thereafter becomes a formal devil.

9] In many people, however, it is not necessary for this flesh-devil to completely gain its own independence; rather, the exhalation of evil *specifica* propagates through the entire body, first through the blood, which very easily becomes effervescent when it is already fairly mixed with this element. Through the blood it passes into the nerves, through them into the nerve-spirit, and through the nerve-spirit, into the soul.

10] If this evil *specifica* has also penetrated the soul, then the person is already at least half a devil, and it is not good to have fellowship with such a person.

11] This kind of people can be recognized by the fact that they get extremely heated about every little thing that touches them in the slightest, and are immediately ready with cursing and hitting. They resemble a red-hot iron, which in itself seems to be quite solid and calm; but throw only the lightest sawdust on it, and smoke and flame will immediately appear.

12] But all this can be avoided by a just and good upbringing of the children; even if there is a greater predisposition in one or the other, it can nevertheless be brought to order by the aforementioned good upbringing, and also by a right diet for life, so that in time, only good and never evil can come out of it.

13] The greatest evil, however, is pampering; through this bad habit, every naughtiness of the child is allowed to pass without rebuke. Day by day, the child grows older and notices how it can commit all kinds of little mischiefs without being punished; then it begins to become bolder in its impertinent behavior; if the parents still do not punish the child much or at all, the child has already reached a certain solidity of anger, and soon becomes an impetuous demander, formally commanding that it be given what it has asked for. If denied, or if the child is not allowed to act as it

pleases, it soon becomes red-hot with anger, and not infrequently unbearably rough and rude.

14] If the parents are intimidated by this behavior and give in to the child's wild desire, then the child has already attained the first degree of diabolical independence. Soon after that, the more and more grown-up child begins to act as a brutal lawgiver for his parents, and it would really not do the parents any good if they did not want to comply with such a law-giving demand of their ill-behaved child.

15] If such a child becomes older, bigger and stronger, the life of many parents would be in danger, if I would not restrain this devil of the flesh in the flesh of such unborn children through many diseases. Only these diseases expel it to a certain extent, especially during the time when it has taken possession of the blood. Scarlet fever, scabies, spots, smallpox, and other diseases are abortifacients of the corrupter of human nature. Of course, they do not expel this evil substance completely, but only as far as it has ventured into the blood.

16] But if parents would be reasonable after such a survived illness of the children, through which I came to their aid, and would then treat the child properly and with the right diet, then it would be good for them and the child spiritually and physically.

17] But afterwards the parents usually make the situation worse than before, and then the second state usually becomes worse than the first: for when this devil of the flesh in the child has noticed that the way through the blood is not safe, then, withdrawing from the blood, it goes straight for the nerves, and when these are seized, the child becomes extremely sensitive, which the parents usually regard as a morbid condition, and then they give the child everything that it asks for, so as not to irritate it too much because of its supposed weak nerves.

18] Then I must again step into the remedy, and afflict the flesh of the child with dysentery or a strong cough, so that this *specifica* is discharged from the nerves again, whereby the flesh of the child, if it is able to endure such remedies, is helped again for some time; but it is almost always better if such an infected flesh is taken from the child's soul early, before this devil of the flesh could seize the soul through it.

19] That is why I usually take the children away from those parents who make too much of a child, which is usually the case with those parents who have only few children, and that is why it is not uncommon to hear the complaint: "I have only one child, and it is constantly sickly," or: "My only child had to die; but my neighbor has a whole churn full of children, and they often run about half naked, have no maintenance and care, and are fresh as pips and healthy, and not one dies."

20] This is quite certain, I say; and it is quite certain, because it has a good reason. The individual child would become too much pampered and in time completely dead for My kingdom, because it's parents are fools and have a monkey-love with which they would crush their child for all eternity, if I were an equal fool with them and left it

to them for their amusement, so that they could entertain themselves with it, as vain city and castle ladies entertain themselves with parrots, little dogs and birds.

21] But since I have a higher purpose with mankind than that it should be merely a vain plaything of stupid silly parents, there remains of course no other means than to take the children straight away from such parents and to give them to My angels for further education.

22] Therefore, I always choose those children who are too much pampered and loved by their parents, even if they have several children; for too much love of parents for their children, means usually their death.

23] If I would let them live according to the body, their soul would be irrevocably lost; therefore the death of the body is better, so that the soul receives life for heaven. Therefore, no-one should be surprised if so many children die in youth and often already in the cradle; for I know best why I take them away from the world so early. It is better that they become weak spirits of heaven than that they would otherwise become strong spirits of hell in the world.

24] Now and then, however, it happens, and must happen for the sake of the world, that such angry spirits grow up. If the parents fight the anger and stubbornness of such children energetically enough, they can become quite useful people, very zealous in one or the other subject; but if their anger and stubbornness are not met with zeal, they become bullies, mutineers, and where possible, not infrequently horrible tormentors of mankind. Therefore, all parents who discover in one or the other of their children a desire for anger, vanity, conceit, selfishness, and a certain covetousness, must be urged to counteract these passions with all their energy. The consequence of this will be that they will gain from it quite capable and useful people, because thereby the bad anger-fire-*specifica* in them will be turned into something good by it's own psycho-chemical process.

25] This memorandum is extremely important and must be taken very seriously; therefore we will give some more information about it to think about in the following delivery.

62
Fighting anger
(April 7, 1847)

1] Since this anger-devil is such a dangerous being when it is in possession of the human flesh, and it is often necessary to let children die bodily, and not infrequently to kill entire generations in the flesh through plague and other devastating diseases, before it is possible for this devil to completely draw the soul into its essence, but above all it is of utmost importance for every person, who has to take care of his own

soul, and if he or she is a father or a mother, also of the souls of their children, that one knows the right diet and then follows it, by which not only the soul can be saved, but also the body of man can reach a possible highest age for the eternal welfare of his soul, but which cannot happen if people do not know this diet for the most part, and if they know it, but still do not follow it.

2] How, then, must a man behave from his birth, or how must he be raised in the beginning, so that in the maturity of his years he may observe that psychological and bodily dietary order by which alone it becomes possible for him to attain a quiet old age, and by that very old age, to secure for his soul a true, firm continuance lasting for eternity?

3] The child, if it is already apparent in the cradle that it is of a very sensitive nature and can easily be irritated by all kinds of influences, should, as long as it has no memory, be nourished by such means as do not heat the blood, but only gently cool it down.

4] If the mother nurses the child at the breast, she should abstain from spirit-drinks, and mainly from emotional upheavals: for by all this, she puts elements into her breast, which are food for this fire-spirit - in short, she should abstain from such food and drink products with too much bile, or agitate that which has already been produced. Legumes, especially beans, are not to be recommended to such a mother, but moderate meat broths, roasts of pure animal flesh, and pastries of wheat, rye and white corn; also water barley or rice is beneficial to such a mother, when boiled in non-fat milk.

5] But if a mother does not suckle the child herself, but lets it drink at the breast of a so-called wet nurse, which is never really good, then the wet nurse should firstly be well identified as to whose spirit child she is, and if it has turned out that she is a good and gentle soul, then secondly, she must observe the same diet in eating and drinking, and in the restraint of her mind, as this very diet is prescribed for the mother.

6] If the child nurses from the mother or the wet nurse, it should be weaned from the breast as soon as the first teeth appear, because the child's memory begins with the teeth. However, it would be best for such a child to be raised without a breast.

7] Wheat bran boiled and mixed with some pure honey would be the best primal food for a hot-blooded child. However, barley water sweetened with a little honey or sugar can also be used: boiled figs and boiled carob are just as good and sometimes even better.

8] In some children, especially in later times, even a light lentil must would be a very noteworthy diet, if, as I said, they are already somewhat advanced in age.

9] Animal milk is not to be recommended at first, because animals themselves are sometimes not completely healthy and therefore cannot supply healthy milk, which is usually the case in winter. Sometimes, however, animals are already of full-blooded and of a violent temperament, whose milk would therefore be very bad for such a

hot, full-blooded child; only when children have become one to two years old, they can be served with light milk diluted with water.

10] On the other hand, it will never hurt them to sometimes enjoy a cooked fruit must: because the fruit, especially good apples and finer pears, are very suitable to purify and tone down the blood.

11] Meat can be given to such children only after they have changed their teeth. If the children, especially those mentioned above, are given meat food earlier, their blood will be nourished too much, their meat itself will be too fatty, and as a result their transpiration tools will become too slimy, from which a lot of dangerous diseases will soon arise for such children.

12] When such children have matured to the point where they can walk and talk, then they should be occupied with all kinds of more quiet, and for the child's mind useful, uplifting games, and attention should be constantly paid that such children never become too heated, neither by movement, much less by a mood effect. Everything must be cleared away that could annoy them in the least.

13] If, however, in spite of all the regulations, it is noticed that one or the other is not infrequently in a flare-up of temper, then a suitable punishment should never be neglected, which, however, should not be so quick with beatings, but much more effective and beneficial with a suitable fasting; for nothing cures anger better than hunger, and the hungry are least apt to revolution, whereas, if they are full, they cannot be trusted.

14] It is very good for children, when they have to be punished for such causes, to be made to understand and to be told that the heavenly Father did not send them bread because they were bad. But when they become completely good again, and ask the heavenly Father for bread, He will immediately give it to them again. In this way, such children will be made aware of God, and it will be ever more deeply impressed on their young souls that they depend on God in everything, and that He is the most faithful retributor for all good and bad.

15] But when such children have become calm and demure, then it should not be neglected to show them quite comprehensibly how the heavenly Father takes great delight in them, and calls out to them daily in the morning, at noon, and in the evening: "Let these dear little ones come to Me."

16] If the children are guided in this way, they will have few problems later on; but if they are not guided in this way, it will be somewhat more difficult to bring them onto the right path in later times, and the proverb will come true, according to which an old tree cannot be bent, except sometimes by lightning and storm, but such a tree seldom escapes without damage.

17] If such children are fully grown up and have already attained perfect self-knowledge, i.e. as far as this concept is extended in natural terms, and if they still show noticeable symptoms of exaggerated irritability of mind here and there, they are to be advised above all to live very moderately in all respects, to go to bed early,

but to get up even earlier, to abstain from spirit-drinks for a longer time, as well as from the flesh of unclean animals, do not visit such places where all kinds of mad spectacles are performed for the bad amusement of the spectators, but especially not those places where dancing and gambling take place. Such places must be avoided for a long time, if not for ever in the case of some.

18] It is also very good for such people of both genders if they marry soon; for the heat of an effervescent head is much worse than that of a gentle man. In addition to this natural diet, such people should also pray quite often and read spiritual books, or have them read to them if they cannot read themselves. This will strengthen their soul and loosen the fetters of their spirit, which easily becomes completely free when such people embrace My love - and because such people are exposed to a greater temptation than others, they are also for that very reason so much closer to My grace, the greater their temptation is; For it is precisely these people who can become something great when they have found the right path, because they have the righteous courage within them. From these people, spiritually taken, ships and palaces are built as from oak and marble in My kingdom; from sponges and reeds, something better than it is in it's kind, is not easily made.

19] This diet was still necessary to add to this memorandum; and now that we have clearly presented it for the safe and most useful attention of every human being, let us move on to another memorandum next time.

63

Addiction to rank amongst arrogant humans (April 8, 1847)

1] Something that is almost more annoying and harmful than the anger or the devil of anger in the human flesh is the craving for rank, which indeed goes hand in hand with anger; but it is nevertheless the basis of it, for a humble man is not easily provoked to anger, while with a haughty man, as you are wont to say, there is immediately fire in the roof. This rank addiction is the actual main devil within people, and is already almost completely homogeneous with Satan. However, the children are taken over by this evil spirit only when they have reached some self-knowledge.

2] But one notices such inclinations already early, where the children can still hardly speak. Just put several children together and observe them in their play actions, and you will immediately notice how one will soon want to stand out in front of the others; for even such a child who can hardly speak, likes it when he is paid homage to before the others.

3] This instinct is especially strong in the female gender at home; she will very soon find herself beautiful and begin to preen herself, and whoever wants to ingratiate himself with such a maiden, may only praise her quite often on account of her beauty, and the little maiden will soon begin to smile at this as if somewhat embarrassed, and she will not be in a good mood if there is a second very pretty girl in her company. It would be quite wrong, however, if a second girl were to be found even more beautiful: she would certainly shed secret, if not public, tears.

4] With boys, when they are still children, the beauty of the body does not have so much influence, but strength does; there each one wants to be the strongest, and with his strength totally defeat his comrade, and will also, where possible, without mercy and pardon, not seldom give him an almost murderous proof of this with his hands and feet, in order to stand there as the strongest and therefore the most feared in the boys' society.

5] On such occasions, the presence of the satanic evil demon is already easily noticed in the children.

6] That this demon should be fought immediately, nature already gives the hint, even if nobody would have a higher and deeper knowledge in this sphere, because such lust for rank can obviously degenerate into the greatest vices all too soon.

7] A girl who is addicted to pleasure becomes a coquette at an early age, and immediately also a whore, and in that state she is in a way already at the point where the lord Satan wanted her to be; and the boy soon becomes a ruffian, a brawler, and in general a person to whom nothing is sacred more than only himself.

8] Soon such people become troublemakers and wiseacres about God and all circumstances; they soon know everything better than another, understand everything better, and their judgment must be the most correct, simply because they have given it. Whoever does not want to submit to such a judgment, is - in the mildest case - a fool; in a more demonstrative case, however, he is beaten.

9] What is to become of such a person afterwards? Who can instruct someone who knows everything better than anyone else? And if his foolishness is shown to him quite clearly by another, he becomes heated, and what he is no longer able to do with his mouth, he leaves to the momentum of his hands, which are usually stronger than the tongue of the opponent; and a few powerful blows to the ribs and a few equally powerful blows to the cheeks with the fist have more effect for the moment than the most beautiful chapter from the letters of Paul, and more than all the wisdom of Socrates; for where a horse lashes out, Socrates and Cicero give way; at the most, Samson and David as fighters could bring about a powerful counter-effect.

10] This is all due to the lust for rank, according to which everyone wants to be the most excellent, even if he really would be the very last; and if both weapons fail him, he is left with a mouth for swearing and an unquenchable thirst for revenge. Of course, on such an occasion the lust for rank and wrathfulness go hand in hand; their servant is then deceit and dissimulation.

11] This most wicked devil in the human flesh is the source of all evils among the human race, and is perfectly homogeneous with the lowest and deepest hell; for in him, all evils are united.

12] Would there ever have been a war if this demon had not so corrupted the human flesh? No vice can draw so many to its ruin as this one. A man who has a lot of this demon in him will soon form subjects, at first, of course, under the title: friends; but these friends will have to do out of pure friendship what their commanding master friend wants, and that is because he has drawn them into his rank-obsessed demon. These friends of his will choose friends again and will be drawn into the same demon into which they themselves were drawn. By this, however, the main ringleader already becomes a chief, and because the thing goes well, he begins to command, and his demon will soon draw thousands by his yarn, and they will all dance as he whistles.

13] This is how dynasties come into being; there is one who stands on the top, dictates and gives laws as only his whim offers them, and thousands must obey them, whether with tears of blood, whether willingly or unwillingly, it is all the same; for where a power has once united to form a club, all specific resistance fails, and reason, understanding and wisdom must give way where tyrannical despotism has ascended the throne. If the tyrant likes to have his subjects blinded, he may only command that their eyes be gouged out, and his accomplices, inspired by the same demon, do everything the master wishes; but it serves people right that tyrants rule over them, even if they are not all together tyrants, they are stubborn despots who, like the tyrant, demand the most punctual obedience, declare the slightest contradiction to be an insult to their majesty, and punish it, if not with death, at least with a temporary heavy imprisonment. But, as I said, it serves the people right that it is so.

14] People themselves have put God on the side and their own demon of arrogance on the throne, and what they once did, they still do; for parents everywhere see to it that their children become something better and higher than themselves. The simple peasant, even if he cannot realize his wishes, at least has in his heart that his son should become a great lord, and his daughter, if she only had a sign of a softer face, should at least become the wife of a burgher in a city, or the wife of some country official. A shoemaker is far from letting his children learn his trade; and if he has a daughter who is more beautiful than ugly, it would not be advisable for anyone of his trade to ask her to marry him, because she could easily become a civil servant's wife, if not more, and the shoemaker's son must of course study, and the more the better. If the daughter of such a fool has really become a bride of a councilor, and the son even a lawyer, then the father must not dare to approach his high-ranking children with his hat on. It offends him very much, and he often weeps bitter tears that his children no longer want to know him. But it serves

him right; why was he such a fool and took pleasure in raising only two tyrants instead of two supports for his age?

15] Therefore it serves everyone right, and it serves all mankind right, that they are tyrannized from top to bottom, and over and over; for they themselves take the greatest pleasure in forming tyrants out of their own children.

16] Who lets the children study? The parents; why? So that the children may become something; and what should the children become? Quite naturally, if possible, always more than the parents; for everywhere it is said: "I let my son study, so that he may one day become a clergyman or a civil servant, and if he could make it to a court councilor or even to a minister, or as a preacher, if possible to a bishop, then it would be most dear to me." Thus speaks the mind of a father, and likewise the heart of a mother; but that a father would say: "I let my children study only for the purpose of acquiring useful knowledge, to become with such wise advantage what I myself am, or something lesser, but good and right!" This will not easily be heard, still less My word: "He who wants to be the first among you, let him be the last, and a servant of all."

17] This I have commanded, and behold, scarcely a beggar obeys this commandment; but what Satan commands by his demon, small and great, child and old man run after; but therefore it serves the world right ten times and a hundred times over that it is tyrannized with sword and fire, for it has the greatest pleasure in it itself.

18] Stop raising tyrants out of the children and become the last rather than the first, then the tyrants on the thrones will soon stand alone; and because you will stand low, they will also have to descend low from their height, in order not to perish from the same abandonment.

19] But if you build more and more steps from your own children to the throne, it must become higher and higher, and the higher it becomes, the further he can hurl the stones from this lofty position, and the harder they hit you below. I am quite happy to allow the power of the higher ones to grow, so that the fools below may have something to humble them and show them what they should be and are not; and so the rulers are now under My control, and do very right when they press stupid mankind as much as possible, for it deserves nothing better.

20] Doesn't the father make his son a better suit than the one he wears, and the mother goes with her daughters into the fashion boutiques, and picks out clothing for hours, in which her daughters would look better, in order to make more conquests. Why conquests? According to My words, mankind should strive for humbleness! But because of conquests, the tyrants are justified; yes, they are even angels, because they suppress the desire for conquest as much as possible by taxes and other troublesome laws.

21] So the father says to his son: "You must acquire such a behavior that you attract all eyes and ears to yourself, and thereby become indispensable to a whole

society!" Or in other words: Seek to become the first in society. Why doesn't the father rather say: "Son! withdraw yourself; it is better for you to turn your eyes on society from the lowest point than for society to turn all their eyes on you." Or what is better, to be the foundation stone of a building or the gable of it's roof? But when a storm comes and destroys the roof and the house, will it also take the foundation stone from it's place?

22] He who is the lowest down is most safe; but the top of a tower is a toy of all thunderstorms.

23] Therefore go down; let the right humility be the firm standpoint of your being - there the evil rank-demon will leave everyone, and tyranny will come to an eternal end.

24] Or do you think a prince cares that the common rabble recognizes him as a prince? He will really not tie his princely honor to that; but as a prince he only demands the recognition of his sovereignty from the higher circles and from the circles of his equals.

25] Therefore, when mankind descends to the bottom of humility, the prince may look for his equal with lanterns, and his recognition of sovereignty in it; and he will find them as little as polished diamonds in river gravel.

26] Behold, this is the way to happiness here and beyond; by this, mankind and princes can be improved, but not by rebelliousness, and still less by all kinds of mutinous uprisings against an ordered power.

27] If someone wants to build a house, he must begin at the bottom: it is absolutely not possible to start with the roof. Or how can one first put a flag or a cross on the top of a tower, where the foundation of a whole tower has not even been laid? He who wants to improve others, must first improve himself, and live righteously, and the others will follow him when they see the advantages; and he who wants to humble others, let him humble himself first, then he will take away a step to his neighbor through himself, on which the latter would have climbed higher. But if someone already carries his brother, will his brother come down from the mountain, if his carrier does not want to come down? Therefore, if the bearer first directs his steps downward, the one he carries will also descend; but if the beast of burden goes upward, the one who sits on it and pushes it, will surely go higher and higher with it.

28] Therefore, as long as My teaching is not observed completely in everything, it will not become better either here or hereafter, not on an individual level nor in general. But if someone will follow My teaching completely, he will be well here and in the beyond; for a humble soul soon finds it's way in everything, and because it is closest to Me, it also always has the most certain and best help at hand.

29] But, unfortunately, every evil is easier to eradicate than this one, and that is because people themselves take the greatest pleasure in it; and everyone would rather be a highly honored master than a subordinate servant in the true sense of the word. People do indeed greet each other as a devoted servant, but they do not do

so as if they wanted to be that, but only as a courtesy, so that their opponent should regard them as more.

30] Oh, dreadfully stupid mankind! When will you come to the insight that without a fixed center, no world is conceivable? The center is the deepest point of every world-body; why does man not want to go into it's depth, so that he would find there the true life ascertainment for eternity, which is indicated so clearly and distinctly in My teaching?

31] But what is the use of My teaching, what should it be, if Jesus, it's founder, now Himself has the honor to be nothing, or at most only a lappet of a Socrates or Plato? Or one transforms Jesus into a vain idol, in which nothing is left but the name, and some fragments of His teaching in the form of Egyptian hieroglyphics, about which thinking is still strictly forbidden. In short, one has modulated Jesus as one could use Him, so that He becomes profitable, and does not do as He commanded, when He said: "If someone asks you for a shirt, give him also the coat." But he, who should be the last and servant of all, sits among millions at the top! A bad example of humility! But it cannot be otherwise; for even today there are many thousands of people whose most ardent wish would be that their sons should become popes. So there is still a lot of love for the papacy. As long as that is the case, things can not get any better.

32] Next, a few more things about this point.

64

A variety of human laments (April 9, 1847)

1] There are all kinds of complaints among the people. For some, times are too bad; everything is getting more expensive and worse at the same time. Still others have a formal rage against governments and lay all the blame on them; still others are not satisfied when there is peace and no war for too long. Others again lay all the blame on the clergy; still others on all kinds of luxuries, and especially on the newly built iron roads. In short, everyone seeks the cause of the evil of this time, sometimes in one, sometimes in another; but that one of all these complainants should take himself by the nose and ask himself whether he, too, has not at some time contributed to the aggravation of such a time, and perhaps still contributes to it, occurs to no-one. Everyone feels the evil only from the outside; but he does not see it in himself.

2] There I see a father of a family lamenting about the luxury of this time, how he is just in a sales house, and buys his daughters expensive, sparkling-brand-new latest fashion clothes. What should one say to such an accuser of luxury? Nothing but:

You fool, if you dislike luxury so much, why do you let yourself be driven by your luxury devil to buy such malicious things for your daughters? Buy them linen garments, or even better, buy flax, and let your daughters spin, so you will create a garment for your daughters that will be much more useful to them than your modern stuff, which annoys you so much that you buy it out of sheer annoyance, only to make your daughters shine, so that your prosperity might be seen in them, and so that they might make favorable conquests. Oh fool! for you there is still far too little luxury, far too little change of fashion; and when the fashion of the day will change twice, you will still be the old fool, you will scold even more, as now, but nevertheless pay homage to the advancing spirit of the time, as it befits you. But now I ask: who else but such fools as you open the doors of luxury because they take pleasure in the chameleon-like appearance of their daughters?

3] Instead of your scolding in your house, begin to despise luxury. Dress your children as indicated above, perhaps you will find some imitators, and these again some others; thus luxury will gradually lose itself, when it will find no outlet. So there are also newspaper writers who continually go on about luxury, while in everything they continually dress themselves according to the latest fashion, whereby their scribbings naturally always remain without success; for he who does not improve himself, how shall he improve another?

4] On the other hand, one again sees peasants and innkeepers violently ranting and cursing about the consumption tax; they do not consider, however, that they are the first inventors of this state plague, and dictate to their customers a consumption tax ten times greater than the one the regent demands from his subjects.

5] When this tax did not yet exist, all innkeepers already took a quite inhuman consumption tax from their guests; many a person had to leave his coat at the innkeeper because of the consumption tax. I ask, how can such a man complain about a tax that he had already been paying for a long time, when the state still only considered such a tax; if it was considered cheap in his house, why should it not be cheap for the whole country? Doesn't an innkeeper charge two coins for a piece of bread that costs him hardly one? That is a consumption tax of 100 percent! The state does not charge that much and it is much cheaper, and the innkeeper may well put up with the state consumption tax, for he has long been most pleased with this monopoly.

6] So also the farmer, if he brings a basket of fruit into the city, and pays for it a few coins of state consumption tax; but how does he bring his product to the market? The tax he paid for the whole basket he adds to ten pieces, but after these ten pieces he still has ninety in the basket; these would therefore be free of consumption tax; but does he sell them in this way? Oh no; he charges the tax on all ninety items. Question, does this man really dislike this tax; why is he railing against it if it so profitable to him? Has the usurer, to whom I have filled his trees with fruit for nothing, not had enough with 900 percent? Therefore go ahead; only more

consumption tax, and it shall not stop until it has not stopped in the hearts of brothers against brothers.

7] Whoever gives something to someone out of a good heart, as far as I can recall the state has put little or no tax on it, take note! But if man no longer has a heart for his neighbor, how can he demand such from the state, which he lacks so completely? And I say to this: People judge themselves; but I judge the state according to the people.

8] According to what they actively take the greatest pleasure, the state shall also be judged by Me. Who takes a greater tax on consumption than the usurer of grain from his brothers? The state should demand a thousandfold tax from him, which still hardly could be regarded as proportionate.

9] You see from this that people themselves are always the creators of the evils among them; therefore these evils shall also remain among them for as long as they are created by them. The poor, however, will always form an additional plague for such arrangements. For who makes the poor? The great covetousness and general profit greed of the rich! Therefore they shall also maintain them; for what a man produces himself, that he shall also have and bear.

10] So the citizens of a city also complain tremendously about their property tax; but what their tenants are saying, they do not hear; if by chance a tenant cannot pay his rent on time, then a lawsuit and garnishment are soon initiated against him. Therefore, keep increasing the property tax, until the heart of the house owner becomes softer, and he will be able to put a small room in his house for the poor free of charge, and lower his rental; then I will also instill milder attitudes in the heart of the ruler, but otherwise, as I said, only higher with the taxes. Instead of silk robes and other luxuries for the property owners, rather a gentle heart and a fair rental charge and it will already become better.

11] There is currently a lot of cursing and swearing about the present railroads. It is true that they are an evil sign of this time for the people, and I wanted them not to be; but the people wanted it, and so I want it. Have you never seen before how the great and the rich kept carriages and drove all over the place? But when a poor man, tired of walking, begged them for a ride, he was rejected with the whip if he was only a little pushy, and even if he wanted to pay, he was not accepted. Now a smelly farmer sits in one and the same car, also called a vagabond, and next to him a fine-nosed city lady must take her seat, and both ride for the same price, and enjoy the same rights. The frequent city "Yuck!" next to a horse-servant has completely ceased, and the service of the former fragrance vial is performed by boiler smoke. Thereby the fine noses are somewhat flushed by smoke and no longer feel the unpleasant smell of the farmer so much. In the past, the cavaliers and the also the upper-class gentle men could never drive fast enough. Unfortunate for him who was on the road; he was recklessly driven over. Now there is speed enough; such a fast sailor at least starts to realize that his horse-drawn carriage is just a pure botchery in

comparison to the railroad. Therefore, he leaves his equipage at home, and no longer bothers the wanderers on the road; for he himself prefers to ride on the railroad than in his carriage. But what a great boon is it not for those highwaymen of innkeepers, for they are only now beginning to become a little human! And what a just punishment for all kinds of wagoners, who not infrequently charged twice as much for a ride over several stages, as the actual value of their wagon and horses! The blacksmiths along the roads, who often charged as much for a nail as if it were made of gold, are only now coming to realize, when they see entire iron roads, that iron cannot be all that expensive after all; even wainwrights, saddlers, and strappers are only now realizing what their goods are worth, because in the past they thought they were selling nothing but gold and silver ware. Even the oatmeal usurers will gradually come to realize that they will need far less of this fruit! And the city coachmen, who in the past never knew what they should charge for a bad carriage, can now drive for two pennies, and those who charge more can drive themselves out to the station, where there is one, and watch wistfully as hundreds of travelers, for a small carriage fee, move on quickly. Even the post owners, who previously did not know for how many horses they should rent a stable, now earning enough from a few nags. And the shareholders will thus also - mainly because of the very fast means of transport - soon realize that they have misjudged themselves very heavily here; for their supposed gain will surely melt as snow in the sun, and they will also learn that in the water vapors, besides a powerful driving force, there is also a fortune dissolving agent.

12] Strictly speaking, such a railroad is of course as little in My order as the Babylonian tower construction, but this tower construction also had its decided good; it led the people apart and brought them in time to the conviction that man can also live elsewhere and not only in Babylon, and that God lets His sun shine and His rain fall everywhere, and so in the end all those benefitted who were driven away by the tower construction of Babylon. It will be the same with the railroads; in the end, everyone will win. The main shareholders will profit materially, for they will outshine the others; but the others will gain on insight, and soon from that will become more humane, for when rich people become beggars, they then become quite gentle and humble people. The innkeepers along the roads also gain, for they lose the marauding and gain in humanity. The country people, over whose best grounds the railroad was not infrequently run, also gain; for in former times they fenced off their meadows and acres with fences and thorns, and if a man stepped on their meadow, he was often maltreated; but now it is good, where he must tolerate such a wide iron road on his land. He is now gaining in patience and also in humanity, and that is also a great gain. The travelers win, because they get to the place where they want to go much cheaper and faster, and at least inside the cars they learn that they are not worth more than others, because everyone pays the same freight. But in spite of all this, the people complain about this punishing rod, which they themselves have

brought about by all kinds of means; but if you brought it on to yourself, you also have to suffer the consequences! But if landlords, carters, and other artisans and the shareholders become humane, as it should be, then the rod will become less severe. For everything is in My hand, and I can shape and change it in this or that way. I have said it once before that I take no delight in this work, and so it is; for the punishing rod does not please Me. But once it is there, as the people wanted it, let it be a blessing for the good and a curse for the bad. And you may now use it as you please, and on top of it I will bless him who uses it, so that the street robbers will receive a full punishment.

65

**A variety of human laments – continued
(April 10, 1847)**

1] It is true that this has deprived a lot of so-called tradesmen of their bread, and that some of them have become beggars. Also, many a farmer has been deprived of a good piece of land, which substantially has constricted his crop production; also poor carters have lost their regular wages, and some landlords, who were a little more humane than others, have come under the wheels of the inhumane ones at the same time. But all this, well considered, can be calculated quite differently than it initially appears to the eye of a superficial observer; for here, in material terms, only he who had a lot, lost much - but who had little anyway, could not lose much either.

2] Blacksmiths, who earlier on could hardly be afforded, now work for much cheaper, if they manage to get work. If someone has already gone into business in a big way, it does him no harm, for he has already earned something, and if he still wants to do some work, he must be cheap; in the process, however, he also becomes more human, so he has not lost much. But if someone of this class of professionals had only a very small business, which earned him not much more than a beggar's begging, he also did not lose much, and the gap between him and a former grand master has become smaller by a very significant amount; thus again a gain. The same is the case with all other professionals, as well as with the farmers who have lost their land; for he who had only a small piece of land could not give away a large patch of it, and what he gave away, he was well compensated for. The large landowner could give away a larger patch of his land, which he would also be paid for in time, but which he could easily wait for, because he has more than he needs anyway. It is the same case with the large and small innkeepers. The big ones have already made their cut, and it would be too outrageous to let them take even more. For the small innkeepers, however, it was only a miserable beggar's income anyway, which they could easily get over, and since they could quite naturally

offer only bad things to the guests for little money, and gradually earn a living more fraudulently than with goods, this is a physical and spiritual gain for them and for their guests.

3] From this, however, it turns out that on this occasion nobody would have lost too much also in material respect; and the punishing rod is thus good - and gradually still becomes better and better. But - as you know - as the Hanochites in Noah's time themselves opened the water gates of the earth, by which they were then devoured, so also here these people have put the louse in their own fur; but I say: Continue like this! If the calm and fruitful ground of the earth is not enough for him, let him go to the sea and learn the difference between peace and calm, and between movement and storm. If it pleases him, and if the storms have not yet swallowed him up, he may return again; for beside the water, the solid ground also still continues, just as beside these innovations, the old Word of God also continues, and My grace for everyone who seeks it. Whoever is not interested in it, but only in the innovations out of pure either general or special lust for rank, he may at least get into a very fast moving steam car and drive with it to his devils, and he can be assured that in My heavens no pitying 'Alas' will follow him; because stupid fools are also for My heavens a disgusting abomination, and everywhere there is great laughter about them.

4] As for the scolding and complaining about the clergy, such complaints and scoldings do not reach My ear at all. I have arranged in such a way that everyone can have My Word when he only wants it.

5] But from this everyone will easily see that with Me nothing is valid but a pure loving heart and a real faith in Me. To whom this is not enough, and to whom the word of a gold-addicted pulpit orator is holier than what I Myself have spoken, let him remain in his stupidity. To whom the scourge is dearer than My grace, let him be scourged. To whom a house of prayer, magnificently built at great expense, is holier and more exalted than a pure heart - which is a temple of the Holy Spirit - let him go into his house of prayer, and on every Sunday or other holiday let him first be blessed with the monstrance, and then from the pulpit be cursed at least seven times into hell, and on being cursed again into hell, at the end of the mass let him be blessed *da capo* again with the monstrance.

6] People take great delight in the blind ceremony, they talk and write their mouths and fingers sore about the splendor of the Cathedral of Rome, and other exceedingly splendid minsters, and spend enormous sums on their preservation and decoration, usually under the title: "All for the greater glory of God!" Keep on, keep going with this! Whoever wants to be a fool, can remain one for eternity: How can such a miserable minster and all the minsters of the earth increase My honor?

7] Firstly, I never sought My honor on earth, but only faith and love. Accordingly, every other vain display of honor, which makes an idol out of Me - the one, eternal, living true God - is an abomination; for I want to be worshipped in spirit and in truth,

which is in the living heart of man, but not in a minster, and the true worship in spirit and in truth consists in that people recognizing Me as their God and Father, and then love Me as such above all, and keep the commandments of love also towards their brothers. This is the true worship of God; but a minster is an abomination, and can contribute nothing to the greater glorification of My name, since it certainly does not show what I am capable of, but only what vain and arrogant people are capable of.

8] But whoever wants to admire My power and greatness, let him go to the natural minsters, go to the earth itself, and look up to the sun, moon and stars, and he will surely have enough from which he can recognize the omnipotence of God, his Father.

9] When looking at a mountain, of course, neither a Gothic, nor a Moorish, nor a Roman, Jonic, Phrygian and even Babylonian type of construction can be recognized. Nor are there statues and other paintings and carvings by all sorts of so-called famous masters to be seen; but the hand of the Father can be seen in these great natural monasteries, and instead of statues and paintings, real living people and other creatures dwell in such monasteries, and instead of all the ornaments, there are to be seen in these monasteries magnificent forests and meadows covered with good and nourishing grass, all testifying to the power, greatness and wisdom of their eternal Master.

10] Such contemplation may well tune the human heart *ad majorem Dei gloriam*; but the contemplation of a minster only raises the heart of a fool to the greater admiration of his still greater fellow fools, who evidently also had to be much greater fools, because they believed that by their handiwork, by all kinds of carvings, paintings and gildings, by wax candlelight, rich clothes complemented by wild bawling, they could honor Him Who created earth, sun, moon and stars!

11] Even today, people spend large sums of money, make endowments and bequests, and only some new idol may be consecrated, or even a holy body may be placed in a so-called church under the title 'House of God' - of course as a grace from Rome for a few hundred ducats free of charge - or, what is even more extraordinary, a body robe of Christ, swaddlings, belts, etc., may be exhibited, and if this would happen in twelve churches simultaneously, which would quite naturally require twelve body robes, it wouldn't make any difference; stupidity believes it nevertheless, even if it scolds, and then sacrifices abundantly, and all this *ad majorem Dei gloriam*. What should one say to this? Should one punish stupidity even more? It is not necessary; for it punishes itself anyway!

12] If one wanted to give them something better, would they accept it? One would have to work miracles! But the robe also worked miracles. Would stupidity distinguish the fraudulent artificial miracle from a true natural one? Oh no! It would regard the true one, because it did not happen in a minster, as a work of the devil, and the one who performed it as an arch-heretic! What good would that do?

13] Therefore, let stupidity remain what it is: a perpetual punishment for stupid donkeys and fools; but he who seeks wisdom and its reward, also knows where to find it.

14] But wisdom will soon triumph over stupidity, but do not believe that the stupid thereby will become wiser; for this rabble will remain as long as hell will remain.

15] They ask, how can I stand by and watch so many abominations for so long? Why don't I destroy this ancient idolatry with lightning and fire from heaven? I have done it in ancient times; why not now?

16] It is true that Sodom and Gomorrah perished, but Babel rose instead. Here, too, much fire has been hurled into idolatry, as at all times, but it rises again! Therefore we let the wheat grow up with the grain; the time of separation will come soon enough! Why should one also bind oneself with a business to a minute's time, for which one has a whole eternity? Therefore, just keep going here! He who wants to be stupid, let him remain so; and he who wants to be wise, he knows where to knock.

66

Ceremonial ecclesiasticism (April 13, 1847)

1] What is the use of vain lamentations, of loose scolding and panting, and of the foolish renouncing of everything that such an idol filled church prescribes to keep and observe?

2] All this is of no use; once a river began to flow and has become strong, it is too late to dam it up and stop its course, since this will only make it swell even more, and it will burst the dams and then devastate all the land that is flooded. The most sensible thing to do is to let the river run its course; by the time it reaches the sea, its fury will have cooled down and diminished completely.

3] It would be just as foolish to try to swim upstream in such a current. No-one would get a hair's breadth further, for the more vigorously he tries to defy the waves that are flowing toward him, the more forcefully and violently they will beat against his forehead and soon whirl him down to the bottom. It is best to let the current flow where and how it flows, but to distance oneself from the current as far as possible in the heart, and to follow the dry, but safe path of pure truth.

4] To rebel against something that became entrenched in certain norms over centuries, would indeed be the greatest folly; it would be a war between one and a thousand soldiers. What can one do against a thousand? The same applies to someone who wanted to rebel against a general order of whatever nature; irrespective how correct his views may be, but what can he do if the great mass is

blind and deaf? In this case, one must be wise and reasonably go with the flow and not go against it, since it would be of little use to him.

5] I never look at the outward appearance anyway, but always only at the innermost state in man; and as such every honest Christian can quite well attend the so-called ceremonial service in a house of prayer, but be with Me in his heart, this will not bring him the slightest harm.

6] But if the service annoys anyone, let him stay outside; for no-one is dragged in by the ears - and even if the latter would be the case, it will do no harm to anyone if he goes in; for it is still better to be in a house of prayer, and to perform a certain devotion, than to go on a hunt, or to go to a gambling house, or to do usurious business, to forge intrigues, to visit whores, or to pursue any other dirty habits on public holidays or Sundays.

7] In addition to the ceremonies, sermons are also held, before which at least a few verses of the Gospel are read; and if someone does not like a sermon, he should stick to the verses read from the Gospel, and he will be able to gain enough from such verses that it will be sufficient to attain eternal life, if he only follows the few verses correctly. If so, someone cannot easily lose something if he also visits such a house of prayer, where he can still find something that reminds him of Me; but if someone breaks away from such idolatry out of mere hatred for it, and does not replace it with anything better than the usual worse, then ask yourself: will this be of any use to him? I hardly think so.

8] The temple at Jerusalem was a complete idol temple during My lifetime on earth; it could certainly no longer be regarded a house of God. Jehovah was no longer in the temple, except He now and then came into it to teach.

9] But I, as the Jehovah - thus says the Lord - did not forbid anyone from visiting the temple and make his offering, and I Myself went into it many times, and taught in it, and also acquitted the dept of the adulteress in it; even My disciples had never received a prohibition to visit the temple, although it was a complete idol temple. Why should anyone here be angry about going into a house of prayer? For if he goes there in My true name, I am with him and go with him; and if we are inside, no-one will throw us out. For as long I endure it inside, he with whom I am inside, will also be able to endure it.

10] In general, no-one should call lightning and sulfur fire from heaven before I will hurl it there Myself anyway. But when this will be necessary, I know best.

11] I think, however, for as long as many people still take great pleasure in supporting this idolatry in every possible way, paying masses and officials, making donations, building prayer houses and other chapels, filling the sacrificial vaults, have organs built, purchase bells, have rich funeral ceremonies celebrated, as well as to produce very expensive so-called replicas, to make costly pilgrimages, and to get involved in money-critizing brotherhoods, all goes quite well. Why should it be destroyed like a foam bubble with one breath, in which mankind still takes great

pleasure up to now? He who wants to be dumb and blind, and who takes great pleasure in these rank-addicted ceremonies of great gold and precious stone splendor, let him remain dumb, blind and a fool.

12] What do I care about a world full of fools? I tell you: Much less than a potter would care for a bad pot, which he can beat up whenever he wants, because it did not come out the way he wanted it to be. But as the potter will have no sorrow for such a stupid pot after beating it to become a lump again, so I will not bear any sorrow for a world full of fools in My heart, as if it were something difficult for Me to create another world full of the wisest angels instead.

13] But if someone seeks Me, he will also find Me, and I will accept him, and he will be dearer to Me than a world full of fools, and I will also do more for him alone than for a whole world full of fools.

14] If I therefore do not move too violently because of the general overly stupid state of things, and let them progress in a certain way, then this is a sign to you that I care very little about all these things as they are now in the world, and about all the fools who pay homage to it.

15] But if I find individuals here and there who are interested in Me alone, I am more interested in them than in the whole world. I will let the one revel in all the fullness of My grace, and to the world in its foolishness I will give tears; for, as I said, I care more - indeed by far more - about a good person, indeed I care all about him, than about a world full of fools, in which I care just as much as about a rotten plant that grows along the road and is trampled by the hikers into the dust. How many times has the grass been cut from a meadow; so what? It will grow again soon; this is the case with the people on earth, who are fools and want to be fools.

16] One can also say here: For hungry cattle, any food is sufficient; the blowfly slurps the juice of the dung, the worm eats mud, the pigs are also no gourmands and gourmets, and a donkey is content, as is known, with the worst food. But if such people behave like such animals, well, they should be nourished with the same food, for they do not like any other. And if they are good for nothing else, they will one day be useful in the beyond, so that better minds will find in them the most beautiful opportunity to catch up on the neglected zoology here; for zoology is an extremely important science. And since, as sufficiently shown in this work, the perfect spirits have to look after the mineral-, plant- and animal-kingdoms, it goes without saying that they must not be laymen in zoology. But of course this is a different zoology than here in the physical world, where everyone is a good zoologist or at least wants to be, if he only knows the animals by their shape; therefore, in the zoological educational institutions and the necessary museums, mostly only stuffed animals are presented to the students.

17] I now think I have said more than enough about this point; therefore, next time, we want to move on to another quite secret memorable subject.

**Dreams and their interpretation
(April 14, 1847)**

1] By what and in what way will it be recognizable what I want to have understood by the previously announced secret noteworthy subject? Does this noteworthy subject has external signs?

2] It does not have such things, and if it does have them for a fine observer, little or no credence is given to them.

3] This secret memorability usually consists in certain visions, which in good people as well as in bad ones can come either from heaven or from hell; therefore it is very necessary to obtain the right information about this extremely memorable point and the right rules of conduct, so that one knows how to behave in the case of such secret phenomena, which are often regarded hardly credible.

4] The visions are of various kinds; the most common and well known to everyone, are the night dreams.

5] Here we can ask: Who actually dreams, and what are the dream images?

6] In ordinary sleep, only the soul dreams - and this dreaming is nothing else than a confused viewing of the soul into it's own relations, which, however, have no interconnection, but change with every movement approximately like the pictures in a so-called Kaleidoscope, and the same picture never appears again.

7] The reason for this disconnected viewing of the conditions and ones visualized states, lies therein that the soul itself is disconnected from the outside world as well as especially with it's spirit.

8] These kind of visions have no other use for the soul than that she should remember after such a dream how it still looks inside of her in an absolute state.

9] If the dreams can be summarized, or even written down where possible, the soul can obtain a good portrait of herself therefrom; for they show the soul what it is like in herself, what are it's main desires, what are it's aspirations, and what is it's overall condition, and will be, when she would be separated from her flesh.

10] These kind of dreams are neither caused by infernal, or even less so, by heavenly spirits in the soul, but they are entirely products of the soul itself, of which she remembers sometimes more, sometimes less, sometimes nothing at all, depending with a still completely natural man mainly on how his nerve-spirit is constituted. If it inclines more towards the soul, man will remember almost every dream precisely; but if the nerve-spirit inclines more towards the flesh, and usually sleeps with it, man will also have little or no recollection of his dreams, which is usually the case with those people who are very sensual and grossly material.

11] But it is quite different with certain bright dreams, in which it seems to the dreamer as if the apparition were reality, so that he can hardly tell himself upon

awakening whether it was a dream or reality; such visions or dreams do not belong to the soul, but to the spirits surrounding it, may they be of good or evil nature. If they are of an evil nature, the soul, and through it also it's body, will awaken from such a dream as if completely exhausted; but if these visions are the work of good spirits, then on awakening, both soul and body will be in a strengthened state.

12] Both kinds of these visions are allowed only for the benefit, but not for the harm of the soul; with bad dreams, it should find a warning - and with good ones, a strengthening.

13] These visions become so vivid because the spirits that cause them, first detach the nerve-spirit from it's material service and connect it with the soul; therefore, in such a state the soul has the feeling of naturalness because it is in connection with it's nerve-spirit, and is therefore stronger to receive and retain the more powerful and meaningful images.

14] To this class of inner visions also belong the visions of the somnambulists, as also, what has already been explained to you, the visions in the so-called sulfur ether narcosis. These visions have therefore already in themselves a certain connection and a certain order, because here the soul is already confronted with truths by the spirits surrounding it.

15] In such visions, the soul is not seldom presented with future outcomes by the spirits, which is not difficult for the spirits, because they firstly know the order of things in which events must unchangeable follow one another and secondly, because they themselves are the executives of this order.

16] It is the same as if one of you were to enter a foreign house, and will not know what the master of this house will do today, tomorrow and the day after tomorrow; but the master of this house will know, because he is familiar with the circumstances of his own household. Should he tell you what he will do, you will know it too. Therefore you cannot know what the spirits will accomplish in this year, because you are still strangers in the house of the spirits; but if the spirits announce it to a soul, then she will also know what will happen. But in order for the spirits to be able to tell the soul something like that, she must first be prepared by them for this, and this preparation is exactly that which was indicated here above.

17] This kind of vision is thus already a lot more significant. However, no-one should rely on it, as the pagans once did on a so-called unchangeable fate, for no-one should be impaired in his freedom of will because of this. If someone seriously wants something different than what the spirits have shown him in a vision, he should only turn to Me and ask for the outcome to be different, and it will be different, subject to his belief and trust - which is why he has turned to Me; because I alone can change all things in every moment.

18] And even if I Myself say: "Tomorrow I will do this and that!", but you have love and trust in Me, and ask Me to hold back on it, I will do as you ask, and it will be no detriment to anyone; for I can use all circumstances, conditions and things in this or

that way, and a thousand must serve Me as one, and a day as a year, and a thousand years as a day.

19] Therefore, no-one should be too frightened by such visions, which do not occur infrequently; for if they are good, then no-one needs to be frightened by them, and if they are bad, then they can be changed. But of course, whoever firmly believes in it, and does not trust Me with more strength than his vision, then it may well be called fiat [so be it].

20] But the human mind is certainly so weak that it likes to infer all kinds of future results from very simple dreams, and people have already made a certain rule for themselves, according to which certain things must happen after certain dreams, which regulation of dreams and their certain consequences are quite naturally as extraordinarily stupid as the one who regulated them. There are water dreams; they bring the death of some relative or other acquaintance. Fire brings either a lie or joy; bread, dung and wedding dreams are thought to be prophecies of death in the family. If one dreams of bees, there will be a fire; if one dreams of ants, there will be a flood, or man will have many sorrows. If one dreams of grasshoppers, crickets and flying birds, it means war, and so on, and a lot of silliness, not to mention the lottery dreams.

21] These pictures, which present themselves to the soul in dreams, are surely correspondences of the state of the soul, but by no means prophets of future results.

22] How much does it take for a person to have as many relatives, friends and acquaintances as there are days in a year, sometimes even ten times as many, and that out of several hundreds or thousands in a year some easily die? If one dreams of water, bread, dung or marriage, then this dream was certainly meant for the deceased, whether he died fourteen days earlier or fourteen days later. All other dreams are the same. Someone had dreamed of many locusts, and he was now half afraid and half longing for a war; but because nothing wants to stir in his country, and nothing in the neighboring countries either, so he goes and carefully reads the newspapers, and lo and behold, he reads in an article about war between English sailors and colonists with natives in Zealand, and he slaps his forehead pathetically, and speaks quite seriously: I have recently (M. in Steyermark) dreamed of locusts, that means war, and right, it is war in New Zealand. If our reader had tried a little harder, he would probably have come across several wars in the newspapers at the same time.

23] Behold such faith is then evil, which can seriously harm the soul, because the soul thereby gets into the habit to completely let go of trust in Me because of such moments; and the more of such prophetic vision scruples take root in the soul, the more they weaken the faith, the trust, as also the love for Me. If even such simple dreams belong only to the soul, then also the stupid interpretations after that belong to an evil ghostly company. They creep up on the flesh at such occasions like the blowflies a pile of dung, sucks from it such soul-dream visions, and then wheedles

the soul again with such silly prophecies, which in themselves are nothing but nonsense of such evil spiritual flies. At such occasions the soul is not seldom plastered over, as many house windows are plastered over by flies, through which in the end the ray of sunlight can no longer penetrate, or only very dimmed; just as for this very reason the ray of grace from My sun cannot have an effect on the soul, because it is too thickly plastered with such stupidities.

24] But for this very reason I mention this here, so that you may know the real truth of dreams in future, and also of other visions, which will be discussed more extensively in the following section. Every phenomenon certainly has its corresponding reason as well as a corresponding purpose; but there shall be no question of any imaginary stupidity. Therefore, next time more about this noteworthy subject!

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About Superstition (April 16, 1847)

1] A third kind of so-called visions is the most stupid superstitious assumption brought over from paganism, according to which certain quite natural phenomena are supposed to have some prophetic connection with a fact that is therefore supposed to happen in the future. I have already said many things in this regard on another occasion; but because this matter not infrequently gives rise to the greatest silliness and resulting malice, its dreadfulness should once again be presented here in the right place.

2] It cannot be unknown to you, to which exceedingly and quite incomprehensibly stupid manipulations some people take their resort, in order to pinch something out of the sorrowful future, of course, quite erroneously.

3] The first fools of this are the calendar makers who, without possessing an ounce of wisdom, predict the weather for every day in the most ridiculous way in the world. Some of them date it according to certain extremely ludicrous and exceedingly ridiculous so-called lottery days; what can such a lottery day do if good or bad weather occurs after it? Oh donkey-like people of the earth! Who is the master of the weather, I or the lottery-day? Or can someone think that I am so unwise and stupid that I have created certain days in the year only for the sake of future weather? Or did it not rain, thunder and lightning, hail and snow already at the times when people did not yet know anything about a Mary light-measure days, of the forty martyrs, of Medardi, of Margaretha and of Portiuncula? Who first made these days, pro primo, certain feast days? The stupidity of the people; and who afterwards made them feast days? The very excessive stupidity of the people.

4] But do not these days resemble the soothsaying by signs of the Gentiles and Jews, to whom I said how they can recognize from the setting and rising sun what kind of day will follow; and I said to them: "You perverse kind! You can judge the signs of the sky, but the signs of this time, the signs that I work before your eyes, you do not recognize."

5] What I said then, I say now. People judge the lottery-days and deduct from them the future weather; but they do not know the great lottery-day of their heart, which would reveal to them the main weather of their future eternal life.

6] But man would only act appropriately if he paid more attention to the weather conditions of his heart and realized that there is always bad weather in it, which certainly comes from the frequent lottery-days, which are play days, feast days, booze days and almost all whore days, then idleness days, hard-hearted days, defamatory days, and a lot of other such lousy lottery-days.

7] These lottery-days shall man take into account, then many a foolish storm, lightning, thunder, rain and hail, snow and ice of his heart shall cease; and if such storms and evil tempests shall cease in the heart, then the spirit would dare to step out of it's closet into the free world of the heart, and would proclaim to the soul the lottery-day of eternal life; But as long as all kinds of evil storms rage in the heart, which originate from the evil miserable days, the spirit remains in it's chamber, and person remains what he was, only a despicable animal, which will hardly ever be accepted into the heavenly circle of animals.

8] Thus man should pay attention to the feast days, on which the weather of the heart depends; but Candle-mass, forty Martyrs, Margaret, Portiuncula and Medardi, they are nobody's business, because I make the weather of the world without Candle-mass, Portiuncula and Medardi.

9] There are also calendar manufacturers who predict their weather in another way; they calculate like this: "Winter is that long, spring that long, summer that long, and autumn that long. We assign sixteen times snow for winter, namely at the times, in which according to experience it has otherwise always snowed. In the summer we have about twenty thunderstorms, some rain, heat and sometimes winds; in the autumn we have two thunderstorms, then cold winds, rain, frost, and finally some snow!" The following certainly applies: *Quia mundus vult decipi, ergo decipiat* [Because the world wants to be deceived, so be it].

10] But I would not say anything to such stupidities, because they do not originate from a silly rationale; but because they are a fraud, it cannot be indifferent to Me, whether such stupid weather prophecies are announced to the people by the calendars or not, by which proclamation the people are diverted in their faith from Me, and are led into the stupid calendar faith. For there are people who believe the calendar so firmly that if it indicates some kind of weather, it must come with such certainty that even I would not be able to change it. What kind of fruit is this?

11] Again, there are other people who consider the calendar makers to be either a kind of demigods or a kind of sorcerers, or at least black magicians, who are in a laudable connection with a certain Beelzebub or witch, who predict the weather for every day to the calendar makers, if the latter have committed their souls to them.

12] That is again a marvelous fruit, which drives mankind instead of upward to the light, straight downward to darkness. So the calendar makers should put into their calendars what they can vouch for with their science and with their conscience; but with such popular weather- indications they should stay at home; and because in this respect they are already so attached to the ancient Egyptians, Greeks and Romans, and their interpretation of signs seems to them to be historically ancient and sublime, they should also memorize quite deeply the Roman moral saying, which is not bad at all, and which says: *Quot licet Jovi, non licet bovi*. That is to say, the ox should not take over the business that God alone has reserved for himself, especially not as long as he is and remains a purely carnal ox.

13] I put to shame the barometers, which are more closely connected with the atmospheric air, than the spirit of a calendar maker together with his calendar; how much more is the calendar maker together with his calendar disgraced, especially if he is so stupid to prophesy beautiful Easter vacations, and I then make them white.

14] This weather prediction is followed by a lot of folly under the title: Antidotes for the bad weather, or means by which one can drive away either thunderstorms predicted in the calendars, or if it is already really approaching. Among these means of driving away the weather are, *primo loco*, the so-called weather fairs in Roman Christendom. If parish priests want to be paid for a lot of weather fairs, they just have to enter in an amicable agreement with a calendar maker or other weather prophet, so that he can prophesy a lot of lightning and hail; then there will be a lot of weather masses.

15] A second remedy is the so-called blessing of the field, either by the local clergy, which is of course not so powerful, or by a mendicant monk, whose blessing is said to be much more powerful.

16] As a third antidote, especially against already approaching thunderstorms, is mainly the so-called weather ringing, which currently is gaining a lot of popularity, then the shooting with consecrated powder, then the smoking with the so-called palm willows, the burning of consecrated candles, the display of the real Tobias blessing, the sprinkling of the fields with holy water, and finally, in addition to some even meaner follies, the erection of tremendously high red-painted weather crosses, on which the weather witches are supposed to bump into each other and then fall down.

17] What horrible nonsense! But all this comes mainly from the weather prophets, who themselves are considered to be a kind of sorcerer, through which the common man is completely guided away from considering God to be the weather maker and to ask Him for a good weather, but he now considers the weather to be purely a work of witchcraft, which he has to counteract only with anti-witch means; and then one

wedge drives the other, and one foolishness the other, but usually under the title: *Omne ad majorem Dei Gloria!* (Everything to the greater honor of God!) To this honor, however, I say thank you but no thank you; it may have once been pleasing to the brass, stone and wooden gods, and may still be pleasing to the wooden, bronze, here and there also stone and mostly painted images of saints, - but I do not create anything of such glorification.

18] Behold, all this also belongs to the realm of visions, but certainly to the dirtiest, and has as much reality as the tricks of an illusionist.

19] However, this kind of vision has the very negative consequence that mankind, which is still better in it's heart, is completely diverted from trusting in God, and in the end puts all it's trust in the calendars, in weather masses, in weather ringing, and so on; and this is an effect of hell, which in this way takes possession of the disposition not only of individual people, but of a whole nation in the most shameful way, and has not infrequently mislead their poor innocent brethren to the most shameful degeneracies, especially in former times.

20] And it is just about to happen again, if it would be possible to do it. For witch shootings are appearing again, which are tolerated by the clergy; but I will soon get fed up with them! One should give light to the people, but not darkness; but they are giving them darkness. Just keep it up! But in due time, I Myself will give the people a light, and they will then know how to thank the givers of darkness duly.

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About superstition – continued (April 17, 1847)

1] Another kind of exceedingly ludicrous vision is that almost all people, but especially in the Roman Catholic religion, hold and believe in certain signs of good or bad luck, and one finds such foolishness from the highest circles down to the lowest hut dweller.

2] Thus, one such sign of good or bad fortune is the first encounter when someone goes out of the house; if the outgoing person encounters a man, this is a good sign, but if the outgoing person encounters a completely innocent female individual, this is an unfavorable sign. The belief in this is so ingrained in some people that they begin to curse a poor woman who has the misfortune to meet such an outgoing person first, if not aloud, then at least in their hearts. How often does it say quite clearly: Oh you cursed old woman, beast, hussy, etc. more praiseworthy expressions; especially the hunters, when they go hunting, consider such an encounter a very bad omen, and if such hunters did not shy away from the secular court, such an innocent female being would certainly be the one who would get something to do with the first powder

and lead of the hunter. This foolishness, which has often had the worst consequences, is also a pagan remnant, and is tolerated; only a few somewhat better so-called pastors sometimes, when they are in a particularly good mood, let a few words against such nonsense fall from their pulpits, but this is not nearly enough to eradicate such an old cancer in its roots.

3] The cause, however, lies in the fact that such foolishness is not confined at its root, as it is a sickness of the soul, which is caused by the wicked dregs of those spirits who, coming from paganism, are not completely ready for hell, and therefore still enjoy the free pass on the surface of the earth for the purpose of attaining the right knowledge, in order to become better beings.

4] These spirits join all kinds of people, attach themselves to their flesh, and influence with their paganism the roots of the soul, where it is connected with the body, whereby the soul then comes to such silly assumptions.

5] Many people see quite well that there cannot possibly be any connection with it; but when the opportunity arises they nevertheless believe in it, or at least get into a kind of embarrassment in the opinion that there might be a connection after all.

6] With a proper Christian, however, something like this should certainly never occur, because it can never lead to anything good, but only to something bad.

7] Another such prophetic sign consists in the fact that some people think and sometimes firmly believe that if a cat, a hare, also another quite innocent animal crosses the way in front of them, that this is a sign of misfortune. What possible influence can these little animals have on the good or bad outcome of what a human wants to undertake? This is also of the same pagan origin as the former, and has the same reason of origin in the human soul, therefore it is to be avoided most carefully.

8] Another such foolishness is that some silly people want to find out their future from certain so-called readings. Lead is poured into water, also a newly laid egg is beaten into water, or a hidden treasure is searched for by means of certain divining rods, also gold is hung in glasses, so that it either indicates the number of years of a person's life, or provides a yes or no answer through its movement or non-movement to a posed question.

9] Such means, which are supposed to reveal the future, are actually too stupid to waste any words about them.

10] Which only half-reasonable thinker does want to do such a dishonor to his own spirit, to assume very secretly and stupidly that a dead metal has more insight than he himself. Man, after all, never likes to allow himself to be accompanied by someone more clever than himself, because he thinks that his spirit will be impaired by it; but if a dead metal should have more insight than he, how does it look then with the honor of his spirit. If man, as I said, as a spiritually living being, cannot figure out the future how it will be shaped, how can a dead piece of metal be able to accomplish this?

11] But let us leave this matter be, for it's worthlessness is too obvious! Fortunately these lunacies are more of a gimmick than real superstition among the people.

12] But a much worse way to unravel the future is the so-called card-readings. Through this evil game, many people have already become temporally and eternally unhappy. Therefore, everyone should flee such a card-reader like the plague; for in the home of such a person, who practices this as a craft, live as many main devils as she possesses cards. And if such a card-interpreter is sometimes right, then this really happens through the help of Beelzebub. Therefore, as said, and as it was already said in the old covenant: flee such prophetesses like the plague, otherwise you are prisoners of hell!

13] In addition to this card-reading method to reveal the future and other secret things, in more recent times people have even resorted to somnambulism.

14] In this treatment, when a magnetizer wants to help the somnambulist, he should never ask the latter selfish questions, but only take note of what the somnambulist speaks voluntarily, and should not force her to speak, which is very detrimental to the somnambulist. The magnetizer should wait patiently until the somnambulist herself is in the circle of speech; then she will talk as much as necessary anyway, and a question should only be asked if the somnambulist has spoken too soft, sometimes too indistinct, about an object. In general, this healing practice of laying on of hands is to be delivered only by believers to believers; but if some imaginary fool of a doctor without religion and without faith, merely by artificial manipulation, puts some weak female being into a magnetic sleep, in order to learn certain things from her, or to perform certain scientific tests on her, or even to have other people gawk at her and question her for money, such a magnetizer is a devil in human guise, and for the somnambulist it would be just as good, if not better, if she had been possessed by a real devil, than that she had let herself be magnetized by such a godless, religionless, honorless and conscienceless magnetizer.

15] For such people, as for the worst highwaymen and murderers, the heaviest dungeons should be built; for the most abominable of all abominations, and more abominable than all slave-trading, is that a man dares to sell not only his brother's or sister's body, but also their soul and spirit, partly to the people and partly to hell for a vile earthly gain.

16] Such crimes, where they are common practice, shall also find the most righteous punishment here and there through My impetus.

17] I tell you this so that you will know how to behave in cases where this occurs here and there.

18] I want to bless every magnetizer who lays his hands on the sick in My name to bring them healing; but I equally curse him, who only tries to perform a foppish magical act, in which he does not have and cannot have the slightest faith, in order to draw a vile profit from it. Such miracle-workers and future-deceivers shall stay away from Me for eternal times.

19] In general, everyone should remember this, and you yourselves may instruct everyone not to ever let it happen to him that he wants to reveal the future by whatever extraordinary means as long as man is not yet ripe for it; for it is not only harmful to the highest degree for every soul, but also extremely nonsensical and stupid, since there is eternally nowhere a definite future. This is always directed only by the free will of the people who therefore live here on earth to order their free will. The future will only be determined according to the order of the free will of the people on earth! How then can a fool, and on top of it without faith, want to make other weak people believe what will happen!?

20] But I have given every man the free spirit anyway, for whose rebirth everyone should be concerned about; when this will take place, then also for man, the future will be revealed. But as long as this is not the case, there is actually no real future for man. Then what is the use of such a stupid investigation of the future? Seek first of all the kingdom of God; everything else will come by itself!

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The Kingdom of God and rebirth (April 20, 1847)

1] Of course, there are many who say: Seeking the kingdom of God would be right if it were easier and more effective to find and if somewhere in a church or other Christian community a real right way to the kingdom of God were to be found; but Rome says: I am the only right way; likewise every other church says that of itself. But if you walk one or the other way, which is supposed to lead to the kingdom of God, you will certainly find everything else, but not the promised kingdom of God, at least not the way it should be expressed by someone who would have found it in earnest. But I say to this: He who speaks in this way is certainly not wrong, for if someone searches too long for a precious item and does not find it, he will in time give up the search along with the precious item. But who is to blame for this? The seeker himself, if he does not seek the kingdom of God where it could be found, and not in that in which it is to be found.

2] Of course, Rome is not the way to it, London and Berlin not, and also not Petersburg; because it is written clearly enough, how the kingdom of God does not come to man with external pomp and pageantry, but it is inwardly in man. It's cornerstone is Christ, the One and Only God and Lord of heaven and earth, temporal and eternal in space as well as in infinity.

3] The heart must believe in Him and love Him above all things, and the neighbor as oneself.

4] If man has completely fulfilled this very simple requirement in his heart, then the kingdom of God is already found; man then no longer has to worry about the rest and any other things, which will be given to everyone as and when he needs needs it.

5] Whoever needs wisdom, it will be given to him whenever and wherever he needs it; if someone needs certain external means to support his earthly life, they will be assigned to him in just time and in just measure. If someone needs special powers on a special occasion, it shall be given to him when he needs it most; if someone needs advice or comfort, it shall be given to him whenever he needs it.

6] If someone needs a foreign tongue on a special occasion, he should also be served with it; and if he wants to help the sick, he needs nothing but My name and his hands.

7] But these advantages, of course, no man, as long as he walks in the flesh, and if he were already reborn a hundred times, can have completely arbitrarily in his hand, but only if he really needs one or the other in earnest.

8] For everyone will understand that I will not give My grace to anyone in a certain way for fun; because the born-again, even if he had already found the kingdom ten times, must still come to Me just as anyone else if he wants something, just as I Myself, when I walked in the flesh on earth, could not and was not allowed to do what I wanted, but only what He wanted who sent Me. He was indeed in Me, as I was in Him. He was the Spirit of God as Father from eternity, but I was and am His soul. This indeed possesses it's own cognizance and ability as the highest and the most perfect soul of all souls; but nevertheless this soul was not allowed to do what it wanted, but only what He wanted, from whom it originated. Even if the soul wanted to push aside the last bitter cup, nevertheless He who was in Me, did not want that; therefore My soul also did what He wanted who was in Me.

9] Therefore, you must not imagine a born-again man to be a permanent miracle worker in all things, nor someone who, because of the possession of the kingdom of God, would be covered with some false, never existing so-called halo, neither around the head, nor even less so around the belly, as you paint your saints.

10] Also, after the death of the body of a born-again, no miraculous signs of holiness, especially the praised miracles of holiness of the saints according to Roman legend, are to be discovered; thus no blood of St. Januarius bubbling up at least once every year, no fresh tongue of St. Peter, St. Anthony and St. Nepomuceni, no miraculous chains, clothes and sandals, even less so a saintly dress of a Capuchin, Franciscan, Minorite, Servile and others; also no mummy-like incorruptibility of the departed body. All this is not to be discovered in the born-again, and if it were to be discovered, then every sensible person should ask himself what this would be good for? What would the blessed spirit of a born-again man gain if he were to receive such wonderful but nevertheless meaningless honors on earth, which firstly would be of no use to him, but could do a great deal of harm to his brothers who are still alive? So the finders of the kingdom of God do not bear

anything of all this on them, but, as shown above, My sole grace is only evident when they need it.

11] Nor must you imagine the born-again founders of My kingdom as a kind of Carthusians or Trappists who would have died completely in everything and anything of the world, occupying themselves with nothing else than rosary, mass and litany, with ridiculous fasting, with contempt for the female gender and the strictest cursing of sinners, and as a pastime with the contemplation of their tomb and coffin.

12] Oh these are not signs of rebirth, but on the contrary signs of rebirth of all darkness in them; for the light of the born-again knows no night sides of life – everywhere in them is daylight.

13] Grave and coffin are not emblems of a born-again who had found the kingdom of God, because there are neither graves nor coffins there, because there are no dead, but there is only eternal resurrection and eternal life, and for this neither grave nor coffin will be necessary, because the born-again already lives continuously in his spirit, and considers the falling away of his body just as little a death than any man can regard it his death when he takes off his coat in the evening, - or even better, as a carrier, who is pressed by a heavy load, finally lays down his load after reaching his destination.

14] For this reason there is no death for a born-again person. This is indeed a glorious sign of rebirth, but it is also only inwardly in man, and is not worn outwardly in public like a modern Parisian tunic; nor is this glorious sign hung out like a so-called ephod in Trier, but, as I said, this sign is inward.

15] In the same way, the other signs of rebirth are only internal to the human being and are only visible externally when it is necessary.

16] He who has the gift of prophecy has it only when he needs it, and only when he asks Me first; for no-one can prophesy but I alone.

17] If I then put the words in the heart and on the tongue of the born-again, he will prophesy, but otherwise he will speak like any other man. It is the same with the other gifts, as already mentioned.

18] From all this it is also clear that the kingdom of God is not so difficult to find, and to be born again is not so difficult as some people believe or think it is.

19] But people with the so-called second sight, are not to be considered as born-again only because of their second sight, which is only a consequence of their nerve-system, through which the soul easily transfers views from it's soul realm into the organism of the body by means of the nerve-spirit, because such easily excitable nerves do not pose an obstacle in this process. Strong nerves, of course, cannot do this, which is why strong-nerved people rarely or never have the so-called second sight.

20] The second sight, therefore, is not to be regarded as something good or bad in a person who possesses it, but it is a kind of disease of the body, which people usually attain through all kinds of adverse events in the course of their earthly life;

great sadness, long-lasting fear, great fright, and the like are usually the causes of it, but sometimes also artificial means, as magnetism, intoxication, and now and then anesthesia by their own narcotic herbs. In short, such signs are not at all to be considered as signs of rebirths, which is already to be gathered from the fact that such visionaries may well narrate their seen images more or less like they experienced them; but in all their narrations there is nowhere any foundation to be found, and such narrations, despite sounding very strange, are lacking all coherence, and appear cluttered like leaves on a forest floor after falling from the trees.

21] But the reason lies in this: because with such individuals their spirit and soul are not yet connected with each other, so also in their visions there is no reason and no connection as vivid and well comprehensible before everyone's eyes; while from the mouth of a born-again, even if initially only in part, every representation of spiritual topics expresses the right reason and the fullest connection.

22] This is therefore also a sign of the actual rebirth, and a very important difference compared to a mere visionary; therefore one must also not expect any ludicrous miraculous signs as a consequence of the rebirth, but quite natural fruits of a healthy spirit and a soul that has become healthy through it; everything else belongs in the madhouse.

23] The born-again knows that one must not play around with the gifts of the Holy Spirit; therefore, he uses them only then, and usually in secret, only when they are needed.

24] But whoever intends to reach the rebirth because of any kind of recognizable miraculous qualities, he may be assured that such grace will not be granted to him; because that would literally mean to throw the very noblest pearls to the pigs for food.

25] Love for Me, great goodness of heart, love for all people, these bundled together, are the real sign of rebirth; but where this is missing, and where humility is not yet strong enough for every bump, neither halo, nor robe, nor spirit visions are of any use, and all such people are often farther from the kingdom of God than some others with a very worldly-looking appearance. For, as I said, the kingdom of God never comes with an outward pageantry, but only inwardly in all silence and inconspicuousness in the heart of man.

26] This you have to imprint on your disposition as deeply as possible and you will find the kingdom of God much easier than you think. However, if you imagine the kingdom of God to be all kinds of ridiculous miraculous foolishness and wait for it to happen, but it does not come, you must attribute it to yourselves if the kingdom of God does not materialize in one or the other of you. For in such foolishness the kingdom of God has never been promised, but in what it is promised, it can easily be found. But there are many who, in seeking the kingdom of God, behave like those people who are searching for their hats while already wearing it on their heads.

27] Therefore, only visions received by a born-again person can be regarded as righteous; but all other visions can only attain righteousness when they are enlightened by a born-again spirit. They can be trusted; but all other visions, dreams, and other means of soothsaying should not to be relied upon, because they are merely the product of the wicked vermin who, on countless occasions, creep up on to the human flesh and thereby spread all kinds of filth and garbage on the gullible soul.

28] Just like anyone should not hold on to such foolishness, he should nevertheless take to heart the word of a truly born-again person, because the latter gives nothing but what he receives; the other, however, only gives what he himself thinks he can create.

29] Whoever says grandly: "I say it, and it is my work," do not believe him; and if someone speaks as if he were speaking in the name of the Lord, but actually does it only for his own honor and advantage, do not believe him either.

30] But whoever says without selfishness or ambition: "The Lord says!" Believe him, especially if no attention is given to the reputation of the person; for the one who is born again knows only the reputation of the Lord; but all people are his brothers!

71

True and false prophets (April 22, 1847)

1] Someone could ask here again and say: So one can always give fullest faith to a born-again, if he predicts future things, or should also such prediction be put into a little doubt? - To this I say: If the born-again says: "Do this," then do it. But if he says: "This or that will come to pass," and has not added an 'if' to it, do not believe him; for then he is already not a true born-again, because everything that happens and should happen, happens conditionally, therefore also regarding the events nowhere a firm unchangeable prediction can be given; because if something that is going to happen would be predicted as definitely, the world would be in the deepest judgment, and all freedom would be lost. A true born-again knows this very well and would therefore have to prophesy against his own purest knowledge, thus obviously lie, if he wanted to predict something to happen irrevocably.

2] I Myself was surely the first prophet in the world; but who can prove that I have predicted something for certain, except My resurrection? I did say that I would die and rise again on the third day, but the time and hour of neither the death nor the resurrection was foretold to anyone.

3] So I have also predicted My Second Coming, but, mind you, with the addition: The time and hour are known to no-one, except to Me alone, and also to the one to whom I wanted to reveal it; but I have already revealed it, too, but not with regard to

time and hour, but only with regard to the signs by which one should recognize My Second Coming. (Mat.24,36; Mar.13,32; Lk.21,33; Acts.01,07; GGJ06.076,08-10; GGJ08.049,06; GGJ06.174,07-08; GGJ08.162,04-06)

4] So did all the prophets prophesied; but all their prophesies were conditional, so that by such a prophecy no-one should be judged, but be at liberty to do what he is advised to do in order to escape the announced judgment, or to refrain from what is offered in order to be judged.

5] Jeremiah prophesied for years, and waited himself, sometimes bitterly complaining, for the prophecy to take place; for what he prophesied for tomorrow happened only after years, indeed he had to wait for twenty three years until his prophecy concerning the seventy years of Babylonian captivity of the Jewish people came into full fulfillment.

6] Jonah waited in vain for the downfall of Nineveh, so that in the end he quite angrily reproached Me for My goodness; but the cause of all this lies, as has already been remarked once before, merely in the behavior of people, for if they are threatened with a judgment, but then change their behavior, even if not all, at least some, then the judgment is called off.

7] If there are only ten righteous people among a hundred thousand, I will spare the hundred thousand from judgment because of those ten; and if there are a hundred righteous people among a million, I will spare a whole million from the threatened judgment because of them.

8] If, of course, the number of the righteous is higher, then the judgment will be all the more certain to be lifted, and instead of a general judgment, only a specific one will affect the most stubborn. If, however, there are fewer righteous, then, of course, after some subsequent admonitions, the threatened judgment will not be stopped.

9] Only according to this well-defined rule, a born-again can and may predict future events. If the prophecies do not have this condition, then they are false, and the prophet was neither a born-again nor a called one, but he did it out of his own power, for which he will also find his reward; and if he will also say to Me one day, as there are so many of them now: 'Lord! I have done all this in Your name, and everything for Your greater honor', then I will still answer him: 'Away with you, for I have never known you', that is, as a prophet and as one whom I would have called to prophesy in My name, for a prophet who prophesies for money is like one who serves God for money and worships Him for money. They have already taken their reward; therefore I have nothing more to do with them, for they were always false prophets, only compliers and servants of Mammon and Belzebub.

10] From this it is clear that everyone should be very careful with prophesying, the born-again and the called as well as the not born-again and not called; because for the sake of prophecy, I let no-one reach the rebirth, but only for the sake of eternal life.

11] But if I call someone to prophesy, he should not be so bold as to add or take away something on his own authority, for if he did that, it would be very bad for him one day; therefore, it is by no means an easy business to be a prophet, and a very useless and harmful person is the one who prophesies on his own authority, or even presumes to be a divine judge.

12] He who does this is a vain doer of evil, and shall come into the same judgment which he prepared for his brethren. He who condemns will be condemned, and he who curses will be cursed; he who judges with hell, will find his judgment in hell; he who judges with death, will find death; he who judges with the sword, will be judged with the sword; and he who judges with darkness, will be cast out into the outer darkness, there will be weeping and gnashing of teeth; but he who does not want to be judged, let him not judge.

13] But if someone wants to say that he has power from Me to judge, I say to him that he is a liar for eternity; for I have given to My born-again apostles and disciples only a power of supreme charity, which I have made equal to love for Me, and this supreme degree of charity is My Spirit in the heart of every born-again, as well as in the heart of those who believe in Me, love Me and their brothers for My sake. By virtue of this love, which is My Spirit in man, everyone has the most covenantal right to forgive his enemies as often as he wants, with all his heart; and as often as a man has forgiven his enemy through My Spirit in him, as often shall the same sinner be forgiven in all heavens.

14] But when there is an evil enemy to whom all forgiveness is fruitless, say to him: "The Lord repay you according to your works!" and in this consists the withholding of sin.

15] I ask: "Is this authority a granted right to judge?" Oh no, this is only an authority of the highest neighborly love or of a love which is equal to My divine love; but never ever an office of judgment, which I Myself have put aside, and for that very reason have given it all the less to a person.

16] But I have given this supreme power of love to mankind out of My very own supreme love, so that people among themselves might all the more easily become true brothers in My name; for among the Jews no-one, except the high priest alone, could atone a sin which one man committed against another, and that only at certain times and by certain sacrifices, and two people who sinned against each other remained enemies as long as the priest and the sacrifice did not reconcile them.

17] How unfortunate was this circumstance, which, of course, was more a misconception of the law than the law itself, for such people who not infrequently lived many days' journey from Jerusalem! In order to counteract this old abuse of the law in the strongest possible way, and to lighten the burden of mankind as much as possible, I have therefore given every man the highest divine power of love, so that everyone can forgive his offender with all his heart, and that this forgiveness is also valid for all heavens.

18] How was it possible for man to turn this authority into a right to judge others? And if I had done something like that, would I not have contradicted Myself, if I had condemned all judging on the one hand, but on the other hand I would still have ordered it as an indispensable condition for beatification? Such action could hardly be expected from a stupid man, let alone from the highest wisdom of God.

19] When I said: "Receive the holy Spirit!", it meant, and it still means: Receive the highest power of My divine Love! What you solve on earth, that shall be solved, and there is no need for a sacrifice and a high priest anymore; and what you bind to your heart, and what you bind in the world, that shall also be bound in heaven.

20] Here, loosening and binding should not be understood as forgiveness and reservation of a sin, but loosening means making free, and binding means accepting.

21] If, for example, someone owes Me something as a man owes a man, the man can release the man from the debt. Or if there is some heathen, a Christian can make him completely free, if he confesses Christ, and can immediately accept him into the congregation, or bind him in the heart with the omnipotence of divine love. Every orthodox Christian who believes in Me, loves Me and is baptized in My name, has the full right to do this, without having to turn to the high priest, to whom alone it was formerly incumbent to accept foreign heathen people into Judaism through circumcision.

22] Such authority was given, as already shown above, so that man's life would be made as easy as possible, and he could cleanse his conscience everywhere and lead a pleasant life.

23] But who can turn this into an even more troublesome office of judgment than the former Jewish one was? Where this was done, it was done against My order, and who takes part in it, judges himself, if he thinks to free himself of his sins thereby, and if he allowed himself be judged voluntarily. Such a judicial institution becomes for him a true savings bank for sins; for how can a third party cancel a debt owed by a second to the first? The first can forgive the debt of the second, but the third can never do so in eternity. If the first and the second, or the creditor and the debtor, are stupid people, a third party can act as an arbiter, and can reconcile them through good counsel and as a good deed; but there can never be any question of forgiving sins, unless the creditor has authorized him to do so from the bottom of his heart.

24] But when Jacob recommends a mutual confession of sins out of My spirit, this is by no means to be understood as confession, but only a mutual confidential sharing of one's own infirmities and weaknesses, in order to receive a true strengthening antidote in spirit and in truth from the stronger friend and brother. Behold, for this one needs neither priestly nor exorcistic ordinations, and the apostleship itself is only a brotherly teaching office, but no Hebrew and pagan gold-, silver- and precious stone pomp.

25] It was certainly not Jacob's intention to instruct the teachers of the church to show themselves in the highest and richest pomp, when calling on the congregations

to confess to each their infirmities and weaknesses; in addition to the medical purpose he also wanted to promote mutual humiliation, so that not one brother should distinguish himself before the other like the Pharisee in the temple, but be like the humble tax collector.

26] There is no mention of confession, as already noted above; however, not only the apostles, but it is recommended to everyone, if necessary, to act as an unjust steward, which, among other things, should mainly do the following: If some very feeble-minded people have sinned against their brothers, but these have died, either bodily or spiritually, - in which circumstance a remission of guilt against their feeble-minded offenders is no longer to be thought of, - a third party can come to the weak and write off their supposedly great guilt. He will perform a work of true Christian mercy on them, especially when he turns them to Me; but in every other case a third person should not interpose himself between two brothers as a debt forgiver. If he does so, the sins of the two will be laid on him, because he wanted to judge them, but not correct them.

27] This is a very thorough understanding of the meaning of the commanded forgiveness of sins. Next, something more about this, and more about false prophecy.

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The forgiveness of sins and idolatry (April 24, 1847)

1] Some of the so-called modern philosophers, who admittedly do not consider Me to be more than a philosopher, claim that every man has the right to remit sins according to the Christian sense, because I, as the founder of this doctrine, have also remitted sins, and nota bene to such people who had certainly never offended Me before.

2] But I say to this, and say to such philosophers about what I said to those Jews who put the adulteress before Me:

3] "He who is without sin among you may well do likewise, and his act shall be approved in all the heavens."

4] As a man, I was able to forgive everyone's sins, because I was completely without sin; but whoever is not without sin, and if not otherwise has the fleshly procreative sin dwelling in him as hereditary, he cannot do the same.

5] For to be without sin is to be in the highest degree of humility and love. The law of God must be the very nature of such a man, and his flesh from childhood must be denied in all it's desires to the deepest degree, so that God's power may fully dwell in him; then such a man might well say to someone: "Your sins are forgiven!" And they

will be forgiven; for it is not man who forgives sins, but only the divine power, which alone is able to reconcile and equalize the hearts of those who have sinned against each other and have become enemies, i.e. to illuminate and enlighten the hearts with its divine fire, and thereby quench all anger, all arrogance and all envy. But it is self-evident that only God's power can do this, and not man out of himself; therefore a man can say only to God:

6] "Lord, forgive me for the sins I have committed against many of my brothers, whom I can no longer ask for forgiveness for the sins I have committed against them; but Your power, oh Lord, is capable for all time, as it is for eternity, to accomplish in all reality that which I would like to accomplish myself, if I could!"

7] Behold, in this way only the power of God can remit sins which people can never forgive one another, either because of such local distances, whereby two people who have once offended one another can hardly come together anymore in this world, except by way of dead letters; or else because one or the other has died, and thus bodily death has drawn an impenetrable wall between two people who have sinned against one another. In such cases, therefore, only God can forgive sin in the true sense, although a so-called bad steward can gain merit in My name from such sinners. What a bad or unjust steward is you know already. He has no right to forgive the debt, because he himself is a great debtor; but since he thereby performs a work of mercy, he offers a drink of refreshing, strengthening water, which will not go unrewarded.

8] I do not want to say too much against such a use, if a man discloses his faults and infirmities to a so-called soul-friend in private, in order to get a consolation from him, and a mediate assurance that his sins will be forgiven, if he turns to Me with the serious intention of no longer committing such sins and, if possible, to make amends for those committed against his brother by sincere repentance and possibly by a kindly amends for the offense.

9] Such a confessor will always be quite dear, valuable and delightful to Me; of course, a clergyman is not needed for this; but since a clergyman already wants to be the minister of the Lord's Supper, he can certainly also take over the unjust steward's office in the above-mentioned way, without, however, disapproving of a similar office when it is performed by another brother against a brother, provided that it has been done in the above-mentioned order; But if such an unjust housekeeper thinks that a confessor has the exclusive power and authority to remit sins, or even to withhold them from a sinner who entrusts himself to him, and to judge him, he is a perpetrator of evil and a killer of souls and spirits, since he arbitrarily places himself before the gates of heaven, does not want to enter himself, and does not want to let anyone else in either.

10] Such a one is like those Pharisees, scribes and priests of the Jews, who burdened the people with the greatest and heaviest burdens, through which impossible compliance the poor people alone could gain heaven; but they

themselves did not touch such burdens with a finger. These are the ones who block the gates of the kingdom of God, drive away anyone with hellish wrath fire who wants to enter, and do not want to enter themselves. But for this, as it is written, they will receive all the more damnation one day.

11] To this class also belong those false prophets who preach to the poor simple-minded people with great earnestness and zeal: "Go there or thereabouts, and make a so-called pilgrimage to this or that image of grace, and do not forget to bring along from home an abundant sacrifice to the best of your ability, and you will obtain forgiveness for your sins at that image (usually representing Mary), and other indescribable graces for your household in the great multitude!"

12] If then the poor blind people, as experience teaches, really follow such donkey-talk of a false prophet in droves, and at the place where the graces are distributed, they usually hear even more fools-talk of miracles and countless dispensations of graces, and in this way are not infrequently made completely dead in their spirit, then I say: Such false prophets shall one day find their due reward, for they know nothing and want to know nothing of how to worship God in spirit and in truth. They are nothing but servants of Mammon, privileged by the world; their image of grace, usually badly and unaesthetically produced by human hands, is by far more important to them than God; for the image carries money for them, but not God, because He is the same everywhere anyway.

13] All those who teach such things and turn the people to the images, are the most perfect antichrists and false prophets, who should be avoided by everyone like the plague, because they know the art of enchanting the people with all kinds of ostentation and killing them in spirit with false miracles.

14] Therefore, you should not visit such places, for they are full of contagious spiritual plague.

15] Do not believe that anyone can find help, because I alone can help, who am an eternal enemy of all idolatry. How could I give miraculous power to a wooden image made by human hands? If I would give it to someone, then it would be a real human; but not to a carving, which is much lower than the smallest animal, which has life and movement. Yes, it is much less than a blade of grass, and less than a stone. This is what it is, thus in its order; but it is not an image what it represents. For the image is wood, but represents a man, and is therefore venerated and worshipped because the one it represents was a virtuous hero.

16] Thus, the worshipping of images is an even more abominable idolatry than that of the ancient pagans; they made gods of metal, stone and wood, because they did not know the true God. Thus, an inner need for a true God compelled them to do so, but contemporary mankind has and knows God, and knows that He is the only Lord, but still worships carvings; what should one say to such people? Nothing but: They are like the archenemy of God, who also knows God very well, but instead of loving

Him and worshipping Him alone, he despises Him, and he is hostile to Him everywhere.

17] The stupid, however, should not be credited with stupidity; but all the more those who see and have light, but still do not want to see, and extinguish the light wherever it is.

73

Active faith (April 27, 1847)

1] This does not only apply to the papacy, but to all so-called sects or denominations, because where Christ is not preached in His true Spirit and in His truth, there is false prophethood in the place of a true church.

2] If one or the other sect also says: "See, I have no images, therefore my confession must be the purest!", then I say: Image or no image decides nothing, but only the life according to the Word. For to purify a doctrine in itself of all ceremonial things, no matter how much, in order to make it more suitable for the reception of 'pure reason', means, in other words, nothing else than to continually reason about a given doctrine, but never to live according to it, just as if someone bought a house, and would like to constantly clean and polish it inside and out to make it more and more suitable for a dwelling, but for all the cleaning and polishing, and for all the continuous improvements making it habitable, no inhabitant ever gets in. Is not the next hut which is continually inhabited, better than such a house?

3] It is the same with the church; it is still better if it has some kind of standard in which its believers find some kind of stability, than if it is like such a church in which nothing but sweeping and cleaning is going on all the time. Their confessors stand by and watch, like idle people at a house-building, who also criticize and make comments; but at the same time it does not occur to anyone to hand only a brick and a bushel of mortar to a working mason for the benefit of the master of the house, and that the idlers consider themselves much better than the workers.

4] Behold, this is a true picture of the many denominations! They do nothing out of sheer preparation and criticism, and are continually criticizing those who are not of their denomination, and make fun of their blindness, and continually crying out: "Come here, that we may take the mote out of your eyes!", but they are not at all aware of the beam in their own eye. (Mt.07,03 Lk.06,41)

5] It is true that there are a thousand enormous abuses in the Roman Catholic Church, but there are also many good things in it, because love and humility are preached, and if someone follows nothing but that, he will not be lost.

6] But what shall I say of a sect that teaches nothing but faith and rejects works? There, as you say, baptism and chrismation are corrupted; for it is written loudly and openly that faith without works is dead, and I Myself have clearly said many times: "Do not be vain hearers, but doers of My word!" (Jac.01,22). This obviously shows that faith alone is of no use, but works.

7] What good is the light of the sun to the earth if it is not connected with the powerful heat?

8] What is the use of all knowledge and science to a man if he does not apply it?

9] Or what is the use of merely believing in the cold winter that a burning wood in the stove can warm the room? Will the room be warmed by faith? I do not think so.

10] In short, the strongest faith without works is like a foolish person who merely wants to cover himself with a warm thought in a cold room in order to warm himself. Of course, this is the cheapest blanket; but whether this blanket will warm anyone, may be judged by those poor people who in severe winters have not infrequently been found frozen stiff in their rooms, and mostly for the reason that they had no other blanket than a barest blanket of thoughts.

11] Just as this covering of thoughts is of no use without a real covering, so faith is of no use without works. Faith is only the receiving organ of a teaching that leads to a certain activity; whoever merely receives these instructions in his faith but does not act on them, ask: What then does the instruction serve him for? I say: To nothing else than for a cheeky criticism, - just as all the rules of musical art are of no use to someone, if he is not able to perform even the easiest and simplest! But such a mere rule-holder is then cheeky enough, and criticizes every artist as if he himself is a flawless performer. But I say: Even a beggar musician is still worth more than such a critic, who himself can do nothing, but wants to judge everything.

12] Thus I prefer such a church, where something is happening, than one where nothing is done; because it is better to give someone a piece of bread, than to make a thousand plans for the care of the poor, and still give nothing to the poor, when he comes to such a planner. Planning is all right; but giving must also be there, otherwise faith is again without works, where poor mankind is starving by the hundreds.

13] But whoever wants to live rightly can do so in every church; for the main rule remains: Test everything, and keep what is good! (Thess 1.05,21)

14] If you have bathed a child, throw away only the bath water; but keep the child, and the child is love!

15] I say to no-one: Become a Catholic, or become a Protestant, or become a Greek, but what he is, let him remain what he is, if he wants to. He can be what he wants to be, but let him be a working Christian, and that in spirit and in truth; for every one may, if he wants it, have the pure Word of God.

16] I am not like a patriarch, and I am not like a pope, and I am not like a general superintendent, and not like a bishop, but I am like an exceedingly good and most

just Father to all My children, and I only take pleasure when they are active and compete in love, but not when they call each other fools, and each one of them wants to be the wisest and most infallible with pure reasoning, but in doing so, do nothing.

17] My kingdom is a kingdom of the highest action, but it is not a kingdom of idle, wise-nose loafing; for I did not say to the apostles: Stay at home and think and brood and ponder over My teachings, but: "Go out into all the world!" (Mk.16,15)

18] I say the same to all the blessed. There it means to be active, because the harvest is always greater than the number of workers. Therefore, it is also better to be active in some order than pursuing only of the purest faith. And to be active according to My teaching is infinitely better than to know the whole Bible by heart and to believe.

19] The mere man of faith is like him who buried his talent; but if someone knows little from Scripture, but does according to it, he is like him who faithfully takes care of little, and then is set over much.

20] From what has been said so far, everyone of good will will certainly be able to find out easily what he has to do to become a true human. What he has to choose and avoid for his field of action, he will find here as clear as day; therefore, everything has been said in this respect.

(Part Three of The Earth has been added to the booklet The Twelve Hours, since both are relevant to the events of the mid 1800s.)

THE MOON

Chapter 1 Nature and Destiny of the Moon (1 May 1841)

1. Now, as far as the moon is concerned, it is a solid world-body, even more than your earth, and is in a certain way a child of the earth, i.e. it is formed from the constituent parts of the earth.

2. It is attached to the earth so that it catches the magnetic force flowing out from the earth and then returns it to the earth as needed, for which reason its course around the earth is also just as extensive; for this always depends on the greater or lesser quantity of the magnetic presence on the earth; and on the contrary, however, also the course of the moon, as a carrier of this substance, depends on the possible need of the earth for this natural life-substance. This is the main function of the moon.

3. If a planet is smaller than the earth, it does not need a moon, and the place of the moon is taken by very high mountains, which is the case, for example, with Venus, Mercury and Mars and some other much smaller planets; but what the larger planets are, they must be provided with one or also several moons in order to render the already known service to their planet.

4. But also in the moon, as on the earth, there are humans and innumerable other creatures, only with the difference that no moon is inhabited firstly on the one and the same side which is constantly turned towards the planet, but always on the opposite side, because on the side turned towards the planet it is provided neither with air, nor water, nor fire together with everything necessary for organic life.

5. You will ask: Why then? The answer: Because no moon may have a movement around its own axis, and that because the attraction of the earth or at all of every planet in the distance of its moon is still too powerful. If now the moon would have a rotation around its own axis, and if this would be still so slow, then by such a rotation firstly the attracting force of the planet would be strengthened in the relation, in which relation the rotation of the moon would stand to the rotation of the planet, i.e. if the moon in its rotation would approach the rotation of the earth in time, so that it would turn around its axis approximately in the same time as the planet, then by virtue of the thereby growing attraction of the planet, one part after the other would soon detach itself from the moon and fall to the earth. But with such a slow rotation as the planet has, it would serve the moon very little with regard to the proportional distribution of air, water, and thus also of fire, and all this would still be as now, namely on the side opposite to the planet; for the water, the air, and the fire must be driven around on a world-body by a proportional speed through the protruding moun-

tains; Otherwise these elements, so necessary for organic life, would accumulate on the side opposite to the central body by virtue of momentum and their own fluid gravity.

6. But if this were the case, ask yourselves: Who could live on such a world-body? He would live only as long as he would be under the air- and water-layer; but if the planet would turn out of this, he would have to suffocate in the airless space, if he would not have first drowned under the water-layer.

7. Now look, this would also be the case with the moon; if it had a rotation only as slow as the earth, it would have to have a five times faster rotation around its axis, i.e. it would have to rotate five times around its own axis in 24 earth hours, in order to distribute the air and the water and fire properly on its surface, which would then result in nothing else than the complete destruction of the moon already after five years, and the earth would just be littered with moon particles; What effect the masses crashing from the moon onto the earth would produce, I don't have to tell you; but only say so much that nobody would remain alive.

8. If you consider this a little intelligently, then you will understand well why the moon has no rotation, therefore also always have only one and the same side turned to the earth.

9. But so that you can fully understand the moon and its habitability, you must know that the moon is actually moon only on the side facing the planet; On the opposite side, however, it is not a moon, but a completely solid part of the earth, so what is the moon is not solid, but very loose, almost like a somewhat solid foam of the sea, whose firmer parts protrude like mountains, but the softer parts are sunken like niches and funnels toward the center of the whole world-body, in some of which there is atmospheric air that cannot yet escape, which, viewed through a strong telescope, looks almost as if it were water; All high points, as well as the less deep funnels have absolutely no atmospheric air, but only ether, as it is found in the free spaces between the sun and the planets. This side of the moon is therefore also inhabited by no organic being, but its inhabitants are of a spiritual kind; these spiritual inhabitants were in the life of the body all world- addicts, and are now banished there for improvement, so that they can in this way still sufficiently fill themselves with the world; and when they then realize after considerable lengths of time that the worldly affair bears no fruit, and they lend an ear to the teachers sent there, then those who are willing to do so are immediately led from there to a higher, more blissful level of freedom; those who are less obedient, however, are again clothed with bodies on the earth of the moon, and there they have to get by very poorly and miserably; For now they have to struggle with the greatest cold and darkness; on the other hand, they also have to contend with an unbearable heat, for the night lasts almost 14 full earth days and the day, just as long; towards the end of each night, it becomes as cold there as on the earth at the North Pole, and around the middle and towards the end of the day, it becomes so hot that no living being can endure it on the surface.

10. These inhabitants, as well as all other organic beings, dwell in the earth; in this subterranean dwelling they have to spend more than half of the day, as well as more than half of the night; therefore there are no houses and cities there as with you, but the dwellings are in the depths of the earth, here and there also in mountain gorges and caves.

11. There are no fruit-bearing trees there, but only root crops, such as potatoes, turnips, carrots and the like. These plants are planted at the beginning of the day and ripen completely at the end of the day; at the beginning of the night twilight, the people come out of their caves and harvest these fruits, and immediately bring them to their underground dwellings, where they then feed through the night time, as well as through the whole of the following day.

12. Of the domestic animals, there is only one kind of earth-sheep to be seen, which is to these inhabitants what the racing animal is to the northerners.

13. There are still in the rivers and lakes, which are quite common on the earth, a lot of aquatic animals, as well as some small species of birds, not unlike your sparrows, as well as whole armies of insects, and other 1-, 2-, 3- and 4-footed terrestrial animals, whose purpose and more detailed description you will hear on another occasion; for now, enough has been said.

14. But above all, My beloved ones, beware lest one day you also become inhabitants of this miserable world-body; for this shimmering yellow schoolhouse of life is indeed a laborious schoolhouse, and it would be better to die on earth fourteen times in one day than to live there for only one day; for the inhabitants are much worse off there than those buried here in the cemeteries; for these do not know that they are buried; but the inhabitants of the moon must live in their graves, are also often buried there in their subterranean dwellings either by collapses or by sudden floods of water.

15. As far as other remarkable phenomena of the earth and its inhabitants are concerned, I will tell you about them at the next opportunity. For now, however, think about what has been said and pay special attention that you recognize and use the spring of your life well; you will see even on the moon, when it is fully revealed before you, a very significant sign of the Son of Man in the sky, Amen. This I say to you, now coming on the clouds of heaven, Amen, Amen, Amen.

CHAPTER 2
The moon people
(8 May 1841)

1. As for the people in the moon, they are of both genders, as on earth, but were created a thousand years later by an empowered angel.

2. As for their natural size, they are only a little over two shoes tall, and have much resemblance to the Nordic dwarfs; they have a very large stomach, which has a double function with them: one for the digestion of food by the ordinary gizzard; the other by virtue of a second stomach for the accumulation of a kind of light gas, which gives them a triple advantage;

3. for it firstly makes it easy for them to jump over any river very easily because they cannot build a bridge over the rivers due to the lack of timber; and if there are rivers of great breadth, or here and there inland seas, they can easily swim over the surface, like a fish. So this is the first advantage of this stomach.

4. As for the second advantage, it consists in the fact that by expelling this air, they produce a kind of banging sounds, by means of which they make their presence known to each other in their subterranean chambers; they also use this air for a stronger external language, which, of course, is only meager in the highest degree; for their lung language is extremely weak and silent, and only this language is spoken by the moon people for the improvement of their inherent spirits; the actual moon person has initially an abhorrence of this language; but when the spirit gradually becomes better, the soul of the moon person then befriends the indwelling spirit of an earth- human to be improved, until at last the soul of the moon person becomes completely one with the improved spirit, which state then also brings about the usually painless death of the moon people's body.

5. A third advantage of this stomach air is that they warm up their underground caves by a frequent outflow during the cold nighttime, which happens in the following way: Since their cave dwellings look almost like, or rather are hollowed out from the inside in such a way that they almost resemble a large, shallow bell, the entrance to which is made from the ground up by a kind of staircase, the light air expelled then collects under this airtight living bell and makes their dwelling tolerably warm, and prevents the free inflow of the outer extremely heavy atmospheric air; this is only absorbed by this light gas as far as it is inevitably necessary for physical life. The this stomach air has same purpose also in the unbearably hot day periods, in which these moon people must likewise go under the earth, only with the difference that this gas is changed by the effect of the stomach into a cooling oxygen gas, by which it protects then also their bell-dwelling with repeated expelling, against the penetration of the hot air. This is the third advantage of this wind stomach.

6. Another peculiarity of these people is that their eyes are of double quality; the first quality is that of sight, as with you; but the second quality is that their eye in their dark chambers also serves them as a light, which quality is found even on earth both in certain animals and in some regions in people, namely in those whose eye pupil is red, as in rabbits. Another peculiarity of these people is their extremely acute hearing, by virtue of which they can easily hear the slightest sound from a considerable distance, which is why their ear funnels are significantly larger and more compact.

7. The male gender is much stronger than the female; but not in the ratio of the earth, but in such a way as the strength of a ten-year-old child relates to the full strength of a man; therefore these moon people are also of the greatest tenderness towards their wives, and literally carry them not only on the hands, but so on the shoulders, so that the feet hang down on both sides of the neck on the chest, for whatever reason two people are always seen there one above the other.

8. The woman is allowed to do almost no work at all, and is fed by the man, in such a way that the man even chews the food thoroughly and then gives it from his mouth to the woman. She comes out of the house only on his shoulders only in case of an emergency, and in her high pregnancy, when she is close to childbirth. A woman gives birth only twice in her whole lifetime - once during the day and once during the night, but always gives birth to four living children, namely four males during the day and four females during the night. The children can walk immediately, and the males are also immediately accustomed to carry the females. That the children there sometimes die as children is just as natural a thing as on earth. They are inhabited by foreign spirits only when they are a hundred days or more old.

9. All these moon people have the second sight, and are instructed in the knowledge of God from within by the angelic spirits assigned to them; and the instruction they receive from the angelic spirits is at the same time also an instruction for the indwelling earth-spirit; and in this way the moon person's soul supplements the damage which a man on earth has suffered to his soul through his arrogant worldliness; And so such a man, who has been rigorously improved on the moon, has a patched up soul, and by this very fact will eternally differ from the perfectly pure spirits, and will never be able to enter into their free societies; but will relate to them just as the moon does to the earth, which, although it constantly accompanies the earth, can never approach it, as a friend does to his friend.

10. Only those spirits who did not need to be placed in a moon human in order to improve themselves, but who as spirits had already acquired a most revolting disgust for the earth, will be led away from there into higher regions and can be taken up into the child-kingdom, as their highest level of bliss; but to reach higher, would be impossible for them; because their limited quality would not be able to endure a higher state, as little as a man on earth, as long as he still lives in the body, could endure living in the finest ether.

11. Behold, this is the lot of the best world-minded people; for whoever does not voluntarily renounce the world out of love for Me - but the worldly things must be driven out of him by such extraordinary means of coercion, by virtue of My great mercy - he has not acted freely; but whoever does not act freely, he acts like a slave. Who, however, can regard the forced action of a slave as self-meritorious? But if the slave fulfills his compulsory condition, his action is nevertheless worth so much that he is given a loaf of bread to eat, so that he may also live, insofar as he has worked willingly, as it were, of necessity.

12. From this you will now be able to fully understand why such beings are not capable of a higher bliss than the children in the transition from life into the spiritual, after which they themselves are, and must be, nothing but slaves of blind obedience.

CHAPTER 3

The animals of the moon

(9 May 1841)

1. Concerning the animals, there are, as already mentioned in the beginning, as on earth many species and classes, both in the air, earth and water.

2. Among all these animals, there is only one tame species under the name according to your earthly language: moon sheep; all other species are not tame, i.e. they are not serviceable to the human society. This moon sheep is, as already mentioned, to the moon inhabitants what the reindeer is to the Nordic peoples. It's shape is as follows: The body is perfectly round, like a filled flour sack, this body is supported by four feet, which are not longer than a span, and are provided with four claws. The head is perfectly similar to an earth sheep, and sits on a neck a cubit long and a quarter cubit wide from top to bottom. It has two long ears, similar to those of a donkey; On the head it carries only one horn, which is provided in all directions with finger-long, very pointed outgrowths. Furthermore, it has a lion-like tail, which is provided with a rich tuft of hair at the end. It's color is white and the whole body is covered with wool like your sheep.

3. Well, what is it's usefulness? It's usefulness is of the greatest importance for the lunar dweller; for it firstly nourishes him with it's abundant gold-colored milk; secondly, the lunar people prepares from it's abundant wool all their clothing, which consists of a kind of shirt and coat, and is the same for the male and female gender; Thirdly, it loosens the earth with it's horn, and the people then throw the seeds of their root fruits into the loosened soil, which fruits then, as already said, reach full edible ripeness in the short time of your fortnight. Such an animal not infrequently lives three hundred lunar days; when it dies, it's fur is stripped off, and is used for beds in the subterranean chambers, but the flesh is dragged to an insect pile, which insects are not unlike your ants; These insects consume all the flesh from the bones in a short time. When this was done, then the people come again, and take the bones together with the horn with them, and make their necessary tools from them. This is the entire usefulness of this tame animal.

4. There are still a lot of animals on the moon-earth, which have more or less similarity with the animals of the earth; only they are all much smaller than the animals on earth, and all are also smaller than the already known sheep, which is also the king among the animals there. Of all the moon-animals, two are especially note-

worthy - i.e., besides the sheep - is firstly the three-footed marmoset and secondly, the one-footed ducker and jumper.

5. The three-footed marmoset is the physical size of a cat; its head resembles that of an armadillo, with the only difference that its mouth splits halfway down its neck. Its two front feet perfectly resemble monkey paws; But concerning its single hind foot, it resembles an elephant's trunk, and can be contracted to a span, at which point it also becomes disproportionately thick in relation to the whole animal, but in the opposite case it can be extended to a length of three fathoms.

6. You will now of course ask: Why such a strange shape for an animal? It shall not be difficult to solve this riddle for you. You see, as already known, the temperature of the moon is completely different from the temperature of the earth; for in the course of a period of nearly twenty-eight days of the earth, the moon earth is covered by deep snow, then in the next seven days of the moon earth, it is often flooded in all directions, and again soon after it is afflicted by an insufferable heat from the sun.

7. Now see, this animal mentioned must be because of its purpose, always with its head in the atmospheric air, therefore it needs just this trunk-like foot; for at the time of night or winter it stands on its extended foot, reaching out above the surface of the snow, lures a species of night bird, which are not unlike the small earth-bats, into its vicinity, catches them there, or rather lets

them fly into its wide-open mouth, which breathes pleasant warmth, and then consumes them at once. See, this is the one purpose of this long foot.

8. But when the snow has begun to melt, and the water often covers the miles-wide plains, which are also enclosed by high mountain rings on the habitable side of the moon, by means of this hind foot, this animal must again reach with its body over the surface of the water, so that it does not drown. At the time of the day's heat however it goes into the rivers, and stands there often for several days in the water, so that it is with the head and the two paws above the surface of the water; If the water rises, it lengthens its foot, and if it falls, it shortens the foot proportionately, and if such a river often dries up completely, then it continues to move in such a way that it pushes itself forward by the greatest possible lengthening of the hind foot; then it holds with the front feet firmly onto some earth-object, until it has pulled the trunk foot completely to itself, when it then again sticks the four long toes at the end of the rear foot into the earth, and so again pushes the whole body quite nimbly forward. It continues this walk until it reaches water again, where it quickly enters it again with its hind foot in the manner mentioned earlier. Its food during the day is a kind of flying crustacean, which are not unlike your so-called stag beetles.

9. As for the so-called jumper and ducker, in possession of only one foot, this animal is nothing other than a variety of the already known marmoset; only it possesses by far more elasticity than the foot of the marmoset, for which reason its movement is also jumping. It is called a ducker because it is able to contract in such a way that in its ducking state it looks like a medium-sized loaf of bread lying on the

ground; But when he wants to jump, he suddenly expands to a length of 5 cubits. Through this sudden expansion, it then throws itself to a height of two to three cubits, and this always in an arc-like direction forward, so that such a jump not infrequently reaches a distance of six to seven cubits. This jumping continues one after the other, this animal is often very fast, and moves especially in the daytime so fast, that it catches up with every bird in the air. It's food is the same as that of the marmoset, and so is it's dwelling; and so such animals, along with many others, inhabit only the plains, and come into very rare contact with the people, because they live only on the mountains.

10. On the mountains, however, apart from the well-known sheep and the ant-like insects, there are only a considerable number of small birds, the largest of which hardly attain the size of your sparrows; the smallest, however, are scarcely larger than your flies.

11. The waters are also inhabited by varieties of fish, worms, and especially many crustaceans, one of which was mentioned before as a flying species. Of the moving animals, the so-called blue sphere is especially remarkable, because this is a creature that has no equal on earth. This blue sphere can divide into two hemispheres, which are attached to each other with small muscle bands. It feeds by crushing worms between it's two hemispheres, sucks the juice into itself, and then washes the larvae away again in the water. This blue sphere, which has the size of a large melon, has this property that at night time it offers such a strong glow on it's surface, that the rivers and lakes get a much brighter glow than the sea of the earth around the tropics; For you will not yet know that the sea around the tropics of the earth shines as strongly as the snow in your region when the moon is full; just so, behold, the sea also shines around the tropics.

12. All other animals of the moon would be of less interest for you, because they have more or less similarity with the animals of the earth, only that they are proportionally much smaller; and secondly, because you could not understand their spiritual purpose for now, and if you could understand it, it would be of as little use for you as the snow which fell on the earth a thousand years before Adam.

CHAPTER 4

Surface and spirits of the moon

(11 May 1841)

1. After getting to know all the inhabitants of this world body, let's take a closer look at it's surface on both sides.

2. Concerning the side facing the earth, you can already recognize it quite well by means of a good magnifying eye weapon, that this world body does not present a

flat surface, but a very mountainous one to look at, and is only distinguished from the earth by the fact that it firstly shows no water surface, and secondly, that its mountains do not run out radially or chain-like from the most important high points like those of the earth, but only present themselves as rings by enclosing larger or smaller areas. There are indeed also individual mountain ranges which resemble those of the earth, both in respect of the ray and the chain form; but they are much rarer, and those which run out in ray form are actually not mountain ridges, but an uninterrupted series of small ring walls, the diameter of which is hardly more than thirty fathoms; Such small ringwalls then run in a straight line in many thousands, and that from some large ringwall to some larger, or just as large, or more often also smaller ringwall, and in this way form in a certain way roads between all the ringwalls. If you want to observe this world-body through any stronger magnifying tube, you will discover these offshoots as a kind of brighter shimmering rays, and see how they spread out from an even brighter and also higher point in all directions. Their cell-like arrangement has led some astronomers to the erroneous opinion that they claimed to have discovered vegetation there, while it is not to be discovered on the whole side facing the earth, and also is and will be impossible ever to discover, because there is none there. The same is also the case with the even rarer chain-like mountain ranges, since they either consist of such ring walls, which are strung together like shapeless sugar cones, and have small ring-shaped depressions on their tops; or such cliff-like embankments in a row enclose a larger area, often more than fifty miles wide, which itself consists of many larger and smaller ring ramparts, in which even individual blunt cones with small ring-like depressions often still occur; indeed, even the small ramparts and roofs of the cones are often even provided with such small ring ramparts.

3. Now you would like to know, why all this on an uninhabited world body surface?

4. How is it then, if I would ask you: Why all the little spots, hairs and all the most different notches in all the leaves of the trees, shrubs and plants, and similar varieties in all the other objects of the animate and inanimate creation? Behold, there would be much to explain, especially if you consider, in addition, what an incalculably great significance a single hair of even the most insignificant moss plant holds within itself!

5. Behold, it is all the more the case with half the surface of a whole world-body; therefore I can only tell you something in general about it, and so all these ring walls on the surface of the moon are placed for the reception of terrestrial magnetism in such a way that the edges of the walls are, in a way, suckers of this impressive fluid; and secondly, however, the various depressions are receptacles for this very fluid. The reason why not all of them are of the same size and depth, is that this force must be distributed just as variedly, so that then from the average of such most exact distribution, that well-balanced proportion is managed so that according to it, the orderly preservation and movement of two world-bodies standing opposite each other, is in-

variably met. See, this is the general purpose of the formation of the moon's surface, which seems somewhat strange to you.

6. A second purpose of almost all these depressions is that in them, for the necessary preservation of all these formations, atmospheric air is constantly found and preserved like the water in the depressions of the earth. You will ask where this air comes from? And I say to you: From the same

as the earth, namely from the great reservoir of the infinite space filled everywhere with light and ether. At night, i.e. when the side facing the earth is without light, these depressions fill up with atmospheric air; when the sunlight gradually comes over them, an extremely abundant dew forms in these countless cauldrons as a precipitation of the atmospheric air contained therein; This dew then again fortifies all parts of the lunar surface, and also seeps as pure water through the whole lunar body for the support of the water sources beyond and from it, for the formation of the vapors and permanent air layer. Behold, this is another main feature of this lunar surface formation which seems strange to you.

7. Would you believe that all this cauldron formation of the surface of the moon still allows a third main purpose?

8. Oh yes, I say. All these cauldrons are also dwellings for those spirits to be reformed, who are saved from the first degree of hell by the teachers sent there from the better and purer spirit world with frequent support from the first heaven.

9. When these spirits are brought there, they are given a body similar to theirs again from the air in the cauldrons, by means of which they are able to see both spiritual and material things according to the needs of their improvement.

10. When they get there, they first inhabit those places of this world-body which are the deepest and at the same time the darkest for your eyes. When they improve, their coarse air-body is always transformed into a finer one, by means of which they then also come into a higher cauldron, and come into the small ones only as individuals, and into the larger ones as societies of like-minded people.

11. You will discover two points of special brightness on the surface, namely the brightest one in the lower southern region, and the smaller, somewhat less bright one more in the northern half. These two points are the redemption points, namely the southern one, from which most of the bright rays spread out, for those who did not need to be patched up in the bodies of the moon people; and the northern one for those who could not be cured of their earthly love in any other way than by a most torturous stratification in the most miserable body of a lunar human, from where they will only be brought again as spirits for the second time into the airy cauldrons of the more northern surface of the moon visible to you, and from there move up little by little to the already mentioned northern liberation point.

12. But you must not think that such a journey through these containers goes so easily and quickly as you might expect it from spirits. Firstly, it is very difficult, because as often as a spirit moves higher, it must die in it's former vessel, just as each

of you must die once in the flesh on earth; and this dying is also always more or less painful, and always accompanied with the feeling of the possibility of an eternal annihilation. Think that such a spirit often has to pass through several thousands of such cauldrons, and that it often has to stay in such a cauldron for a month, often for half a year, often for a whole year and more, then you will also get an idea of the speed of such a wandering!

13. Behold, there are still spirits from the times of Abraham on this world-body, who have not yet finished their journey over three fourths. What can you think of those who are going there while you are writing!

14. Behold, this is now all that is not unnecessary for you to know. Everything else, from the smallest to the greatest, you will see in a more perfect spiritual state from point to point in the brightest light of My grace, if you love Me above all out of all the powers I have given you to love Me; And so it is also not necessary to inform you more about the inhabited side of this world-body,

since this is completely equal to the uninhabited side in plastic regard anyway; only that there, material prevails, and here, spiritual.

15. That the world of animals and plants for the right formation of the souls of lunar people corresponds perfectly to the air-bodies of the spirits deposited on this side, which, as was already mentioned earlier, are in a certain way percolated through the whole lunar body by means of the water, and that these then reach the place of their destination again on the meager stage of vegetation and immediately through the whole series of the world of animals, you will only see and recognize everything in a well-distinguished way in the more perfect spiritual state on the way of My light of grace.

16. Finally, I tell you that it is I who make all this known to you. I also betray Myself to you, as I once betrayed Myself in the garden of Gethsemane to the Jews, high priests, Pharisees and scribes. But My betrayal of Myself is to you for life, as it was to them for death; for as eternal Love betrayed Itself to them for judgment and fall, so the same eternal Love betrays itself to you for life and eternal resurrection. But this is the reason and the hidden unfathomable wisdom of eternal Love, that the fall and death became life and resurrection for you through the great I, Amen. This says the I from death to life, Amen.

CHAPTER 5

Four questions in relation to the moon

(3 June 1841)

1. a) Oh most loving Lord and Savior! How do the moon people worship You? Do they form a church, a state under any visible head?

2. b) How do they raise their children?
3. c) What do they take our earth for, and do they know that You became man on earth and took away the sins of the world through Your bitter suffering and death?
4. d) How does the moon cause sleepwalking or somnambulism?

First question answered:

5. You can see all these questions on the earth itself fulfilled up to one letter, and that for this reason, because between the people of the earth and those on the moon in spiritual regard there is no essential difference; because as you already know anyway, the moon inhabitants are nothing but people from the earth to be improved, and bring their works with them like every other spirit. But that the works of these lunar transmigrants are just not of the best kind, such transfer already sufficiently says.

6. If you now want to experience My veneration from the side of the moon inhabitants on both sides, then take a look at the worldly people of this earth itself, and you will find a faithful mirror, which will show you, how My veneration is formed to the greatest part with the inhabitants of the moon.

7. What are the worldly people doing here? What honor do they pay Me, and with what praise do they pay Me the due duty? Do not these worldlings spend all their care on their filthy box? Some are always busy worrying with what rags they should wrap the dung heap of the spirit. Still others are worried about what kind of tasty food they should prepare for themselves, in order to shove them into the stomach, as the true workshop of death. Still others are concerned about a splendid house, a beautiful shiny interior, soft chairs and sofas, shiny tables, and extremely soft beds, in order to roll on them all the more easily and comfortably during the day as well as at night, and to take careful care that their inner most beloved friend stomach does not suffer any offensive pressure or even a somewhat painful bruise. These stomach friends are also particularly afraid of the rays of the sun, for which reason they then again take care that not too much sunlight falls through the windows into the room, which are therefore also covered with all kinds of rags. Don't you notice that such people already here have a slight kinship with the cave hucksters of the moon, who, because they can no longer build such splendid houses and are no longer able to hang their windows with rags, Instead, they flee from the sun's rays into their caves and also stay there until late in the afternoon, just like the lords of comfort and good on this earth, who climb out of their rooms into well-cushioned and swinging carriages in order to make a movement that, in their opinion, is beneficial to the health of the body. And again there are others on this earth who know no other more important business than the usury of money and property; and again there are others who have no other thoughts than to clean themselves in every possible way, which diligence is especially practiced by the female gender, and that with the honest intention to deceive some young inexperienced person and to deceive him after the

fathom; for such a maiden recognizes her true inner value and from this, also the value of the neighbor; Ask yourselves, will she also clean herself in order to deceive someone by herself and do like the Jews who clean the bad metal in order to sell it to fools as gold. I say that she will not do so, since she knows that it is

not false gold, but real gold, for which she does not need a fool, but an intelligent one, who will immediately recognize the gold, and will take it for the just price. And look, I could still list a lot of such worldlings for you; but it is not necessary for the enlightenment of the matter.

8. You know, as I once said that no-one should worry about what he would eat and drink, so also not about the clothing of the body; but seek only My kingdom and it's justice, which is My great love for those who also love Me, as I love them, above all. What then is My veneration like among those people on this earth, of whom the better kind spends twenty-three hours on the average of the day for the care of their body, but hardly deals with Me for a scattered hour! Does this mean to seek the kingdom of God? I say to you: the frogs in the puddles and the moles in the earth could well serve you as teaching apostles; for truly the frog quacks most of the day in his joy at the perceived life in his puddle, and thereby unconsciously praises Me in his quacking joy for the possession of life; and the mole recognizes and makes it's way in the dark earth, and it's work and it's silent rest is a silent praise song, by which it unceasingly praises Me, it's Creator.

9. But man, for whom I have created everything, for whom I have done such great things, still do and eternally will do, yes, for whom I care constantly and use all My wisdom and love for him, more than a most loving bridegroom for his most beloved, most dear bride, this man finds only hardly one hour in the day for Me, and this, moreover, only in such a way as a dissolute cook often throws salt into the food quite thoughtlessly, because she is already used to doing such things, or at least in order to be able to say that she has salted the soup, even if it often tastes no better than pure lukewarm water, without oil and salt! Truly I say to you, by such worship your God will not become fatter, and by it your life itself will not become stronger, than the life of your wooden house and room crucifixes, which physically show you the great wretchedness, how much your worship and service resembles that of the Jews, who at least have crucified the living One, while you would be too lazy and too lukewarm for this work for a long time, and are content that someone sells you such a wooden crucifixion already finished, which is then also perfectly suitable to take the atoms of your worship in My place. Oh you fools! So you worship the shaped wood or stone or metal, as the dog worships a corner stone, which a predecessor has already sniffed at, and press your lips to the wood, and think, if you have still babbled a so-called Our Father and Hail Mary, or if you have spent an hour or so in a church, made of stone and full of carvings, thoughtlessly and plastered with a gilded prayer book in your hand, you would have served Me and worshipped Me above neck and head; Oh you fools! Do you think that I am in wood, or in stone, or in metal, or in

other vain carvings from the hands of carpenters and sculptors, turners, locksmiths, blacksmiths, masons and painters? Truly I say to you: All such worshippers, if they do not think of something else here on this earth, will one day have to go to school for a long time on the moon, and there they will have to experience under greatest hardships spiritually and often also physically that the living God is not at all pleased with such nonsensical worship, which is much worse than that of the blind pagans, who at least make a serious sacrifice to their idol out of fear, if not out of love, whereas you worship Me, the living God, as if I were either not at all, or as if I were seriously only made of wood, or, if it goes a little better, either newly baked or old baked from flour.

10. If you now want to know in what the worship of God consists with the moon people, both on the spiritual and physical side of this world body, then I tell you that the local worship consists in nothing else, than in that the people there only gradually learn what the true worship of God consists of, according to which learning they then begin to worship God in spirit and in truth, and indeed in themselves; but not as you do during the day for one hour only, and even then still exceedingly lukewarm in wood and all kinds of spiritually praised foolishness. Also the worship of God consists in this, that those, who here have done their body good for twenty-three hours a day, there must learn to do without such extra fine bodily benefits through long times, deny themselves

to the innermost fiber of life, and expect everything only from Me, and often have to confess their faith as living through the most manifold and most difficult trials, but not like you, who either have no faith at all, or if you already have one, then this one embraces Me, the living God, with just the petty strength with which it embraces a wooden, badly formed crucifix.

Second question answered:

11. And if the first question is answered by this, the second one answers itself, because where I appear as a teacher either outwardly through angels sent there, and inwardly Myself, there is no need for an ecclesiastical, as well as all-terrestrial head, from which you can also see that the one to whom I have become a teacher can quite easily do without all other head teachers or not head teachers, especially if the head is rather a golden one than a spiritual one. And so the whole moon forms nothing else than a spiritual correction state under My sole direction.

12. According to this inner teaching also their children are brought up, and their only need is love, and out of it faith according to the teaching of the spirits, that I am a man, and have assumed such nature bodily on the world from which they originally descended, in order to make all people happy not only on the earth and the moon alone, but also to gather together in their kind all those who are scattered in the endless spaces from countless world-bodies, and to establish under the cross of love

also for them a permanent place. Behold, this is the whole of religion and worship on the Moon.

13. For this reason the men must carry their wives around, so that they may be cured of their sensual carnal lust by their ever oppressive burden. Verily I say to you: On earth a king in his state could impose such an indispensable duty on all the voluptuaries, that if such a voluptuary has made love to a prostitute, he would then have to carry her around on his back for a whole year, and would have to keep her thus day and night, either lying, sitting, standing or walking; truly, during this period, he will be satisfied with sweet meat, as a licking boy after the consumption of honey, by which he has spoiled his stomach so burdensome that after the restoration of his stomach he is even more afraid of the honey than of the stinging bee.

14. Of course, this is said here only for a more vivid testimony of the moon, and may not be well applied on earth, where man is in his fullest freedom, because the punishment certainly improves the flesh for a time and brings it to order, but not at all the soul, and even less the free spirit; therefore, in the moon such action also does not take place as punishment, but only as intimately better love.

Third question answered:

15. The question, what the inhabitants of the moon think of the earth, is after all completely unnecessary; because those inhabitants, who could see the earth by virtue of their position on this side of the lunar body, are spirits, and can see the material only by the way of spiritual correspondences; the otherworldly ones, however, never get to see the earth and know it only spiritually.

Fourth question answered:

16. Regarding the last question, your conception is quite erroneous, as if the moon caused such sleepwalking; but such is only caused at the time of the full moon by the magnetic fluid of the earth itself becoming more intense; for when the moon is in the full light of the sun, the light

drives the magnetic fluid from the moon back to the earth in a certain way, in which way the earth then becomes more fully charged; and people who have more metal in their blood due to various influences, either from the water, the air or food, then also have the natural ability in themselves to conductively absorb this very backflowing fluid.

17. When his nerves are filled with this, and thus begin to press the soul annoyingly, then the soul awakens, or rather it breaks free from its bodily bonds and wants to escape from the oppressive body. Since the body also possesses a very peculiar nerve-spirit, which is first of all highly related to the magnetic fluid, but on the other hand just as intimately related to the soul, which through this nerve-spirit is con-

nected with the body and corresponds with it; when the soul then wants to leave the dust, it then also awakens the nerve-spirit, which is most intimately connected to it, and this naturally awakens the body; and so the so-called sleeping procession proceeds as if three people were walking along one after the other, bound to each other; however, the spirit remains in the soul, which is why it is also alive. If such a sleep-walker then turns his face towards the moon and often climbs up on roofs and church towers, this happens so that he rises from the magnetically overfilled depth of the earth, and thereby reduces his oppressive overfilling of this fluid, so that then the body would again become suitable to receive and accommodate his soul with the spirit again through the nerve-spirit. When the body has become free again, the soul carries it back to its former place through the nerve-spirit, and only there fully reunites with the body. Naturally, the soul does not know anything about the state, because it has no memory, which is erroneously explained by the philosophers as a soul faculty, while the soul only knows what it just sees, and the memory of the soul in the body is nothing but a repeated seeing again of the corresponding natural impressions of the artificial organism of the body, to which seeing, of course, it is awakened only by the corresponding countless forms, which the spirit carries in itself.

18. Now you know everything except the actual essence of the magnetic fluid itself. What this is and what it consists of, however, in order to bring it closer to your understanding, nothing sufficient can be said in a few words; for with few words in the way of wisdom, you would hardly ever understand it, and for many words you are already too tired;

19. therefore expect for the next occasion this not unimportant addendum, with which only this task shall be regarded as finished; and thus for today, Amen! - I your Father, Amen!

CHAPTER 6

The magnetic fluid

(5 June 1841)

1. If you look at things from the smallest to the largest, as they are according to form and solidity, more or less similar to each other, and also more or less of one and the same nature, then you discover about them what first catches your eye, and this is the form. If you take one thing or the other in your hand, your feeling will immediately tell you whether the thing you touch is more or less solid. If you take one thing after another in your hand, each of which is of the same external extent, you will recognize a third difference, namely that of the specific weight. But if you now test the strength of the bodies, you will not infrequently find that the less solid bodies are specifically heavier than the completely solid ones. For example, the same volume of

liquid silver is much heavier than the same volume of the strongest iron steel, and there are many other examples.

2. Yes, even things of one and the same kind, for example water, both under themselves, and under their different temperature states with the same volume, are of unequal weight; so for instance a drop of rainwater is lighter than a drop from a well or some other source; a warm drop is lighter than a cold one; a frozen drop also lighter than any other drop of water.

3. You may find the same differences in all things. How different the kinds and genera and the gradations of both are in every respect, both in form and solidity and heaviness, you only need to look at all the things, and they will call out to you loudly without delay: See, explorer, how infinitely different we are, and yet our being is based on one and the same law, and we are all made of one and the same material; and yet we are among ourselves in such a way that almost none of us is completely like the other, both in form, solidity, firmness and heaviness.

4. This now preceding was a necessary introduction, without which you would hardly understand the following; because you will already have to put up with it here, before we will even arrive at the actual explanation of the so-called magnetism, to devour some small nuts from the sphere of wisdom, without which the matter cannot possibly be thoroughly explained for your understanding for all times.

5. So in order to get on the track of the matter from your side, as from My side to lead you on the right track, it is above all necessary that you take a look at the endless past.

6. Think of that period in which in the infinite space, still no being except Me had neither spiritually nor much less materially any representing existence opposite each other!

7. What did the endless space consist of then, and where did the time flow to, in which this endless space existed eternally?

8. What was My Being before all being, and how did all being originate and emerge from this single Being?

9. What is now the space; what in the same the original Being of Myself, and what the contemporary being in the endless space in Me, out of Me and besides Me?

10. Behold, as extremely difficult as these questions seem to be from the lowest level of My wisdom with regard to a sufficient answer, they are just as easy in view of the thing to be explained itself.

11. A small example, taken from yourselves, shall explain these questions to you. One of you has been carrying around a thought for a long time; because he likes this thought, he adds a second one to this basic thought, namely, whether the basic thought could not be put into practice? This second thought immediately finds the possibility; But for the realization of the purpose, a third thought is still necessary, which is already contained in the first two thoughts, and this is and

consists in nothing other than the single question: "How? - Now, you see, these three questions are asked, and one answers the other; but with this mutual answering, the matter is not yet finished, nor even begun. Therefore, these three main thoughts come together in a council, and question each other about the important "Why? And after a short consultation, the first basic thought says: Because it is something that is completely similar to Me. The second thought says: Because it is feasible for the very reason that the first thought is thereby in no contradiction with itself, if it wants to manifest itself, as it is, for it's own sake; and the third thought says: The reason is that the main means of realization lies in the reason that wants to manifest itself, and for the reason that the thought in it's foundation does not contradict itself anywhere, neither with itself nor with all it's parts.

12. Now look, your thought would be this, that you would like to build a house on some place; won't you first imagine the house according to all it's parts in your imagination in such a way, as you would like to have it just best? When you have built the house in your imagination, and have quite a lot of joy in this imaginary building, will you not then ask yourselves whether in all seriousness your imaginary building could not be carried out in reality? And if you do not otherwise want to build a house in the air, the second thought will immediately show you the possibility of realizing your idea of building; and thus you would be in agreement on two points for the reason that the first thought contains no contradiction in itself, and thus already in itself conditions the second.

13. What now follows is the how, i.e. by what means? The first main means is the possibility itself; the second means is the purpose connected with the possible realization of the whole; for no-one can connect a purpose with a thing to be realized until he is clear about the fact that the thing itself is possible to realize. The third means is the material and the power that is sufficient to form it accordingly. If you now have all this together and are completely in control of your place, what should or what could still prevent you from letting your main thought pass over into visible reality?

14. Now look, in a short time you will see your thought remaining before you, because you have found all the conditions for it's realization; for you have materials, and you have building powers, and you have fortune.

15. But if you look back to Me, as the eternal great main Bearer of thoughts, and unsurpassable great Master Builder, who has filled the infinite space with countless, exceedingly great and artistic buildings, then you will have to ask yourselves a little bit in passing: Where did the great Master Builder of all these countless great things get the material?

16. If you turn to the worldly scholars, who are really very smart, they will tell it to you with the greatest ease on their fingers, and some will say: Matter is just as old as I Myself, and therefore eternal. Now look, there we have an easy piece of work, and can build at will; The only inexplicable circumstance would be only this, how I have

started with this immense eternal storehouse of matter to turn out countless things up to the present time, and when I have actually started, that I have finished with infinity up to the present time? Does not every thing presuppose a beginning?

17. But ask yourselves only a little, whether, if you count one thing after the other, the infinite number also has a beginning? But this says just as much as that I have never begun to create anything; but if it were so, what and from where would be the suns, worlds and all the other innumerable things, in whose existence you will certainly not doubt!

18. Behold, we will not be able to follow this cipher of a signpost, because it's first basic idea is full of contradiction, and thus the second and third fall away by themselves.

19. But another one says: I have put the eternal chaos in order with one word, and have formed and ordered all things from it. At first sight you must notice the perfect similarity between the first and the second statement; because what would be the chaos other than a matter already eternally existent, by virtue of which I would not have had to be a Creator but a bare craftsman; and how does an eternal chaos and My eternal order rhyme with each other on the other hand? But maybe some third person still knows a clever way out?

20. Just pay attention; we already have again one who claims that I and matter are one and the same. This assertion would have just no reason; only one thing could become somewhat difficult to understand for you, and that in so far as you recognize Me only as a Spirit full of strength, power and life, which is in itself absolutely in the greatest freedom and also must be, since you are already free as His creatures and can still become infinitely freer; How then this supremely free spirit full of power and life might be manifesting itself in countless lifeless and powerless stones and other dead matter? Verily, who could prove such plausibly, he would still have to possess a much more infinite wisdom, than I Myself; but you will have nothing to fear from such an over- winging for the whole eternity, for the reason that the wisdom of all countless most perfect angelic spirits is just like Mine, like an infinitely small atom is like the infinitely large space, whose beginning is nowhere and whose end is nowhere!

21. I don't need to show you several super clever guides, because none is a hair smarter than the other; but since the things are there as you see them, but I and the things are not one, but since I am as I am as God from eternity, and the things are as I have created them out of Me, in Me and then beside Me, it will be worth the effort to find out how such things have been created out of Me, in Me and beside Me?

22. Listen then! Can you not think different well-ordered good and therefore expedient? Oh yes, you can indeed; only because you yourselves are finite and cannot possibly be infinite like Me, your thoughts, like yourselves, are also subject to the finite number. But My thoughts are in one and the same moment in greatest clarity, as I Myself according to My God-being. If I now want that My thoughts remain, then also

the work is already finished; and accordingly all the works visible to you, like yourselves, are neither matter nor formed chaos, nor God in matter, but they are My fixed thoughts.

23. Now, then, are these thoughts of Mine not from Me, in Me, and beside Me? From Me, because even you can think from no-one else but from yourselves; how much less I, since there is no second God besides Me, from whom I could get thoughts; that these thoughts are therefore also in Me and cannot possibly be in anyone else, needs no proof. But that these work-thoughts, although they are out of and in Me, nevertheless exist beside Me, you will hopefully be able to gather from this exceedingly clearly, since you must already say with your thoughts that you and the thought are not one and the same; for which reason then all the more My thoughts are not Me, but only My thoughts.

24. But what is not I, that is from the I, and because not the same, but to Me from the same brought forth, therefore also in the same beside the same. You don't have to imagine the next to here as one tree next to the other, which is very incorrect, since one tree is actually only next to the other. So it is not with the thinker and his thoughts, since the thinker is the creator of the thought, i.e. since he creates a purposeful orderly formed idea from his inherent abilities and these corresponding perfections, and thus he as the active creator and the idea created out of himself are not one and the same, but are like the originator and the originated, and therefore next to each other. If you think about it only a little, you will easily grasp this little wisdom, as far as it is necessary for the present purpose.

25. Since we have now sent all the necessary things in advance, we now want to untie the Gordian knot of magnetism with one blow. So what is magnetism? Listen, and then also marvel a little! Magnetism or rather the magnetic fluid is in all seriousness nothing else than My own, My thoughts continuously maintaining and guiding will; for it maintains and guides first of all the whole creation, and maintains the form and it's orderly activity of every being visible to you. You yourselves, according to your formal being, are subject to Him for all eternal times; and if you were not, you would also be nothing, like the thoughts that have never been thought; but in you there is more than just My infinitely all-working will; and this more, is that you are My favorite thoughts, and therefore also My love, which is My own basic life, passing over into you, and forms you like Me into independent beings, which, as far as they receive My love by virtue of the free will given to them in advance, can also thereby reach the most perfect peculiar possession of fullest freedom through exactly this My love in them.

26. You know that for the so-called magnetization, a firm will in the convincing power of faith is necessary to help someone in this way; see, nothing else actually happens than that the magnetizer either consciously or also partly unconsciously connects his willpower with Mine, and then lets the same flow over to the sufferer through the activity-representatives of his own will, whereby the sufferer then be-

comes more solid, gradually firmer and thereby also healthier, or isolated, of course, heavier. See, there you have basically already everything.

27. This My willpower is that great bond which binds all world-bodies to each other and carries them all around and past each other. It is positive, since it works actively; negative in its own unchangeable self-preservation, which is the eternal order itself; as if you say: So far and no further! So far is the law of the eternally continuing effect; and no further is the negative pole or the maintaining law of the eternal order.

28. And so just this My thus polarized will is at the same time the basic material of all things, may they be of whatever nature; whether they are big, small, solid, hard, soft, heavy or light, so they are nothing but My very wisest thoughts, and have their physical visible existence through the polarization of My eternal will given to you.

29. Now you have everything; if you want to think about it, all appearances will become clear to you as clear as day; but all worldly explanations you must fully strike out of your mind; because truly I say to you: They are further away from the truth than one pole of creation to the other. I tell you this, as the only original Owner of the most powerful magnetism, Amen. Understand it well, Amen!

- THE END -

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